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COMMENTARY

ON THE

FOUR GOSPELS,

COLLECTED OUT OF THE

WORKS OF THE FATHERS

BY

S. THOMAS AQUINAS.

VOL. I.

ST. MATTHEW. PART III.

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The following Compilation not being admissible into the Library of the Fathers from the date of some few of the authors introduced into it, the Editors of the latter work have been led to publish it in a separate form, being assured that those who have subscribed to their Translations of the entire Treatises of the ancient Catholic divines, will not feel less interest, or find less benefit, in the use of so very judicious and beautiful a selection from them. The Editors refer to the Preface for some account of the natural and characteristic excellences of the work, which will be found as useful in the private study of the Gospels, as it is well adapted for family reading, and full of thought for those who are engaged in religious instruction.

Oxford, May 6, 1841.

COMMENTARY

ON THE

GOSPEL ACCORDING TO ST. MATTHEW.

VOL. I. PART III.

CHAP. XXII.

1. And Jesus answered and spake unto them again by parables, and said,

2. The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3. And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5. But they made light of it, and went their ways, one to his farm, another to his merchandise:

6. And the remnant took his servants, and entreated them spitefully, and slew them.

7. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11. And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

14. For many are called, but few are chosen.

CHRYS. Forasmuch as He had said, *And it shall be given to a nation bringing forth the fruits thereof*, He now proceeds to shew what nation that is. GLOSS. *Answered*, that is, meeting their evil thoughts of putting Him to death. AUG. This parable is related only by Matthew. Luke gives one like it, but it is not the same, as the order shews. GREG. Here, by the wedding-feast is denoted the present Church; there, by the supper, the last and eternal feast. For into this enter some who shall perish; into that whosoever has once entered in shall never be put forth. But if any should maintain that these are the same lessons, we may perhaps explain that that part concerning the guest who had come in without a wedding garment, which Luke has not mentioned, Matthew has related. That the one calls it supper, the other dinner, makes no difference; for with the ancients the dinner was at the ninth hour, and was therefore often called supper. ORIGEN. The kingdom of heaven, in respect of Him who reigns there, is like a king; in respect of Him who shares the kingdom, it is like a king's son; in respect of those things which are in the kingdom, it is like servants and guests, and among them the king's armies. It is specified, *A man that is a king*, that what is spoken may be as by a man to men, and that a man may regulate men unwilling to be regulated by God. But the kingdom of heaven will then cease to be like a man, when zeal and contention and all other passions and sins having ceased, we

Chrys. Hom. lxix.
Gloss. interlin.
Aug. de Cons. Ev. ii. 71.
Greg. Hom. in Ev. xxxviii. 2.

shall cease to walk after men, and shall see Him as He is. For now we see Him not as He is, but as He has been made for us in our dispensation. Greg. God the Father made a marriage feast for God the Son, when He joined Him to human nature in the womb of the Virgin. But far be it from us to conclude, that because marriage takes place between two separate persons, that therefore the person of our Redeemer was made up of two separate persons. We say indeed that He exists of two natures, and in two natures, but we hold it unlawful to believe that He was compounded of two persons. It is safer therefore to say, that the marriage feast was made by the King the Father for the King the Son when He joined to Him the Holy Church in the mystery of His incarnation. The womb of the Virgin Mother was the bridechamber of this Bridegroom. Pseudo-Chrys. Otherwise; When the resurrection of the saints shall be, then the life, which is Christ, shall revive man, swallowing up his mortality in its own immortality. For now we receive the Holy Spirit as a pledge of the future union, but then we shall have Christ Himself more fully in us. Origen. Or, by the marriage of Bridegroom with Bride, that is, of Christ with the soul, understand the Assumption of the Word, the produce whereof is good works. Hilary. Rightly has the Father already made this wedding, because this eternal union and espousal of the new body is already perfect in Christ. Pseudo-Chrys. When the servants were sent to call them, they must have been invited before. Men have been invited from the time of Abraham, to whom was promised Christ's incarnation. Jerome. *He sent his servant,* without doubt Moses, by whom He gave the Law, to those who had been invited. But if you read *servants* as most copies have, it must be referred to the Prophets, by whom they were invited, but neglected to come. By the servants who were sent the second time, we may better understand the Prophets than the Apostles; that is to say, if servant is read in the first place; but if 'servants,' then by the second servants are to be understood the Apostles; Pseudo-Chrys. whom He sent when He said unto them, *Go not into the way of the Gentiles, but rather go to the lost sheep of the house of Israel.* Origen. Or; The servants who were first sent to

Greg. ubi sup.

Mat. 10, 5.

call them that were bidden to the wedding, are to be taken as the Prophets converting the people by their prophecy to the festival of the restoration of the Church to Christ. They who would not come at the first message are they who refused to hear the words of the Prophets. The others who were sent a second time were another assembly of Prophets. HILARY. Or; The servants who were first sent to call them that were bidden, are the Apostles; they who, being before bidden, are now invited to come in, are the people of Israel, who had before been bidden through the Law to the glories of eternity. To the Apostles therefore it belonged to remind those whom the Prophets had invited. Those sent with the second injunction are the Apostolic men their successors.

GREG. But because these who were first invited would not come to the feast, the second summons says, *Behold, I have prepared my dinner.* JEROME. The dinner that is prepared, the oxen and the fatlings that are killed, is either a description of regal magnificence by the way of metaphor, that by carnal things spiritual may be understood; or the greatness of the doctrines, and the manifold teaching of God in His law, may be understood. PSEUDO-CHRYS. When therefore the Lord bade the Apostles, *Go ye and preach, saying, The kingdom of heaven is at hand,* it was the same message as is here given, *I have prepared my dinner;* i.e. I have set out the table of Scripture out of the Law and the Prophets. GREG. By the *oxen* are signified the Fathers of the Old Testament; who by sufferance of the Law gored their enemies with the horn of bodily strength. By fatlings are meant fatted animals, for from 'alere,' comes 'altilia,' as it were, 'alitilia' or 'alita.' By the *fatlings* are intended the Fathers of the New Testament; who while they receive sweet grace of inward fattening, are raised by the wing of contemplation from earthly desires to things above. He says therefore, *My oxen and my fatlings are killed;* as much as to say, Look to the deaths of the Fathers who have been before you, and desire some amendment of your lives. PSEUDO-CHRYS. Otherwise; He says *oxen and fatlings,* not as though the oxen were not fatted, but because all the oxen were not fat. Therefore the fatlings denote the Prophets who were filled with the Holy Spirit; the oxen

Greg. ubi sup.

Greg. ubi sup.

those who were both Priests and Prophets, as Jeremiah and Ezekiel; for as the oxen are the leaders of the herd, so also the Priests are leaders of the people. HILARY. Or otherwise; the oxen are the glorious army of Martyrs, offered, like choice victims, for the confession of God; the fatlings are spiritual men, as birds fed for flight upon heavenly food, that they may fill others with the abundance of the food they have eaten. GREG. It is to be observed, that in the first invitation nothing was said of the oxen or fatlings, but in the second it is announced that they are already killed, because Almighty God when we will not hear His words gives examples, that what we suppose impossible may become easy to us to surmount, when we hear that others have passed through it before us. ORIGEN. Or; The dinner which is prepared is the oracle of God; and so the more mighty of the oracles of God are the oxen; the sweet and pleasant are the fatlings. For if any one bring forward feeble words without power, and not having strong force of reason, these are the lean things; the fatlings are when to the establishment of each proposition many examples are brought forward backed by reasonable proofs. For example, supposing one holding discourse of chastity, it might well be represented by the turtle-dove; but should he bring forward the same holy discourse full of reasonable proof out of Scripture, so as to delight and strengthen the mind of his hearer, then he brings the dove fatted. PSEUDO-CHRYS. That He says, *And all things are now ready*, means, that all that is required to salvation is already filled up in the Scriptures; there the ignorant may find instruction; the self-willed may read of terrors; he who is in difficulty may there find promises to rouse him to activity. GLOSS. Or, *All things are now ready*, i.e. The entrance into the kingdom, which had been hitherto closed, is now ready through faith in My incarnation. PSEUDO-CHRYS. Or He says, *All things are now ready* which belong to the mystery of the Lord's Passion, and our redemption. He says, *Come to the marriage*, not with your feet, but with faith, and good conduct. *But they made light of it;* why they did so He shews when He adds, *And they went their way, one to his farm, another to his merchandize.* CHRYS. These occupations seem to be

Greg. ubi sup.

Gloss. interlin.

Pseudo-Chrys. non occ. sed vid. Gloss. ord.

entirely reasonable; but we learn hence, that however necessary the things that take up our time, we ought to prefer spiritual things to every thing beside. But it seems to me that they only pretended these engagements as a cloak for their disregard of the invitation. HILARY. For men are taken up with worldly ambition as with a farm; and many through covetousness are engrossed with trafficking. PSEUDO-CHRYS. Or otherwise; When we work with the labour of our hands, for example, cultivating our field or our vineyard, or any manufacture of wood or iron, we seem to be occupied with our *farm;* any other mode of getting money unattended with manual labour is here called *merchandize.* O most miserable world! and miserable ye that follow it! The pursuits of this world have ever shut men out of life. GREG. Whosoever then intent upon earthly business, or devoted to the actions of this world, feigns to be meditating upon the mystery of the Lord's Passion, and to be living accordingly, is he that refuses to come to the King's wedding on pretext of going to his farm or his merchandize. Nay often, which is worse, some who are called not only reject the grace, but become persecutors, *And the remnant took his servants, and entreated them despitefully, and slew them.* PSEUDO-CHRYS. Or, by the business of a farm, He denotes the Jewish populace, whom the delights of this world separated from Christ; by the excuse of merchandize, the Priests and other ministers of the Temple, who, coming to the service of the Law and the Temple through greediness of gain, have been shut out of the faith by covetousness. Of these He said not, 'They were filled with envy,' but *They made light of it.* For they who through hate and spite crucified Christ, are they who were filled with envy; but they who being entangled in business did not believe on Him, are not said to have been filled with envy, but to have made light of it. The Lord is silent respecting His own death, because He had spoken of it in the foregoing parable, but He shews forth the death of His disciples, whom after His ascension the Jews put to death, stoning Stephen and executing James the son of Alphæus, for which things Jerusalem was destroyed by the Romans. And it is to be observed, that anger is attributed to God figuratively and not properly; He is then said to be angry when

He punishes. Jerome. When He was doing works of mercy, and bidding to His marriage-feast, He was called a man; now when He comes to vengeance, the man is dropped, and He is called only a King. Origen. Let those who sin against the God of the Law, and the Prophets, and the whole creation, declare whether He who is here called man, and is said to be angry, is indeed the Father Himself. If they allow this, they will be forced to own that many things are said of Him applicable to the passible nature of man; not for that He has passions, but because He is represented to us after the manner of passible human nature. In this way we take God's anger, repentance, and the other things of the like sort in the Prophets. Jerome. By *His armies* we understand the Romans under Vespasian and Titus, who having slaughtered the inhabitants of Judæa, laid in ashes the faithless city. Pseudo-Chrys. The Roman army is called God's army; because *The earth is the Lord's, and the fulness thereof;* nor would the Romans have come to Jerusalem, had not the Lord stirred them thither. Greg. Or, The armies of our King are the legions of His Angels. He is said therefore to have sent His armies, and to have destroyed those murderers, because all judgment is executed upon men by the Angels. He destroys those murderers, when He cuts off persecutors; and burns up their city, because not only their souls, but the body of flesh they had tenanted, is tormented in the everlasting fire of hell. Origen. Or, the city of those wicked men is in each doctrine the assembly of those who meet in the wisdom of the rulers of this world; which the King sets fire to and destroys, as consisting of evil buildings.

homini regi.

Ps. 24, 1.

Greg. ubi sup.

Greg. ubi sup. Greg. But when He sees that His invitation is spurned at, He will not have His Son's marriage-feast empty; the word of God will find where it may stay itself. Origen. *He saith to His servants,* that is, to the Apostles; or to the Angels, who were set over the calling of the Gentiles, *The wedding is ready.* Remig. That is, the whole sacrament of the human dispensation is completed and closed. *But they which were bidden,* that is, the Jews, *were not worthy,* because, *ignorant of the righteousness of God, and going about to establish their own righteousness, they have not submitted themselves to the*

Rom.10,3.

righteousness of God. The Jewish nation then being rejected, the Gentile people were taken in to the marriage-feast; whence it follows, *Go ye out into the crossings of the streets, and as many as ye shall find, bid to the wedding.* JEROME. For the Gentile nation was not in the streets, but in the crossings of the streets. REMIG. These are the errors of the Gentiles. PSEUDO-CHRYS. Or; The streets are all the professions of this world, as philosophy, soldiery, and the like. And therefore He says, *Go out into the crossings of the streets,* that they may call to the faith men of every condition. Moreover, as chastity is the way that leads to God, so fornication is the way that leads to the Devil; and so it is in the other virtues and vices. Thus He bids them invite to the faith men of every profession or condition. HILARY. By the street also is to be understood the time of this world, and they are therefore bid to go to the crossings of the streets, because the past is remitted to all. GREG. Or otherwise; In Holy Scripture, way is taken to mean actions; so that the crossings of the ways we understand as failure in action, for they usually come to God readily, who have had little prosperity in worldly actions. ORIGEN. Or otherwise; I suppose this first bidding to the wedding to have been a bidding of some of the more noble minds. For God would have those before all come to the feast of the divine oracles who are of the more ready wit to understand them; and forasmuch as they who are such are loth to come to that kind of summons, other servants are sent to move them to come, and to promise that they shall find the dinner prepared. For as in the things of the body, one is the bride, others the inviters to the feast, and they that are bidden are others again; so God knows the various ranks of souls, and their powers, and the reasons why these are taken into the condition of the Bride, others in the rank of the servants that call, and others among the number of those that are bidden as guests. But they who had been thus especially invited contemned the first inviters as poor in understanding, and went their way, following their own devices, as more delighting in them than in those things which the King by his servants promised. Yet are these more venial than they who ill-treat and put to death the servants sent unto them; Greg. ubi sup.

those, that is, who daringly assail with weapons of contentious words the servants sent, who are unequal to solve their subtle difficulties, and those are illtreated or put to death by them. The servants going forth are either Christ's Apostles going from Judæa and Jerusalem, or the Holy Angels from the inner worlds, and going to the various ways of various manners, gathered together whomsoever they found, not caring whether before their calling they had been good or bad. By the good here we may understand simply the more humble and upright of those who come to the worship of God, to whom agreed what the Apostle says, *When the Gentiles which have not the Law do by nature the things contained in the Law, they are a law unto themselves.* Jerome. For there is an infinite difference among the Gentiles themselves; some are more prone to vice, others are endowed with more incorrupt and virtuous manners. Greg. Or; He means that in this present Church there cannot be bad without good, nor good without bad. He is not good who refuses to endure the bad. Origen. The marriage-feast of Christ and the Church is filled, when they who were found by the Apostles, being restored to God, sat down to the feast. But since it behoved that both bad and good should be called, not that the bad should continue bad, but that they should put off the garments unmeet for the wedding, and should put on the marriage garments, to wit, bowels of mercy and kindness, for this cause the King goes out, that He may see them set down before the supper is set before them, that they may be detained who have the wedding garment in which He is delighted, and that He may condemn the opposite.

Rom. 2, 14.

Greg. ubi sup.

Pseudo-Chrys. *The King came in to see the guests;* not as though there was any place where He is not; but where He will look to give judgment, there He is said to be present; where He will not, there He seems to be absent. The day of His coming to behold is the day of judgment, when He will visit Christians seated at the board of the Scriptures. Origen. But when He was come in, He found there one who had not put off his old behaviour; *He saw there a man which had not on a wedding garment.* He speaks of one only, because all, who after faith continue to serve that wickedness which they had before the faith, are but of one

kind. GREG. What ought we to understand by the wedding garment, but charity? For this the Lord had upon Him, when He came to espouse the Church to Himself. He then enters in to the wedding feast, but without the wedding garment, who has faith in the Church, but not charity. AUG. Or, he goes to the feast without a garment, who goes seeking his own, and not the Bridegroom's honour. HILARY. Or; The wedding garment is the grace of the Holy Spirit, and the purity of that heavenly temper, which taken up on the confession of a good enquiry is to be preserved pure and unspotted for the company of the kingdom of heaven. JEROME. Or; The marriage garment is the commandments of the Lord, and the works which are done under the Law and the Gospel, and form the clothing of the new man. Whoso among the Christian body shall be found in the day of judgment not to have these, is straightway condemned. *He saith unto him, Friend, how camest thou in hither, not having a wedding garment?* He calls him *friend*, because he was invited to the wedding as being a friend by faith; but He charges him with want of manners in polluting by his filthy dress the elegance of the wedding entertainment.

Greg. ubi sup. Aug. cont. Faust. xxii. 19.

ORIGEN. And forasmuch as he who is in sin, and puts not on the Lord Jesus Christ, has no excuse, it follows, *But he was speechless.* JEROME. For in that day there will be no room for blustering manner[1], nor power of denial, when all the Angels and the world itself are witnesses against the sinner. ORIGEN. He who has thus insulted the marriage feast is not only cast out therefrom, but besides by the King's officers, who are set over his prisons, is chained up from that power of walking which he employed not to walk to any good thing, and that power of reaching forth his hand, wherewith he had fulfilled no work for any good; and is sentenced to a place whence all light is banished, which is called *outer darkness.* GREG. The hands and feet are then bound by a severe sentence of judgment, which before refused to be bound from wicked actions by amendment of life. Or punishment binds them, whom sin had before bound from good works. AUG. The bonds of wicked and depraved desires are the chains which bind him who deserves to be cast out into outer darkness. GREG. By inward darkness we express blindness,

[1] al. pœnitentiæ.

Greg. ubi sup. Aug. de Trin. xi. 6. Greg. ubi sup.

of heart; *outer darkness* signifies the everlasting night of damnation. Pseudo-Chrys. Or, it points to the difference of punishment inflicted on sinners. Outer darkness being the deepest, inward darkness the lesser, as it were the outskirts of the place. Jerome. By a metaphor taken from the body, *there shall be weeping and gnashing of teeth,* is shewn the greatness of the torments. The binding of the hands and feet also, and the weeping of eyes, and the gnashing of teeth, understand as proving the truth of the resurrection of the body. Greg. There shall gnash those teeth which here delighted in gluttony; there shall weep those eyes which here roamed in illicit desire; every member shall there have its peculiar punishment, which here was a slave to its peculiar vice. Jerome. And because in the marriage and supper the chief thing is the end and not the beginning, therefore He adds, *For many are called, but few chosen.* Hilary. For to invite all without exception is a courtesy of public benevolence; but out of the invited or called, the election will be of worth, by distinction of merit. Greg. For some never begin a good course, and some never continue in that good course which they have begun. Let each one's care about himself be in proportion to his ignorance of what is yet to come. Pseudo-Chrys. Or otherwise; Whenever God will try His Church, He enters into it that He may see the guests; and if He finds any one not having on the wedding garment, He enquires of him, How then were you made a Christian, if you neglect these works? Such a one Christ gives over to His ministers, that is, to seducing leaders, who bind his hands, that is, his works, and his feet, that is, the motions of his mind, and cast him into darkness, that is, into the errors of the Gentiles or the Jews, or into heresy. The nigher darkness is that of the Gentiles, for they have never heard the truth which they despise; the outer darkness is that of the Jews, who have heard but do not believe; the outermost is that of the heretics, who have heard and have learned.

Greg. ubi sup.

Greg. ubi sup.

15. Then went the Pharisees, and took counsel how they might entangle Him in His talk.

16. And they sent out unto Him their disciples with the Herodians, saying, Master, we know that Thou

art true, and teachest the way of God in truth, neither carest Thou for any man: for Thou regardest not the person of men.

17. Tell us therefore, What thinkest Thou? Is it lawful to give tribute unto Cæsar, or not?

18. But Jesus perceived their wickedness, and said, Why tempt ye Me, ye hypocrites?

19. Shew Me the tribute money. And they brought unto Him a penny.

20. And He saith unto them, Whose is this image and superscription?

21. They say unto him, Cæsar's. Then saith He unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

22. When they had heard these words, they marvelled, and left Him, and went their way.

Pseudo-Chrys. As when one seeks to dam a stream of running water, as soon as one outlet is stopped up it makes another channel for itself; so the malevolence of the Jews, foiled on one hand, seeks itself out another course. *Then went the Pharisees; went* to the Herodians. Such as the plan was, such were the planners; *They send unto Him their disciples with the Herodians.* Gloss. Who as unknown to Him, were more likely to ensnare Him, and so through them they might take Him, which they feared to do of themselves because of the populace. Jerome. Lately under Cæsar Augustus, Judæa, which was subject to the Romans, had been made tributary when the census was held of the whole world; and there was a great division among the people, some saying that tribute ought to be paid to the Romans in return for the security and quiet which their arms maintained for all. The Pharisees on the other hand, self-satisfied in their own righteousness, contended that the people of God who paid tithes and gave firstfruits, and did all the other things which are written in the Law, ought not to be subject to human laws. But Augustus had given the Jews Gloss. ord.

as king, Herod, son of Antipater, a foreigner and proselyte; he was to exact the tribute, yet to be subject to the Roman dominion. The Pharisees therefore send their disciples with the Herodians, that is, with Herod's soldiers, or those whom the Pharisees in mockery called Herodians, because they paid tribute to the Romans, and were not devoted to the worship of God. Chrys. They send their disciples and Herod's soldiers together, that whatever opinion He might give might be found fault with. Yet would they rather have had Him say somewhat against the Herodians; for being themselves afraid to lay hands on Him because of the populace, they sought to bring Him into danger through His liability to pay tribute. Pseudo-Chrys. This is the commonest act of hypocrites, to commend those they would ruin. Thus, these break out into praises of Him, saying, *Master, we know that Thou art true.* They call Him *Master*, that, deceived by this show of honour and respect, He might in simplicity open all His heart to them, as seeking to gain them for disciples. Gloss. There are three ways in which it is possible for one not to teach the truth. First, on the side of the teacher, who may either not know, or not love the truth; guarding against this, they say, *We know that Thou art true.* Secondly, on the side of God, there are some who, putting aside all fear of Him, do not utter honestly the truth which they know respecting Him; to exclude this they say, *And teachest the way of God in truth.* Thirdly, on the side of our neighbour, when through fear or affection any one withholds the truth; to exclude this they say, *And carest for no man,* for Thou regardest not the person of man. Chrys. This was a covert allusion to Herod and Cæsar. Jerome. This smooth and treacherous enquiry was a kind of challenge to the answerer to fear God rather than Cæsar, and immediately they say, *Tell us therefore, what thinkest Thou? Is it lawful to give tribute to Cæsar or not?* Should He say tribute should not be paid, the Herodians would immediately accuse Him as a person disaffected to the Emperor. Chrys. They knew that certain had before suffered death for this very thing, as plotting a rebellion against the Romans, therefore they sought by such discourse to bring Him into the same suspicion. Pseudo-Chrys. He makes an answer not

Chrys. Hom. lxx.

Gloss. non occ.

corresponding to the smooth tone of their address, but harsh, suitable to their cruel thoughts; for God answers men's hearts, and not their words. JEROME. This is the first excellence of the answerer, that He discerns the thoughts of His examiners, and calls them not disciples but tempters. A hypocrite is he who is one thing, and feigns himself another. PSEUDO-CHRYS. He therefore calls them hypocrites, that seeing Him to be a discerner of human hearts, they might not be hardy enough to carry through their design. Observe thus how the Pharisees spoke fair that they might destroy Him, but Jesus put them to shame that He might save them; for God's wrath is more profitable to man, than man's favour. JEROME. Wisdom does ever wisely, and so the tempters are best confuted out of their own words; therefore it follows, *Shew Me the tribute money; and they brought unto Him a denarius.* This was a coin reckoned equivalent to ten sesterces, and bore the image of Cæsar. Let those who think that the Saviour asks because He is ignorant, learn from the present place that it is not so, for at all events Jesus must have known whose image was on the coin. *They say unto Him, Cæsar's;* not Augustus, but Tiberius, under whom also the Lord suffered. All the Roman Emperors were called Cæsar, from Caius Cæsar who first seized the chief power. *Render therefore unto Cæsar the things which are Cæsar's;* i. e. the coin, tribute, or money. HILARY. For if there remain with us nothing that is Cæsar's, we shall not be bound by the condition of rendering to him the things that are his; but if we lean upon what is his, if we avail ourselves of the lawful protection of his power, we cannot complain of it as any wrong if we are required to render to Cæsar the things of Cæsar. CHRYS. But when you hear this command to render to Cæsar the things of Cæsar, know that such things only are intended which in nothing are opposed to religion; if such there be, it is no longer Cæsar's but the Devil's tribute. And moreover, that they might not say that He was subjecting them to man, He adds, *And unto God the things that are God's.* JEROME. That is, tithes, first-fruits, oblation, and victims; as the Lord Himself rendered to Cæsar tribute, both for Himself and for Peter; and also rendered unto God the things that are God's in doing the will of His Father.

Hilary. It behoves us also to render unto God the things that are His, namely, body, soul, and will. For Cæsar's coin is in the gold, in which His image was pourtrayed, that is, God's coin, on which the Divine image is stamped; give therefore your money to Cæsar, but preserve a conscience void of offence for God.

Origen. From this place we learn by the Saviour's example not to be allured by those things which have many voices for them, and thence seem famous, but to incline rather to those things which are spoken according to some method of reason. But we may also understand this place morally, that we ought to give some things to the body as a tribute to Cæsar, that is to say, necessaries. And such things as are congenial to our souls' nature, that is, such things as lead to virtue, those we ought to offer to God. They then who without any moderation inculcate the law of God, and command us to have no care for the things required by the body, are the Pharisees, who forbad to give tribute
1 Tim. 4, 3. to Cæsar, *forbidding to marry, and commanding to abstain from meats, which God hath created.* They, on the other hand, who allow too much indulgence to the body are the Herodians. But our Saviour would neither that virtue should be enfeebled by immoderate devotedness to the flesh; nor that our fleshly nature should be oppressed by our unremitting efforts after virtue. Or the prince of this world, that is, the Devil, is called Cæsar; and we cannot render to God the things that are God's, unless we have first rendered to this prince all that is his, that is, have cast off all wickedness. This moreover let us learn from this place, that to those who tempt us we should neither be totally silent, nor yet answer openly, but with caution, to cut off all occasion from those who seek occasion in us, and teach without blame the things which may save those who are willing to be saved.

Jerome. They who ought to have believed did but wonder at His great wisdom, that their craft had found no means for ensnaring Him: whence it follows, *When they had heard these words, they marvelled, and left Him, and went their way,* carrying away their unbelief and wonder together.

23. The same day came to Him the Sadducees,

which say that there is no resurrection, and asked Him,

24. Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26. Likewise the second also, and the third, unto the seventh.

27. And last of all the woman died also.

28. Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

30. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32. I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33. And when the multitude heard this, they were astonished at His doctrine.

Chrys. The disciples of the Pharisees with the Herodians being thus confuted, the Sadducees next offer themselves, whereas the overthrow of those before them ought to have kept them back. But presumption is shameless, stubborn, and ready to attempt things impossible. So the Evangelist, wondering at their folly, expresses this, saying, *The same day came to Him the Sadducees.* Pseudo-Chrys. As soon as the Pharisees were gone, came the Sadducees; perhaps with like intent, for there was a strife among them who should be the

first to seize Him. Or if by argument they should not be able to overcome Him, they might at least by perseverance wear out His understanding. JEROME. There were two sects among the Jews, the Pharisees and the Sadducees; the Pharisees pretended to the righteousness of traditions and observances, whence they were called by the people 'separate.' The Sadducees (the word is interpreted 'righteous') also passed themselves for what they were not; and whereas the first believed the resurrection of body and soul, and confessed both Angel and spirit, these, according to the Acts of the
Acts 23, 8. Apostles, denied them all, as it is here also said, *Who say that there is no resurrection.* ORIGEN. They not only denied the resurrection of the body, but took away the immortality of the soul. PSEUDO-CHRYS. For the Devil finding himself unable to crush utterly the religion of God, brought in the sect of the Sadducees denying the resurrection of the dead, thus breaking down all purpose of a righteous life, for who is there would endure a daily struggle against himself,
Greg. Mor. xiv. 55. unless he looked to the hope of the resurrection? GREG. But there are who observing that the spirit is loosed from the body, that the flesh is turned to corruption, that the corruption is reduced to dust, and that the dust again is resolved into the elements, so as to be unseen by human eyes, despair of the possibility of a resurrection, and while they look upon the dry bones, doubt that they can be clothed with flesh, and
Aug. Enchir. 88. be quickened anew to life. AUG. But that earthy matter of which the flesh of men is made perishes not before God; but into whatsoever dust or ashes reduced, into whatsoever gases or vapours dispersed, into whatsoever other bodies incorporated, though resolved into the elements, though become the food or part of the flesh of animals or men, yet is it in a moment of time restored to that human soul, which at the first quickened it that it became man, lived and grew. PSEUDO-CHRYS. But the Sadducees thought they had now discovered a most convincing argument in favour of their
Chrys. non occ. error. CHRYS. For because death to the Jews, who did all things for the present life, seemed an unmixed evil, Moses ordered that the wife of one who died without sons should be given to his brother, that a son might be born to the dead man by his brother, and his name should not perish, which

was some alleviation of death. And none other but a brother or relation was commanded to take the wife of the dead; otherwise the child born would not have been considered the son of the dead; and also because a stranger could have no concern in establishing the house of him that was dead, as a brother whose kindred obliged him thereto. JEROME. As they disbelieved the resurrection of the body, and supposed that the soul perished with the body, they accordingly invent a fable to display the fondness of the belief of a resurrection. Thus they put forward a base fiction to overthrow the verity of the resurrection, and conclude with asking, *in the resurrection whose shall she be?* Though it might be that such an instance might really occur in their nation.

AUG. Mystically; by these seven brethren are understood the wicked, who could not bring forth the fruit of righteousness in the earth through all the seven ages of the world, during which this earth has being, for afterwards this earth also shall pass away, through which all those seven passed away unfruitful. Aug. Quæst. Ev. i. 32.

PSEUDO-CHRYS. Wisely does He first convict them of folly, in that they did not read; and afterwards of ignorance, in that they did not know God. For of diligence in reading springs knowledge of God, but ignorance is the offspring of neglect. JEROME. They therefore err because they know not the Scriptures; and because they know not the power of God. ORIGEN. Two things there are which He says they know not, the Scriptures and the power of God, by which is brought to pass the resurrection, and the new life in it. Or by the power of God, which the Lord here convicts the Sadducees that they knew not, He intends Himself, who was the power of God; and Him they knew not, as not knowing the Scriptures which spoke of Him; and thence also they believed not the resurrection, which He should effect. But it is asked when the Saviour says, *Ye do err not knowing the Scriptures,* if He means that this text, *They neither marry, nor are given in marriage,* is in some Scripture, though it is not read in the Old Testament? We say that these very words are indeed not found, but that the truth is in a mystery implied in the moral sense of Scripture; the Law, which is *a shadow of good things to come,* whenever it speaks of husbands and wives, speaks chiefly of spiritual 1 Cor. 1, 24.

wedlock. But neither this do I find any where spoken in Scripture that the Saints shall be after their departure as the Angels of God, unless one will understand this also to be inferred morally; as where it is said, *And thou shalt go to thy fathers,* and *He was gathered to his people.* Or one may say; He blamed them that they read not the other Scriptures which are besides the Law, and therefore they erred. Another says, That they knew not the Scriptures of the Mosaic Law, for this reason, that they did not sift their divine sense. Pseudo-Chrys. Or, when He says, *In the resurrection they neither marry nor are given in marriage,* He referred to what He had said, *Ye know not the power of God;* but when He proceeded, *I am the God of Abraham, &c.* to that *Ye know not the Scriptures.* And thus ought we to do; to cavillers first to set forth Scripture authority on any question, and then to shew the grounds of reason; but to those who ask out of ignorance to shew first the reason, and then the authority. For cavillers ought to be refuted, enquirers taught. To these then who put their question in ignorance, He first shews the reason, saying, *In the resurrection they neither marry nor are given in marriage.* Jerome. In these words the Latin language cannot follow the Greek idiom. For the Latin word 'nubere' is correctly said only of the woman. But we must take it so as to understand *marry* of men, *to be given in marriage* of women. Pseudo-Chrys. In this life that we may die, therefore are we born; and we marry to the end that that which death consumes, birth may replenish; therefore where the law of death is taken away, the cause of birth is taken away likewise. Hilary. It had been enough to have cut off this opinion of the Sadducees of sensual enjoyment, that where the function ceased, the empty pleasure of the body accompanying it ceased also; but He adds, *But are as the Angels of God in heaven.* Chrys. Which is an apt reply to their question. For their reason for judging that there would be no resurrection, was that they supposed that their condition when risen would be the same; this reason then He removes by shewing that their condition would be altered. Pseudo-Chrys. It should be noted, that when He spoke of fasting, alms, and other spiritual virtues, He did not bring

Gen. 15, 15. Gen. 25, 8.

in the comparison of Angels, but only here where He speaks of the ceasing of marriage. For as all acts of the flesh are animal acts, but this of lust especially so; so all the virtues are angelic acts, but especially chastity, by which our nature is bound to the other virtues. JEROME. This that is added, *But are as the Angels of God in Heaven,* is an assurance that our conversation in heaven shall be spiritual. DIONYS. For then when we shall be incorruptible and immortal, by the visible presence of God Himself we shall be filled with most chaste contemplations, and shall share the gift of light to the understanding in our impassible and immaterial soul after the fashion of the exalted souls in heaven; on which account it is said that we shall be equal to the Angels. HILARY. The same cavil that the Sadducees here offer respecting marriage is renewed by many who ask in what form the female sex shall rise again. But what the authority of Scripture leads us to think concerning the Angels, so must we suppose that it will be with women in the resurrection of our species. AUG. To me they seem to think most justly, who doubt not that both sexes shall rise again. For there shall be no desire which is the cause of confusion, for before they had sinned they were naked; and that nature which they then had shall be preserved, which was quit both of conception and of child-birth. Also the members of the woman shall not be adapted to their former use, but framed for a new beauty, one by which the beholder is not allured to lust, which shall not then be, but God's wisdom and mercy shall be praised, which made that to be which was not, and delivered from corruption that which was made. JEROME. For none could say of a stone and a tree or inanimate things, that they shall not marry nor be given in marriage, but of such things only as having capacity for marriage, shall yet in a sort not marry. RABAN. These things which are spoken concerning the conditions of the resurrection He spoke in answer to their enquiry, but of the resurrection itself He replies aptly against their unbelief. CHRYS. And because they had put forward Moses in their question, He confutes them by Moses, adding, *But concerning the resurrection of the dead, have ye not read.* JEROME. In proof of the resurrection there were many plainer passages

Dionys. de Divin. Nom. i.

Aug. de Civ. Dei, xxii. 17.

Is. 26, 29. juxta Lxx. which He might have cited; among others that of Isaiah, *The dead shall be raised; they that are in the tombs shall rise* Dan. 12,2. *again:* and in another place, *Many of them that sleep in the dust of the earth shall awake.* It is enquired therefore why the Lord should have chosen this testimony which seems ambiguous, and not sufficiently belonging to the truth of the resurrection; and as if by this He had proved the point adds, *He is not the God of the dead, but of the living.* We have said above that the Sadducees confessed neither Angel, nor spirit, nor resurrection of the body, and taught also the death of the soul. But they also received only the five books of Moses, rejecting the Prophets. It would have been foolish therefore to have brought forward testimonies whose authority they did not admit. To prove the immortality of souls therefore, He brings forward an instance out of Moses, *I am the God of Abraham, &c.*, and then straight subjoins, *He is not the God of the dead, but of the living;* so that having established that souls abide after death, (forasmuch as God could not be the God of those who had no existence any where,) there might fitly come in the resurrection of bodies which had together with their souls done good or evil. CHRYS. How then Rom. 14, 8. is it said in another place, *Whether we live or die, we are the Lord's.* This which is said here differs from that. The dead are the Lord's, those, that is, who are to live again, not those who have disappeared for ever, and shall not rise again. HILARY. It should be further considered, that this was said to Moses at a time when those holy Patriarchs had gone to their rest. They therefore of whom He was the God were in being; for they could have had nothing, if they had not been in being; for in the nature of things that, of which somewhat else is, must have itself a being; so they who have a God must themselves be alive, since God is eternal, and it is not possible that that which is dead should have that which is eternal. How then shall it be affirmed that those do not, and shall not hereafter, exist, of whom Eternity itself has said that He is? ORIGEN. Ex. 3, 14. God moreover is He who says, *I am that I am;* so that it is impossible that He should be called the God of those who are not. And see that He said not, I am the God of Abraham, Isaac, and Jacob, but *The God of Abraham, the God of Isaac, and the God of Jacob.* But in another place He said thus,

The God of the Hebrews hath sent me unto thee. For they who in comparison of other men are most perfect before God, have God entirely in them, wherefore He is not said to be their God in common, but of each in particular. As when we say, That farm is theirs, we shew that each of them does not own the whole of it; but when we say, That farm is his, we mean that he is owner of the whole of it. When then it is said, *The God of the Hebrews,* this shews their imperfection, that each of them has some small portion in God. But it is said, *The God of Abraham, the God of Isaac, and the God of Jacob,* because each one of these possessed God entirely. And it is to the no small honour of the Patriarchs that they lived to God. Aug. Seasonably may we confute the Manichæans by this same passage by which the Sadducees were then confuted, for they too, though in another manner, deny the resurrection. Id. God is therefore called in particular *The God of Abraham, the God of Isaac, and the God of Jacob,* because in these three are expressed all the modes of begetting the sons of God. For God begets most times of a good preacher a good son, and of a bad preacher a bad son. This is signified in Abraham, who of a free woman had a believing son, and of a bondslave an unbelieving son. Sometimes indeed of a good preacher He begets both good and bad sons, which is signified in Isaac, who of the same free woman begot one good and the other bad. And sometimes He begets good sons both of good and bad preachers; which is signified in Jacob, who begot good sons both of free women and of bondmaids. Pseudo-Chrys. And see how the assault of the Jews against Christ becomes more faint. Their first challenge was in a threatening tone, *By what authority doest thou these things,* to oppose which firmness of spirit was needed. Their second was with guile, to meet which was needed wisdom. This last was with ignorant presumption, which is easier to cope with than the others. For he that thinks he knows somewhat, when he knows nothing, is an easy conquest for one who has understanding. Thus the attacks of an enemy are vehement at first, but if one endure them with a courageous spirit, he will find them more feeble. *And when the multitude heard this, they were astonished at His doctrine.* Remig. Not the Sadducees but the multitudes

Exod. 7, 16.

Aug. cont. Faust. xvi. 24.

Aug. in Joan. Tr. xi. 8.

were astonished. This is daily done in the Church; when by Divine inspiration the adversaries of the Church are overcome, the multitude of the faithful rejoice.

34. But when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together.

35. Then one of them, which was a Lawyer, asked Him a question, tempting Him, and saying,

36. Master, which is the great commandment in the Law?

37. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38. This is the first and great commandment.

39. And the second is like unto it, Thou shalt love thy neighbour as thyself.

40. On these two commandments hang all the Law and the Prophets.

Jerome. The Pharisees having been themselves already confuted (in the matter of the denarius), and now seeing their adversaries also overthrown, should have taken warning to attempt no further deceit against Him; but hate and jealousy are the parents of impudence. Origen. Jesus had put the Sadducees to silence, to shew that the tongue of falsehood is silenced by the brightness of truth. For as it belongs to the righteous man to be silent when it is good to be silent, and to speak when it is good to speak, and not to hold his peace; so it belongs to every teacher of a lie not indeed to be silent, but to be silent as far as any good purpose is concerned. Jerome. The Pharisees and Sadducees, thus foes to one another, unite in one common purpose to tempt Jesus. Pseudo-Chrys. Or the Pharisees meet together, that their numbers may silence Him whom their reasonings could not confute; thus, while they array numbers against Him, shewing that truth failed them, they said among themselves, Let one speak for all, and all speak, through one, so if he prevail, the victory may seem to belong to all; if he be overthrown, the defeat may rest with him alone; so it follows, *Then one of*

them, a teacher of the Law, asked Him a question, tempting Him. ORIGEN. All who thus ask questions of any teacher to try him, and not to learn of him, we must regard as brethren of this Pharisee, according to what is said below, *Inasmuch as ye have done it unto one of the least of Mine, ye have done it unto Me.* Matt. 25, 40. AUG. Let no one find a difficulty in this, that Matthew speaks of this man as putting his question to tempt the Lord, whereas Mark does not mention this, but concludes with what the Lord said to him upon his answering wisely, *Thou art not far from the kingdom of God.* Aug. de Cons. Ev. ii. 73. Mark 12, 34. For it is possible that, though he came to tempt, yet the Lord's answer may have wrought correction within him. Or, the tempting here meant need not be that of one designing to deceive an enemy, but rather the cautious approach of one making proof of a stranger. And that is not written in vain, *Whoso believeth lightly, he is of a vain heart.* Ecclus. 19, 4. ORIGEN. He said *Master* tempting Him, for none but a disciple would thus address Christ. Whoever then does not learn of the Word, nor yields himself wholly up to it, yet calls it Master, he is brother to this Pharisee thus tempting Christ. Perhaps while they read the Law before the Saviour's coming, it was a question among them which was the great commandment in it; nor would the Pharisee have asked this, if it had not been long time enquired among themselves, but never found till Jesus came and declared it. PSEUDO-CHRYS. He who now enquires for the greatest commandment had not observed the least. He only ought to seek for a higher righteousness who has fulfilled the lower. JEROME. Or he enquires not for the sake of the commands, but which is the first and great commandment, that seeing all that God commands is great, he may have occasion to cavil whatever the answer be. PSEUDO-CHRYS. But the Lord so answers him, as at once to lay bare the dissimulation of his enquiry, *Jesus saith unto him, Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. Thou shalt love,* not 'fear,' for to love is more than to fear; to fear belongs to slaves, to love to sons; fear is in compulsion, love in freedom. Whoso serves God in fear escapes punishment, but has not the reward of righteousness because he did well unwillingly through fear. God does not desire to be served servilely by

men as a master, but to be loved as a father, for that He has given the spirit of adoption to men. But to love God with the whole heart, is to have the heart inclined to the love of no one thing more than of God. To love God again with the whole soul is to have the mind stayed upon the truth, and to be firm in the faith. For the love of the heart and the love of the soul are different. The first is in a sort carnal, that we should love God even with our flesh, which we cannot do unless we first depart from the love of the things of this world. The love of the heart is felt in the heart, but the love of the soul is not felt, but is perceived because it consists in a judgment of the soul. For he who believes that all good is in God, and that without Him is no good, he loves God with his whole soul. But to love God with the whole mind, is to have all the faculties open and unoccupied for Him. He only loves God with his whole mind, whose intellect ministers to God, whose wisdom is employed about God, whose thoughts travail in the things of God, and whose memory holds the things which are good.

Aug. de Doctr. Christ. i. 22.

Aug. Or otherwise; You are commanded to love God *with all thy heart,* that your whole thoughts—*with all thy soul,* that your whole life—*with all thy mind,* that your whole understanding—may be given to Him from whom you have that you give. Thus He has left no part of our life which may justly be unfilled of Him, or give place to the desire after any other final good[1]; but if aught else present itself for the soul's love, it should be absorbed into that channel in which the whole current of love runs. For man is then the most perfect when his whole life tends towards the life[2] unchangeable, and clings to it with the whole purpose of his soul. Gloss. Or, *with all thy heart,* i.e. understanding; *with all thy soul,* i.e. thy will; *with all thy mind,* i.e. memory; so you shall think, will, remember nothing contrary to Him. Origen. Or otherwise; *With all thy heart,* that is, in all recollection, act, thought; *with all thy soul,* to be ready, that is, to lay it down for God's religion; *with all thy mind,* bringing forth nothing but what is of God. And consider whether you cannot thus take the *heart* of the understanding, by which we contemplate things intellectual, and the *mind* of that by which we utter thoughts, walking as it were with the mind through each expression,

[1] alia re frui.

[2] al. bonum. Gloss. interlin.

and uttering it. If the Lord had given no answer to the Pharisee who thus tempted Him, we should have judged that there was no commandment greater than the rest. But when the Lord adds, *This is the first and great commandment,* we learn how we ought to think of the commandments, that there is a great one, and that there are less down to the least. And the Lord says not only that it is a great, but that it is the first commandment, not in order of Scripture, but in supremacy of value. They only take upon them the greatness and supremacy of this precept, who not only love the Lord their God, but add these three conditions. Nor did He only teach the first and great commandment, but added that there was a second like unto the first, *Thou shalt love thy neighbour as thyself.* But if *Whoso loveth iniquity hath hated his own soul,* it is manifest that he does not love his neighbour as himself, when he does not love himself. AUG. It is clear that every man is to be regarded as a neighbour, because evil is to be done to no man. Further, if every one to whom we are bound to shew service of mercy, or who is bound to shew it to us, be rightly called our neighbour, it is manifest that in this precept are comprehended the holy Angels who perform for us those services of which we may read in Scripture. Whence also our Lord Himself would be called our neighbour; for it was Himself whom He represents as the good Samaritan, who gave succour to the man who was left half dead by the way. ID. He that loves men ought to love them either because they are righteous, or that they may be righteous; and so also ought he to love himself either for that he is, or that he may be righteous. And thus without peril he may love his neighbour as himself. ID. But if even yourself you ought not to love for your own sake, but because of Him in whom is the rightful end of your love, let not another man be displeased that you love even him for God's sake. Whoso then rightly loves his neighbour, ought to endeavour with him that he also with his whole heart love God. PSEUDO-CHRYS. But who loves man is as who loves God; for man is God's image, wherein God is loved, as a King is honoured in his statue. For this cause this commandment is said to be like the first. HILARY. Or otherwise; That the second command is like

Ps. 11, 5.

Aug. de Doctr. Christ. i. 30, vid. Rom. 13, 10.

Aug. de Trin. viii. 6.

Aug. de Doctr. Christ. i. 22.

the first signifies that the obligation and merit of both are alike; for no love of God without Christ, or of Christ without God, can profit to salvation.

It follows, *On these two commandments hang all the Law and the Prophets.* Aug. *Hang*, that is, refer thither as their end. Raban. For to these two commandments belongs the whole decalogue; the commandments of the first table to the love of God, those of the second to the love of our neighbour. Origen. Or, because he that has fulfilled the things that are written concerning the love of God and our neighbour, is worthy to receive from God the great reward, that he should be enabled to understand the Law and the Prophets. Aug. Since there are two commandments, the love of God and the love of our neighbour, on which hang the Law and the Prophets, not without reason does Scripture put one for both; sometimes the love of God; as in that, *We know that all things work together for good to them that love God;* and sometimes the love of our neighbour; as in that, *All the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself.* And that because if a man love his neighbour, it follows therefrom that he loves God also; for it is the selfsame affection by which we love God, and by which we love our neighbour, save that we love God for Himself, but ourselves and our neighbour for God's sake. Id. But since the Divine substance is more excellent and higher than our nature, the command to love God is distinct from that to love our neighbour. But if by yourself, you understand your whole self, that is both your soul and your body, and in like manner of your neighbour, there is no sort of things to be loved omitted in these commands. The love of God goes first, and the rule thereof is so set out to us as to make all other loves centre in that, so that nothing seems said of loving yourself. But then follows, *Thou shalt love thy neighbour as thyself*, so that love of yourself is not omitted.

Aug. Quæst. Ev. i. 33.

Aug. de Trin. viii. 7.

Rom. 8, 28.

Gal. 5, 14.

Aug. de Doctr. Christ. i. 30. et 26.

41. While the Pharisees were gathered together, Jesus asked them,

42. Saying, What think ye of Christ? whose Son is He? They say unto Him, The Son of David.

43. He saith unto them, How then doth David in spirit call Him Lord, saying,

44. The Lord saith unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool?

45. If David then call Him Lord, how is He his son?

46. And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions.

Pseudo-Chrys. The Jews tempted Christ, supposing Him to be mere man; had they believed Him to be the Son of God, they would not have tempted Him. Christ therefore, willing to shew that He knew the treachery of their hearts, and that He was God, yet would not declare this truth to them plainly, that they might not take occasion thence to charge Him with blasphemy, and yet would not totally conceal this truth; because to that end had He come that He should preach the truth; He therefore puts a question to them, such as should declare to them who He was; *What think ye of Christ? whose Son is He?* Chrys. He first asked His disciples what others said of Christ, and then what they themselves said; but not so to these. For they would have said that He was a deceiver, and wicked. They thought that Christ was to be mere man, and therefore *they say unto Him, The Son of David.* To reprove this, He brings forward the Prophet, witnessing His dominion, proper Sonship, and His joint honour with His Father. Jerome. This passage is out of the 109th Psalm. Christ is therefore called David's Lord, not in respect of His descent from him, but in respect of His eternal generation from the Father, wherein He was before His fleshly father. And he calls Him Lord, not by a mere chance, nor of his own thought, but by the Holy Spirit. Remig. That He says, *Sit Thou on My right hand,* is not to be taken as though God had a body, and either a right hand or a left hand; but to sit on the right hand of God is to abide in the honour and equality of the Father's majesty. Pseudo-Chrys. I suppose that He formed this question, not only against the Pharisees, but also against the heretics; for

Chrys. Hom. lx

according to the flesh He was truly David's Son, but his Lord according to His Godhead. Chrys. But He rests not with this, but that they may fear, He adds, *Till I make Thine enemies Thy footstool;* that at least by terror He might gain them. Origen. For God puts Christ's enemies as a footstool beneath His feet, for their salvation as well as their destruction. Remig. But *till* is used for indefinite time, that the meaning be, Sit Thou for ever, and for ever hold Thine enemies beneath Thy feet. Gloss. That it is by the Father that the enemies are put under the Son, denotes not the Son's weakness, but the union of His nature with His Father. For the Son also puts under Him the Father's enemies, when He glorifies His name upon earth. He concludes from this authority, *If David then call Him Lord, how is He his son?* Jerome. This question is still available for us against the Jews; for these who believe that Christ is yet to come, assert that He is a mere man, though a holy one, of the race of David. Let us then thus taught by the Lord ask them, If He be mere man, and only the Son of David, how does David call Him his Lord? To evade the truth of this question, the Jews invent many frivolous answers. They allege Abraham's steward, he whose son was Eliezer of Damascus, and say that this Psalm was composed in his person, when after the overthrow of the five kings, the Lord God said to his lord Abraham, *Sit Thou on My right hand, till I make Thine enemies Thy footstool.* Let us ask how Abraham could say the things that follow, and compel them to tell us how Abraham was born before Lucifer, and how he was a Priest after the order of Melchisedech, for whom Melchisedech brought bread and wine, and of whom he received tithes of the spoil? Chrys. This conclusion He put to their questionings, as final, and sufficient to stop their mouth. Henceforward accordingly they held their peace, not by their own good-will, but from not having aught to say. Origen. For had their question sprung of desire to know, He would never have proposed to them such things as should have deterred them from asking further. Raban. Hence we learn that the poison of jealousy may be overcome, but can hardly of itself rest at peace.

Gloss. ap. Anselm.

CHAP. XXIII.

1. Then spake Jesus to the multitude, and to His disciples,

2. Saying, The Scribes and the Pharisees sit in Moses' seat:

3. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

4. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

Pseudo-Chrys. When the Lord had overthrown the Priests by His answer, and shewn their condition to be irremediable, forasmuch as clergy, when they do wickedly, cannot be amended, but laymen who have gone wrong are easily set right, He turns His discourse to His Apostles and the people. For that is an unprofitable word which silences one, without conveying improvement to another. Origen. The disciples of Christ are better than the common herd; and you may find in the Church such as with more ardent affection come to the word of God; these are Christ's disciples, the rest are only His people. And sometimes He speaks to His disciples alone, sometimes to the multitudes and His disciples together, as here. *The Scribes and Pharisees sit in Moses' seat*, as professing his Law, and boasting that they can interpret it. Those that do not depart from the letter of the Law are the Scribes; those who make high professions, and separate themselves from the vulgar as better than they, are called Pharisees, which signi-

fies 'separate.' Those who understand and expound Moses according to his spiritual meaning, these sit indeed on Moses' seat, but are neither Scribes nor Pharisees, but better than either, Christ's beloved disciples. Since His coming these have sat upon the seat of the Church, which is the seat of Christ. Pseudo-Chrys. But regard must be had to this, after what sort each man fills his seat; for not the seat makes the Priest, but the Priest the seat; the place does not consecrate the man, but the man the place. A wicked Priest derives guilt and not honour from his Priesthood. Chrys. But that none should say, For this cause am I slack to practise, because my instructor is evil, He removes every such plea, saying, *All therefore whatsoever they say unto you, that observe and do,* for they speak not their own, but God's, which things He taught through Moses in the Law. And look with how great honour He speaks of Moses, shewing again what harmony there is with the Old Testament. Origen. But if the Scribes and Pharisees who sit in Moses' seat are the teachers of the Jews, teaching the commandments of the Law according to the letter, how is this that the Lord bids us do after all things which they say; but the Apostles in the Acts forbid the believers to do according to the letter of the Law. These indeed taught after the letter, not understanding the Law spiritually. Whatsoever they say to us out of the Law, with understanding of its sense, that we do and keep, not doing after their works, for they do not what the Law enjoins, nor perceive the veil that is upon the letter of the Law. Or by *all* we are not to understand everything in the Law, many things for example relating to the sacrifices, and the like, but such as concern our conduct. But why did He command this not of the Law of grace, but of the doctrine of Moses? Because truly it was not the time to publish the commandments of the New Law before the season of His passion. I think also that He had herein something further in view. He was about to bring many things against the Scribes and Pharisees in His discourse following, wherefore that vain men might not think that He coveted their place of authority, or spoke thus out of enmity to them, He first puts away from Himself this suspicion, and then begins to reprove them, that the people might not fall into their

Chrys. Hom. lxxii.

Acts 15, 19.

faults; and that, because they ought to hear them, they should not think that therefore they ought to imitate them in their works, He adds, *But do ye not after their works.* What can be more pitiable than such a teacher, whose life to imitate is ruin, to refuse to follow is salvation for his disciples? PSEUDO-CHRYS. But as gold is picked out of the dross, and the dross is left, so hearers may take doctrine and leave practice, for good doctrine oft comes from an evil man. But as Priests judge it better to teach the bad for the sake of the good, rather than to neglect the good for the sake of the bad; so also let those who are set under them pay respect to the bad Priests for the sake of the good, that the good may not be despised because of the bad; for it is better to give the bad what is not their due, rather than to defraud the good of what is justly theirs. CHRYS. Look with what He begins His reproof of them, *For they say, and do not.* Every one who transgresses the Law is deserving of blame, but especially he who has the post of instruction. And this for a threefold cause; first, because he is a transgressor; secondly, because when he ought to set others right, he himself halts; thirdly, because, being in the rank of a teacher, his influence is more corrupting. Again, He brings a further charge against them, that they oppress those that are put under them; *They bind heavy burdens;* in this He shews a double evil in them; that they exacted without any allowance the utmost rigour of life from those that were put under them, while they allowed themselves large licence herein. But a good ruler should do the contrary of this, to be to himself a severe judge, to others a merciful one. Observe in what forcible words He utters His reproof; He says not they cannot, but *they will not;* and not, lift them, but *touch them with one of their fingers.* PSEUDO-CHRYS. And to the Scribes and Pharisees of whom He is now speaking, *heavy burdens not to be borne* are the commandments of the Law; as St. Peter speaks in the Acts, *Why seek ye to put a yoke upon the neck of the disciples, which neither we nor our fathers were able to bear?* For commending the burdens of the Law by fabulous proofs, they bound as it were the shoulders of the heart of their hearers with bands, that thus tied as though with proof of reason to them, they might not

Acts 15, 10.

fling them off; but themselves did not in the least measure fulfil them, that is, not only did not wholly, but did not so much as attempt to. Gloss. Or, *bind burdens*, that is, gather traditions from all sides, not to aid, but to burden the conscience. Jerome. But all these things, the shoulders, the finger, the burdens, and the bands with which they bind the burdens, have a spiritual meaning. Herein also the Lord speaks generally against all masters who enjoin high things, but do not even little things. Pseudo-Chrys. Such also are they who lay a heavy burden upon those who come to penitence, so that while men would avoid present punishment, they overlook that which is to come. For if you lay upon a boy's shoulders a burden more than he can bear, he must needs either cast it off, or be broken down by it; so the man on whom you lay too grievous a burden of penance must either wholly refuse it, or if he submit himself to it will find himself unable to bear it, and so be offended, and sin worse. Also, if we should be wrong in imposing too light a penance, is it not better to have to answer for mercy than for severity? Where the master of the household is liberal, the steward should not be oppressive. If God be kind, should His Priest be harsh? Do you seek thereby the character of sanctity? Be strict in ordering your own life, in that of others lenient; let men hear of you as enjoining little, and performing much. The Priest who gives licence to himself, and exacts the utmost from others, is like a corrupt tax-gatherer in the state, who to ease himself taxes others heavily.

Gloss. interlin.

5. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6. And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

9. And call no man your father upon the earth: for one is your Father, which is in heaven.

10. Neither be ye called masters: for one is your Master, even Christ.

11. But he that is greatest among you shall be your servant.

12. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

CHRYS. The Lord had charged the Scribes and Pharisees with harshness and neglect; He now brings forward their vainglory, which made them depart from God. PSEUDO-CHRYS. Every substance breeds in itself that which destroys it, as wood the worm, and garments the moth; so the Devil strives to corrupt the ministry of the Priests, who are ordained for the edification of holiness, endeavouring that this good, while it is done to be seen of men, should be turned into evil. Take away this fault from the clergy, and you will have no further labour in their reform, for of this it comes that a clergyman who has sinned can hardly perform penance. Also the Lord here points out the cause why they could not believe in Christ, because nearly all they did was in order to be seen of men; for he whose desire is for earthly glory from men, cannot believe on Christ who preaches things heavenly. I have read one who interprets this place thus. *In Moses' seat*, that is, in the rank and degree instituted by Moses, the Scribes and Pharisees are seated unworthily, forasmuch as they preached to others the Law which foretold Christ's coming, but themselves did not receive Him when come. For this cause He exhorts the people to hear the Law which they preached, that is, to believe in Christ who was preached by the Law, but not to follow the Scribes and Pharisees in their disbelief of Him. And He shews the reason why they preached the coming of Christ out of the Law, yet did not believe on Him; namely, because they did not preach that Christ should come through any desire of His coming, but that they might be seen by men to be doctors of the Law. ORIGEN. And their works likewise they do to be seen of men, using outward circumcision, taking away actual leaven out of their houses, and

doing such like things. But Christ's disciples fulfil the
Rom. 2, 29. Law in things secret, being Jews inwardly, as the Apostle speaks. Chrys. Note the intensive force of the words of His reproofs. He says not merely that they do their works to be seen of men, but added, *all their works*. And not only in great things but in some things trivial they were vainglorious, *They make broad their phylacteries and enlarge the borders of their garments*. Jerome. For the Lord, when He had given the commandments of the Law through Moses,
Deut. 6, 8. added at the end, *And thou shalt bind them for a sign upon thine hand, and they shall be ever before thine eyes*; the meaning of which is, Let My precepts be in thine hand so as to be fulfilled in thy works; let them be before thine eyes so as that thou shalt meditate upon them day and night. This the Pharisees misinterpreting, wrote on parchments the Decalogue of Moses, that is, the Ten Commandments, and folding them up, tied them on their forehead, so making them a crown for their head, that they should be always before their eyes. Moses had in another place given com-
Numb. 15, 39. mand that they should make fringes of blue in the borders of their garments, to distinguish the people of Israel; that as in their bodies circumcision, so in their garments the fringe, might discriminate the Jewish nation. But these superstitious teachers, catching at popular favour, and making gain of silly women, made broad hems, and fastened them with sharp pins, that as they walked or sat they might be pricked, and by such monitors be recalled to the duties of God's ministry. This embroidery then of the Decalogue they called phylacteries, that is, conservatories, because those who wore them, wore them for their own protection and security. So little did the Pharisees understand that they were to be worn on the heart and not on the body; for in equal degree may cases and chests be said to have books, which assuredly have not the knowledge of God. Pseudo-Chrys. But after their example do many invent Hebrew names of Angels, and write them, and bind them on themselves, and they seem dreadful to such as are without understanding. Others again wear round their neck a portion of the Gospel written out. But is not the Gospel read every day in the Church, and heard by all? Those therefore who receive no profit from

the Gospel sounded in their ears, how shall the having them hung about their neck save them? Further, wherein is the virtue of the Gospel? in the shape of its letters, or in the understanding its meaning? If in the characters, you do well to hang them round your neck; if in their meaning, they are of more profit when laid up in the heart, than hung round the neck. But others explain this place thus, That they made broad their teachings concerning special observances, as phylacteries, or preservatives of salvation, preaching them continually to the people. And the broad fringes of their garments they explain of the same undue stress upon such commandments. JEROME. Seeing they thus make broad their phylacteries, and make them broad fringes, desiring to have glory of men, they are convicted also in other things; *For they love the uppermost rooms at feasts, and the chief seats in the synagogues.* RABAN. It should be noted, that He does not forbid those to whom this belongs by right of rank to be saluted in the forum, or to sit or recline in the highest room; but those who unduly desire these things, whether they obtain them or not, these He enjoins the believers to shun as wicked. PSEUDO-CHRYS. For He rebukes not those who recline in the highest place, but those who love such places, blaming the will not the deed. For to no purpose does he humble himself in place who exalts himself in heart. For some vain man hearing that it was a commendable thing to seat himself in the lowest place, chooses so to do; and thus not only does not put away the vanity of his heart, but adds this additional vain ostentation of his humility, as one who would be thought righteous and humble. For many proud men take the lowest place in their bodies, but in haughtiness of heart think themselves to be seated among the highest; and there are many humble men who, placed among the highest, are inwardly in their own esteem among the lowest. CHRYS. Observe where vainglory governed them, to wit, in the synagogues, whither they entered to guide others. It had been tolerable to have felt thus at feasts, notwithstanding that a doctor ought to be had in honour in all places alike, and not in the Churches only. But if it be blameworthy to love such things, how wrong is it to seek to attain them! PSEUDO-CHRYS. They love the first saluta-

tions, first, that is, not in time only, before others; but in tone, that we should say with a loud voice, Hail, Rabbi; and in body, that we should bow low our head; and in place, that the salutation should be in public. RABAN. And herein they are not without fault, that the same men should be concerned in the litigations of the forum, who in the synagogue in Moses' seat, seek to be called Rabbi by men. PSEUDO-CHRYS. That is, they wish *to be called*, not to be such; they desire the name, and neglect the duties. ORIGEN. And in the Church of Christ are found some who take to themselves the *uppermost places*, that is, become deacons; next they aspire to the *chief seats* of those that are called presbyters; and some intrigue to be styled among men Bishop, that is, to be called Rabbi. But Christ's disciple loves the uppermost place indeed, but at the spiritual banquet, where he may feed on the choicer morsels of spiritual food, for, with the Apostles who sit upon twelve thrones, he loves the chief seats, and hastes by his good works to render himself worthy of such seats; and he also loves salutations made in the heavenly market-place, that is, in the heavenly congregations of the primitive. But the righteous man would be called Rabbi, neither by man, nor by any other, because there is One Master of all men. CHRYS. Or otherwise; Of the foregoing things with which He had charged the Pharisees, He now passes over many as of no weight, and such as His disciples needed not to be instructed in; but that which was the cause of all evils, namely, ambition of the master's seat, that He insists upon to instruct His disciples. PSEUDO-CHRYS. *Be not ye called Rabbi,* that ye take not to yourselves what belongs to God. And call not others Rabbi, that ye pay not to men a divine honour. For One is the Master of all, who instructs all men by nature. For if man were taught by man, all men would learn that have teachers; but seeing it is not man that teaches, but God, many are taught, but few learn. Man cannot by teaching impart an understanding to man, but that understanding which is given by God man calls forth by schooling. HILARY. And that the disciples may ever remember that they are the children of one parent, and that by their new birth they have passed the limits of their earthly origin.

Hieron cont. Helvid. 15.

JEROME. All men may be called brethren in affection, which is of two kinds, general and particular. Particular, by which all Christians are brethren; general, by which all men being born of one Father are bound together by like tie of kindred. PSEUDO-CHRYS. *And call no man your Father upon earth;* because in this world though man begets man, yet there is one Father who created all men. For we have not beginning of life from our parents, but we have our life transmitted through them[a]. ORIGEN. But who calls no man father upon earth? He who in every action done as before God, says, *Our Father, which art in Heaven.* GLOSS. Because it was clear who was the Father of all, by this which was said, *Which art in Heaven,* He would teach them who was the Master of all, and therefore repeats the same command concerning a master, *Neither be ye called masters; for one is your Master, even Christ.* CHRYS. Not that when Christ is here said to be our Master, the Father is excluded, as neither when God is said to be our Father, is Christ excluded, Who is the Father of men. JEROME. It is a difficulty that the Apostle against this command calls himself the teacher of the Gentiles; and that in monasteries in their common conversation, they call one another, Father. It is to be cleared thus. It is one thing to be father or master by nature, another by sufferance. Thus when we call any man our father, we do it to shew respect to his age, not as regarding him as the author of our being. We also call men 'Master,' from resemblance to a real master; and, not to use tedious repetition, as the One God and One Son, who are by nature, do not preclude us from calling others gods and sons by adoption, so the One Father and One Master, do not preclude us

Gloss. non occ.

[a] The Catholic doctrine is, that *the man* is born from his parents, by propagation, but that the soul is immediately created by God, the human agency being but a certain disposition of matter—such that according to God's good pleasure, by a law which He has appointed, the gift of a soul is accorded to it. And thus, though a man's soul cannot be called the son of his parents, yet that compound nature of which the soul forms part, is such. That the soul is immediately from God by creation is the Catholic doctrine. St. Leo speaks of the Catholic faith consistently and truly, preaching that the souls of men, before they were breathed into their bodies, were not, nor are incorporated by any other but by God the Framer, Who is Creator of them as well as the bodies. Ep. 15, ad Turrib. 10. And so St. Hilary, "Every soul is the work of God, but the generation of the flesh is come from the flesh." De Trin. x. 20. Vide also Greg. Nyss. de Anim. p. 934; Ambros. de Noe. 4; Hieron. in Eccles. xii. 7.

from speaking of other fathers and masters by an abuse of the terms. Chrys. Not only does the Lord forbid us to seek supremacy, but would lead His hearer to the very opposite; *He that is greatest among you shall be your servant.* Origen. Or otherwise; And if one minister the divine word, knowing that it is Christ that makes it to be fruitful, such a one professes himself a minister and not a master; whence it follows, *He that is greatest among you, let him be your servant.* As Christ Himself, who was in truth our Master, professed Himself a minister, saying, *I am in the midst of you as one that ministers.* And well does He conclude this prohibition of all vainglory with the words, *And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.* Remig. Which means that every one who thinks highly of his own deserts, shall be humbled before God; and every one who humbles himself concerning his good deeds shall be exalted with God.

Luke 22, 27.

13. But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Origen. Christ is truly the Son of that God Who gave the Law; after the example of the blessings pronounced in the Law, did Himself pronounce the blessings of them that are saved; and also after the cursings of the Law, He now sets forth a woe against sinners; *Woe unto you, Scribes and Pharisees, hypocrites.* They who allow that it is compatible with goodness to utter these denunciations against sinners, should understand that the purpose of God is the same in the cursings of the Law. Both the cursing there and the woe here fall upon the sinner not from Him who denounces, but from themselves who commit the sins which are denounced, and worthily bring upon themselves the inflictions of God's discipline, appointed for the turning of men to good. So a father rebuking a son utters words of cursing, but does not desire that he should become deserving of those curses, but rather that he should turn himself from them. He adds

the cause of this woe, *Ye shut up the kingdom of heaven against men: for ye neither go in yourselves, nor suffer them that are entering to go in.* These two commandments are by nature inseparable; because not to suffer others to enter in, is of itself enough to keep the hinderer out. PSEUDO-CHRYS. By *the kingdom of heaven* is meant the Scriptures, because in them the kingdom of heaven is lodged; the understanding of these is the door. Or the *kingdom of heaven* is the blessedness of heaven, and the door thereof Christ, by Whom men enter in. The door-keepers are the Priests, to whom is committed the word of teaching or interpreting Scripture, by which the door of truth is opened to men. The opening of this door is right interpretation. And observe that He said not, *Woe unto you,* for ye open, but, *for ye shut up;* the Scriptures then are not shut up, though they are obscure. ORIGEN. The Pharisees and the Scribes then would neither enter in, nor hear Him who said, *By Me if any man enter in* John 10,9. *he shall be saved;* nor would they suffer those to enter in, who were able to have believed through the things which had been spoken before by the Law and the Prophets concerning Christ, but shut up the door with every kind of device to deter men from entering. Also they detracted from His teaching, denied all prophecy concerning Him, and blasphemed every miracle as deceitful, or wrought by the Devil. All who in their evil conversation set an example of sinning to the people, and who commit injustice, offending the weak, seem to shut up the kingdom of heaven before men. And this sin is found among the people, and chiefly among the doctors, when they teach men what the Gospel righteousness requires of them, but do not what they teach. But those who both teach and live well open to men the kingdom of heaven, and both enter in themselves, and invite others to enter in. Many also will not suffer those who are willing to enter into the kingdom of heaven, when they without reason excommunicate out of jealousy others who are better than themselves; thus they refuse them entrance, but these of sober spirit, overcoming by their patience this tyranny, although forbidden, yet enter in and inherit the kingdom. Also they who with much rashness have set themselves to the profession of teaching before they have learned,

and following Jewish fables, detract from those who search out the higher things of Scripture; these do, as far as in them lies, shut out men from the kingdom of heaven.

14. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Chrys. Hom. lxxiii.

Chrys. Next the Lord rebukes them for their gluttony, and what was the worst, that not from the rich but from widows they took wherewith to fill their bellies, thus burdening the poverty of those whom they should have relieved.

Gloss. interlin.

Gloss. *Devour widows' houses*, that is, your superstitions have this only aim, namely, to make a gain of the people that is put under you. Pseudo-Chrys. The female sex is imprudent, as not contemplating with reason all that it sees or hears; and weak, as being easily turned either from bad to good, or from good to bad. The male sex is more prudent and hardy. And therefore pretenders to holiness practise most upon women, who are unable to see their hypocrisy, and are easily inclined to love them on the ground of religion. But widows they chiefly choose to attempt; first, because a woman who has her husband to advise her is not so readily deceived; and secondly, she has not the means of giving, being in the power of her husband. The Lord then, whilst He confounds the Jewish Priests, instructs the Christian that they should not frequent widows rather than others, for though their purpose may not be bad, it gives occasion to suspicions. Chrys. The manner of this plundering is grievous, for they *make long prayers*. Every one who does evil deserves punishment; but he who takes occasion for his offence from religion, deserves more severe punishment; *Therefore ye shall receive the greater damnation.* Pseudo-Chrys. First, for that ye are wicked, and then because ye put on the cloak of sanctity. Your covetousness you dress up in the colour of religion, and use God's arms in the Devil's service, that iniquity may be loved while it is thought to be piety. Hilary. Or, because their observance of the kingdom

of heaven proceeds hence, that they may keep up their practice of going about to widows' houses, they shall therefore receive the heavier judgment, as having their own sin and the ignorance of others to answer for. GLOSS. Or, because *the servant that knew his Lord's will and did it not, shall be beaten with many stripes.* Gloss. interlin. Luke 12, 47.

15. Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, you make him twofold more the child of hell than yourselves.

CHRYS. This the next charge against them is, that they are unequal to the salvation of many, seeing they need so much labour to bring one to salvation; and not only are they slack in conversion, but destroy even those whom they do convert, by corrupting them by example of evil life. HILARY. That they compass sea and land signifies that throughout the whole world they shall be enemies of Christ's Gospel, and shall bring men under the yoke of the Law against the justification of faith. There were proselytes made into the Synagogue from among the Gentiles, the small number of whom is here denoted by what is said *one proselyte.* For after the preaching of Christ there was no faith left in their doctrine, but whoever was gained to the faith of the Jews became a child of hell. ORIGEN. For all who Judaize since the coming of the Saviour, are taught to follow the temper of those who cried at that time, *Crucify, crucify Him.* HILARY. And he becomes the child of a twofold punishment, because he has not obtained remission of his Gentile sins, and because he has joined the society of those who persecuted Christ. JEROME. Or otherwise; The Scribes and Pharisees compassed the whole world to make proselytes of the Gentiles, that is, to mix the uncircumcised stranger with the people of God. PSEUDO-CHRYS. And that not of compassion from desire to save him whom they taught, but either from covetousness, that the greater number of worshippers might increase the number of offerings made in sacrifice, or out of vainglory. For he who sinks himself in a slough of sins, how should he be desirous to rescue another

out of them? Will a man be more merciful to another than to himself? By a man's actions therefore it may be known whether he seeks another's conversion for God's sake, or out of vainglory. Greg. But forasmuch as hypocrites though they do ever crooked things, yet cease not to speak right things, and thus by their good instructions beget sons, but are not able to bring them up by good life, but the more they give themselves up to worldly works, the more willingly do they suffer those whom they have begotten to work the same. And because their hearts are hardened, these very sons whom they have begotten they do not own by any sign of the affection due. Wherefore it is here said of the hypocrites, *And when he is made, ye make him twofold more the child of hell than yourselves.* Aug. This He said not because proselytes were circumcised, but because they imitated the lives of those from following whom He had prohibited His disciples, saying, *Do ye not after their works.* Two things are observable in this command; first, the honour shewn to Moses' teaching, that even wicked men when sitting in his seat are compelled to teach good things; and that the proselyte is made a child of hell, not by hearing the words of the Law, but by following their doings. And *twofold more* than they for this reason, that he neglects to fulfil what he had undertaken of his own choice, having been not born a Jew, but of freewill become a Jew. Jerome. Or, because before while he was a Gentile he erred in ignorance, and was only a child of hell; but seeing the vices of his masters, and understanding that they destroyed in their actions what they taught in words, he returns to his vomit, and becoming a Gentile, he is worthy of greater punishment as one that has deserted his cause. Pseudo-Chrys. Or, because while he was a worshipper of idols, he observed righteousness even because of men; but when he became a Jew, prompted by the example of evil teachers, he became worse than his teachers. Chrys. For a disciple imitates a virtuous master, but goes beyond a vicious one. Jerome. He is called a *child of hell* in the same way as one is said to be a child of perdition, and a child of this world; every man is called the son of him whose works he does. Origen. From this place we learn that there will be a difference of

Greg. Mor. xxxi. 9.

Aug. cont. Faust. xvi. 29. et cf. cont. Adimant. 16.

Matt.23,3.

torment in hell, seeing one is here said to be singly a child of hell, another twofold. And we ought to consider here whether it is possible that a man should be generally a child of hell, as a Jew, suppose, or a Gentile, or whether specially so in consequence of some particular sins; that as a righteous man is increased in glory by the abundance of his righteousness, so a sinner's punishment is increased manifold by the number of his sins.

16. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17. Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18. And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20. Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21. And whoso shall swear by the temple, sweareth by it, and by Him that dwelleth therein.

22. And he that shall swear by heaven, sweareth by the throne of God, and by Him that sitteth thereon.

Jerome. As by making broad phylacteries and fringes they sought after the reputation of sanctity, and made this again a means of gain, so now He charges them with being teachers of wickedness by their fraudulent pretence of tradition. For when in any dispute or quarrel, or ambiguous cause, one swore by the temple, and was afterwards convicted of falsehood, he was not held guilty. This is what is meant by that, *Whosoever shall swear by the temple, it is nothing*, that is, he owes nothing. But if he had

sworn by the gold, or by the money which was offered to the Priests in the temple, he was immediately compelled to pay down that by which he had sworn. Pseudo-Chrys. The temple pertains to God's glory, and to man's spiritual salvation, but the gold of the temple though it pertains to the glory of God, yet does it more so to the delight of man, and the profit of the Priests. The Jews then pronounced the gold which delighted them, and the gifts which fed them, to be more holy than the temple, that they might make men more disposed to offer gifts, than to pour out prayers in the temple. Whence the Lord suitably reproves them in these words. Yet have some Christians at present an equally foolish notion. See, they say, in any suit if one swear by God, it seems nought; but if one swear by the Gospel, he seems to have done some great thing. To whom we shall say in like manner, *Ye fools and blind!* the Scriptures were written because of God, God is not because of the Scriptures. Greater therefore is God, than what is hallowed by Him. Jerome. Again, if one swore by the altar, none held him guilty of perjury; but if he swore by the gift or the victims or the other things which are offered to God upon the altar, this they exacted most rigorously. And all this they did not out of fear of God, but out of covetousness. Thus the Lord charges them with both folly and fraud, inasmuch as the altar is much greater than the victims which are sanctified by the altar.

Gloss. non occ.

Gloss. And lest their infatuation should go so far, that they should affirm that the gold was more holy than the temple, and the gift than the altar, He argues on another ground, that in the oath which is sworn by the temple and the altar is contained the oath by the gold or by the gift. Origen. In like manner the custom which the Jews had of swearing by the Heaven He reprobates. For they did not, as they supposed, avoid the danger of taking an oath by God, because, *Whoso sweareth by heaven, sweareth by the throne of God, and by Him that sitteth thereon.*

Gloss. ord.

Gloss. For whoso swears by the creature that is subject, swears by the Divinity that rules over the creation.

Origen. Now an oath is in confirmation of somewhat that has been spoken. The oath here then may signify testimony of Scripture which we produce in confirmation of that word which we speak. So that Divine Scripture is the temple of God,

the gold is the meaning which it contains. As the gold which is outside the Temple is not sanctified, so all thoughts which are without divine Scripture, however admirable they may seem, are not hallowed. We ought not therefore to bring any speculations of our own for the confirmation of doctrine, unless such as we can shew are hallowed by being contained in divine Scripture. The altar is the human heart, which is the chief thing in man. The offerings and gifts that are hid upon the altar, are every thing which is done in the heart, as to pray, to sing, to do alms, to fast. Every offering of a man then is sanctified by his heart, by which the offering is made. There cannot therefore be a more honourable offering than the heart of man, out of which the offering proceeds. If then one's conscience does not smite him, he has confidence towards God, not by reason of his gifts, but so to speak because he has rightly ordered the altar of his heart. Thirdly, we may say that over the temple, that is over every Scripture, and over the altar, that is over every heart, there is a certain meaning which is called the Heaven, the throne of God Himself, in which we shall be able to see the things that are revealed face to face, when that which is perfect is come. HILARY. For since Christ is come, reliance upon the Law is vain; for not Christ by the Law, but the Law by Christ, is sanctified, in whom it rests as on a seat or throne; so are they fools and blind, who, overlooking the sanctifier, pay honour to the things sanctified. AUG. The temple and altar we may also understand of Christ Himself; the gold and the gifts, of the praise and sacrifice of prayer which we offer in Him and through Him. For not He by them, but they by Him, are sanctified. Aug. Quæst. Ev. i. 34.

23. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24. Ye blind guides, which strain at a gnat, and swallow a camel.

Chrys. The Lord had said above that they bound heavy burdens upon others, which they themselves would not touch; He now again shews how they aimed at being correct in little things, but neglected weighty matters. Jerome. The Lord had commanded, that for the maintenance of the Priests and Levites, whose portion was the Lord, tithes of every thing should be offered in the temple. Accordingly, the Pharisees (to dismiss mystical expositions) concerned themselves about this alone, that these trifling things should be paid in, but lightly esteemed other things which were weighty. He charges them then with covetousness in exacting carefully the tithes of worthless herbs, while they neglected justice in their transactions of business, mercy to the poor, and faith toward God, which are weighty things. Pseudo-Chrys. Or, because these covetous Priests, when any one did not bring his tithes of the smallest thing, made it a matter of grave reprehension; but when one injured his neighbour or sinned against God, they were at no pains to reprove him, careful only of their own profit, neglecting the glory of God, and the salvation of men. For to observe righteousness, to do mercy, and to have faith, these things God commanded for His own glory; but the payment of tithes He established for the support of the Priests, so that the Priests should minister to the people in spiritual things, and the people supply the Priests with carnal things. Thus is it at this time, when all are careful of their own honour, none of God's honour; they jealously protect their own rights, but will not bestow any pains in the service of the Church. If the people pay not their tithes duly, they murmur; but if they see the people in sin, they utter not a word against them. But because some of the Scribes and Pharisees, to whom He is now speaking, were of the people, it is not unsuitable to make a different interpretation; and 'to tithe' may be used as well of him who pays, as of him who receives, tithes. The Scribes then and Pharisees offered tithes of the very best things for the purpose of displaying their righteousness; but in their judgments they were unjust, without mercy for their brethren, without faith for the truth.

Origen. But because it was possible that some, hearing the Lord speak thus, might thereupon neglect paying tithes

of small things, He prudently adds, *These things ought ye to have done,* (i. e. justice, mercy, and faith,) *and not to leave the others undone,* i. e. the tithing of mint, anise, and cummin. REMIG. In these words the Lord shews that all the commandments of the Law, greatest and least, are to be fulfilled. They also are refuted who give alms of the fruits of the earth, supposing that thus they cannot sin, whereas their alms profit them nothing unless they are careful to keep themselves from sin. HILARY. And because it was much less guilt to omit the tithing of herbs than a duty of benevolence, the Lord derides them, *Ye blind guides, which strain out a gnat, and swallow a camel.* JEROME. The *camel* I suppose to mean the weighty precepts, judgment, mercy, and faith; the *gnat,* the tithing of mint, anise, and cummin, and other valueless herbs. The greater of God's commands we *swallow* and overlook, but shew our carelessness by a religious scrupulousness in little things which bring profit with them. ORIGEN. Or, *straining out a gnat,* that is, putting from them small sins; *swallowing a camel,* that is, committing great sins, which He calls camels, from the size and distorted shape of that animal. Morally, The Scribes are those who think nothing else contained in Scripture than the bare letter exhibits; the Pharisees are all those who esteem themselves righteous, and separate themselves from others, saying, 'Come not nigh me, for I am clean.' *Mint, anise, and cummin,* are the seasoning, not the substantial part of food; as in our life and conversation there are some things necessary to justification, as judgment, mercy, and faith; and others which are like the seasoning of our actions, giving them a flavour and sweetness, as abstinence from laughter, fasting, bending the knee, and such like. How shall they not be judged blind who see not that it is of little avail to be a careful dispenser in the least things, if things of chief moment are neglected? These His present discourse overthrows; not forbidding to observe the little things, but bidding to keep more carefully the chief things. GREG. Or otherwise; The gnat stings while it hums; the camel bows its back to receive its load. The Jews then *strained off the gnat,* when they prayed to have the seditious robber released

Greg. Mor. i. 15.

to them; and they swallowed the camel, when they sought with shouts the death of Him who had voluntarily taken on Him the burden of our mortality.

25. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Jerome. In different words, but to the same purport as before, He reproves the hypocrisy and dissimulation of the Pharisees, that they shewed one face to men abroad, but wore another at home. He means not here, that their scrupulousness respecting the cup and the platter was of any importance, but that they affected it to pass off their sanctity upon men; which is clear from His adding, *but inwardly ye are full of ravening and uncleanness.* Pseudo-Chrys. Or, He means that the Jews whenever they were to enter the temple or to offer sacrifice, or on any festivals, used to wash themselves, their clothes, and their vessels, but none cleansed himself from his sins; but God neither commends bodily cleanliness, nor condemns the contrary. But suppose foulness of person or of vessels were offensive to God, which must become foul by being used, how much more does He not abhor foulness of conscience, which we may, if we will, keep ever pure? Hilary. He therefore is reproving those who, pursuing an ostentation of useless scrupulosity, neglected the discharge of useful morality. For it is the inside of the cup that is used; if that be foul, what profit is it to cleanse the outside? And therefore what is needed is purity of the inner conscience, that those things which are of the body may be clean without. Pseudo-Chrys. This He speaks not of the cup and platter of sense, but of that of the understanding, which may be pure before

God, though it have never touched water; but if it have sinned, then though the water of the whole ocean and of all rivers have washed it, it is foul and guilty before God. CHRYS. Note, that speaking of tithes He said, *These things ought ye to have done, and not to leave the other undone:* for tithes are a kind of alms, and what wrong is it to give alms? Yet said He it not to enforce a legal superstition. But here, discoursing of things clean and unclean, He does not add this, but distinguishes and shews that external purity of necessity follows internal; *the outside of the cup and platter* signifying the body, the inside the soul. ORIGEN. This discourse instructs us that we should hasten to become righteous, not to seem so. For whoso seeks to be thought so, cleanses the outside, and has care of the things that are seen, but neglects the heart and conscience. But he who seeks to cleanse that which is within, that is, the thoughts, makes by that means the things without clean also. All professors of false doctrine are cups cleansed on the outside, because of that show of religion which they affect, but within they are full of extortion and guile, hurrying men into error. The *cup* is a vessel for liquids, the *platter* for meat. Every discourse then of which we spiritually drink, and all speech by which we are fed, are vessels for meat and drink. They who study to set forth well-wrought discourse rather than such as is full of healthful meaning, are cups cleansed without; but within full of the defilement of vanity. Also the letter of the Law and the Prophets is a cup of spiritual drink, and a platter of necessary food. The Scribes and Pharisees seek to make plain the outward sense; Christ's disciples labour to exhibit the spiritual sense.

27. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Origen. As above they are said to be *full of extortion and excess*, so here they are *full of hypocrisy and iniquity*, and are likened to *dead men's bones, and all uncleanness.* Pseudo-Chrys. Justly are the bodies of the righteous said to be temples, because in the body of the righteous the soul has dominion, as God in His temple; or because God Himself dwells in righteous bodies. But the bodies of sinners are called sepulchres of the dead, because the sinner's soul is dead in his body; for that cannot be deemed to be alive, which does no spiritual or living act. Jerome. Sepulchres are whitened with lime without, and decorated with marble painted in gold and various colours, but within are full of dead men's bones. Thus crooked teachers who teach one thing and do another, affect purity in their dress, and humility in their speech, but within are full of all uncleanness, covetousness, and lust. Origen. For all feigned righteousness is dead, forasmuch as it is not done for God's sake; yea, rather it is no righteousness at all, any more than a dead man is a man, or an actor who represents any character is the man whom he represents. There is therefore within them so much of bones and uncleanness as are the good things that they wickedly pretend to. And they seem righteous outwardly, not in the eyes of such as the Scripture calls *Gods*, but of such only as *die like men.* Greg. But before their strict Judge they cannot have the plea of ignorance, for by assuming in the eyes of men every form of sanctity, they witness against themselves that they are not ignorant how to live well. Pseudo-Chrys. But say, hypocrite, if it be good to be wicked, why do you not desire to seem that which you desire to be? For what it is shameful to seem, that it is more shameful to be; and what to seem is fair, that it is fairer to be. Either therefore be what you seem, or seem what you are.

Ps. 82, 6.

Greg. Mor. xxvi. 32.

29. Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30. And say, If we had been in the days of our

fathers, we would not have been partakers with them in the blood of the prophets.

31. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

JEROME. By a most subtle syllogism He proves them to be the sons of murderers, while to gain good character and reputation with the people, they build the sepulchres of the Prophets whom their fathers put to death. ORIGEN. Without just cause He seems to utter denunciations against those who build the sepulchres of the Prophets; for so far what they did was praiseworthy; how then do they deserve this *woe?* CHRYS. He does not blame them for building the sepulchres, but discovers the design with which they built them; which was not to honour the slain, but to erect to themselves a triumphal monument of the murder, as fearing that in process of time the memory of this their audacious wickedness should perish. PSEUDO-CHRYS. Or, they said within themselves, If we do good to the poor not many see it, and then but for a moment; were it not better to raise buildings which all may see, not only now, but in all time to come? O foolish man, what boots this posthumous memory, if, where you are, you are tortured, and where you are not there you are praised? While He corrects the Jews, He instructs the Christians; for had these things been spoken to the former only, they would have been spoken, but not written; but now they were spoken on their account, and written on ours. When one, besides other good deeds, raises sacred buildings, it is an addition to his good works; but if without any other good works, it is a passion for worldly renown. The martyrs joy not to be honoured with money which has caused the poor to weep. The Jews, moreover, have ever been adorers of saints of former times, and contemners, yea persecutors, of the living. Because they could not endure the reproaches of their own Prophets, they persecuted and killed them; but afterwards the succeeding generation perceived the error of their fathers, and thus in grief at the death of innocent Prophets, they built up

Chrys. Hom. lxxiv.

monuments of them. But they themselves in like manner persecuted and put to death the Prophets of their own time, when they rebuked them for their sins. This is what is meant, And ye say, *If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets.* Jerome. Though they speak not this in words, they proclaim it by their actions, in ambitious and magnificent structures to their memory. Pseudo-Chrys. What they thought in their hearts, that they spoke by their deeds. Christ lays bare here the natural habit of all wicked men; each readily apprehends the other's fault, but none his own; for in another's case each man has an unprejudiced heart, but in his own case it is distorted. Therefore in the cause of others we can all easily be righteous judges. He only is the truly righteous and wise who is able to judge himself. It follows, *Wherefore ye be witnesses unto yourselves, that you are the children of them which killed the Prophets.* Chrys. What kind of accusation is this, to call one the son of a murderer, who partakes not in his father's disposition? Clearly there is no guilt in being so; wherefore this must be said in proof of their resemblance in wickedness. Pseudo-Chrys. The character of the parents is a witness to the sons; if the father be good and the mother bad, or the reverse, the children may follow sometimes one, sometimes the other. But when both are the same, it very rarely happens that bad sons spring of good parents, or the reverse, though it be so sometimes. This is as a man is sometimes born out of the rule of nature, having six fingers or no eyes.

Origen. And in the prophetic writings, the historical sense is the body, the spiritual meaning is the soul; the sepulchres are the letter and books themselves of Scripture. They then who attend only to the historical meaning, honour the bodies of the Prophets, and set in the letter as in a sepulchre; and are called Pharisees, i.e. 'cut off,' as it were cutting off the soul of the Prophets from their body.

32. Fill ye up then the measure of your fathers.

33. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34. Wherefore, behold, I send unto you prophets, and wise men, and Scribes; and some of them ye shall kill and crucify: and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36. Verily I say unto you, All these things shall come upon this generation.

Chrys. He had said against the Scribes and Pharisees, that they were the children of those who killed the Prophets; now therefore He shews that they were like them in wickedness, and that that was false that they said, *If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets.* Wherefore He now says, *Fill ye up the measure of your fathers.* This is not a command, but a prophecy of what is to be. Pseudo-Chrys. He foretels, that as their fathers killed the Prophets, so they also should kill Christ, and the Apostles, and other holy men. As suppose you had a quarrel with some one, you might say to your adversary, Do to me what you are about to do; but you do not therein bid him do it, but shew him that you are aware of his manœuvres. And in fact they went beyond the measure of their fathers; for they put to death only men, these crucified God. But because He stooped to death of His own free choice, He does not lay on them the sin of His death, but only the death of the Apostles and other holy men. Whence also He said, *Fill up,* and not *Fill over;* for a just and merciful Judge overlooks his own wrongs, and only punishes those done to others. Origen. They fill up the measure of their fathers' sins by their not believing in Christ. And the cause of their unbelief was, that they looked only to the letter and the body, and would understand nothing spiritual in them. Hilary. Because then they will fill up the

measure of their fathers' purposes, therefore are they *serpents, and an offspring of vipers.* JEROME. The same had been said by John the Baptist. Wherefore as of vipers are born vipers, so of your fathers who were murderers are you born murderers. PSEUDO-CHRYS. He calls them *offspring of vipers,* because the nature of vipers is such that the young burst the womb of their dam, and so come forth; and in like manner the Jews condemned their fathers, finding fault with their deeds. He says, *How shall ye escape the damnation of hell?* By building the tombs of the saints? But the first step of piety is to love holiness, the next, to love the saints; for it is not reasonable in him to honour the righteous, who despises righteousness. The saints cannot be friends to those to whom God is an enemy. Shall ye be saved by a mere name, because ye seem to be among God's people! Forasmuch as an open enemy is better than a false friend, so is he more hateful to God, who calls himself the servant of God, and does the commands of the Devil. Indeed, before God he who has resolved to kill a worm is a murderer before the deed is done, for it is the will that is rewarded for good, or punished for evil. Deeds are evidence of the will. God then does not require deeds on His own account that He may know how to judge, but for the sake of other men, that they may perceive that God is righteous. And God affords the opportunity of sin to the wicked, not to make them sin, but to manifest the sinner; and also to the good He gives opportunity to shew the purpose of their will. In this way then He gave the Scribes and Pharisees opportunity of shewing their purposes, *Behold, I send unto you Prophets, and wise men, and Scribes.* HILARY. That is, the Apostles, who, as foretelling things to come, are *Prophets;* as having knowledge of Christ, are *wise men;* as understanding the Law, are *Scribes.* JEROME. Or, as the Apostle writes to
1 Cor. 12. the Corinthians that there are various gifts among Christ's disciples; some Prophets, who foretel things to come; some wise men, who know when they ought to speak; others Scribes taught in the Law; of whom Stephen was stoned, Paul killed, Peter crucified, and the disciples of the Apostles beaten, in the Acts; and they persecuted them from city to city, driving them out of Judæa, that they might go to the Gentiles. ORIGEN. Or the Scribes who are sent by Christ,

are Scribes according to the Gospel, whom the spirit quickens and the letter does not kill, as did the letter of the Law, which whoso followed ran into vain superstitions. The simple words of the Gospel are sufficient for salvation. But the Scribes of the Law do yet scourge the Scribes of the New Testament, by detracting from them in their synagogues; and the heretics also, who are spiritual Pharisees, with their tongues murder the Christians, and persecute them from city to city, sometimes in the body, sometimes also in the spirit, seeking to drive them from their own city of the Law, the Prophets, and the Gospel, into another Gospel. CHRYS. Then to shew them that they should not do this without punishment, He holds out an unspeakable terror over them, *That upon you may come all the righteous blood.* RABAN. That is, all the vengeance due for the shedding of the blood of the righteous. JEROME. Concerning the Abel here spoken of, there is no doubt that it is he whom his brother Cain murdered. He is proved to have been righteous, not only by this judgment of the Lord, but by the passage in Genesis, which says that his offerings were accepted by God. But we must enquire who is this Zacharias, son of Barachias, because we read of many Zachariases; and that we might not mistake, here it is added, *whom ye slew between the temple and the altar.* Some say that it is that Zacharias who is the eleventh among the twelve Prophets, and his father's name agrees to this, but when he was slain between the temple and the altar, Scripture does not mention; but above all, in his time there were scarce even the ruins of the temple. Others will have it to be Zacharias the father of John. ORIGEN. A tradition has come down to us, that there was one place in the temple in which virgins were allowed to worship God, married women being forbidden to stand there. And Mary, after the Saviour's birth, going into the temple, stood to pray in this place of the virgins. And when they who knew that she had borne a Son were hindering her, Zacharias said, that forasmuch as she was still a virgin, she was worthy of the place of the virgins. Whereupon, as though he manifestly were contravening the Law, he was slain there between the temple and the altar by the men of that generation; and thus this

word of Christ is true which He spake to those who were standing there, *whom ye slew*[a]. Jerome. But as this has no Scripture authority, it is as readily despised as offered. Others will have it to be that Zacharias who was killed by Joas, king of Judah, between the temple and the altar, that is, in the court of the temple. But that Zacharias was not the son of Barachias, but of Jehoiada the Priest. But Barachias in our language is interpreted 'Blessed of the Lord,' so that the righteousness of Joiada the Priest is expressed by this Hebrew word. But in the Gospel which the Nazarenes use, we find written 'son of Joiada' instead of *son of Barachias*. Remig. It should be enquired too how He says, *to the blood of Zacharias*, since the blood of many more saints was afterwards shed. This is thus explained. Abel a keeper of sheep was killed in the field, Zacharias a priest was slain in the court of the temple. The Lord therefore names these two, because by these all holy martyrs are denoted, both of lay and priestly order. Chrys. Moreover, He names Abel, to shew that it would be out of envy that they would kill Christ and His disciples. He names Zacharias, because there was a twofold resemblance in his case, the sacred place, as well as the sacred person.

2 Chron. 24, 21.

Origen. Zacharias is interpreted 'The memory of God.' Whosoever then hastes to obliterate the memory of God, seems to those to whom he gives offence to shed the blood of Zacharias the son of Barachias. For it is by the blessing of God that we retain the memory of God. Also the memory of God is slain by the wicked, when the Temple of God is polluted by the lustful, and His altar defiled by the carelessness of prayers. Abel is interpreted 'mourning.' He then who does not receive that, *Blessed are they that mourn*, sheds the blood of Abel, that is, puts away the truth of wholesome mourning. Some also shed, as it were, the blood of the Scriptures by putting aside their truth, for all Scripture, if it is not understood according to its truth, is dead. Chrys.

[a] This tradition is mentioned also by Cyril A.? adv. Anthrop. 27. and Pseudo-Basil, Hom. de Sanct. Christ. Gen. 5. Theophylact (in loc.) and Euthymius who mention it, probably derived it from Origen. Jerome (in loc.) gives another of the same character from some apocryphal books, but sets it aside and adopts the interpretation given in the text. The murder of Zacharias, father of John the Baptist, is related in the apocryphal Protevangelium of S. James, c. 23, but ascribed to a different cause.

And to take away all excuse from them that they might not say, Because you sent them to the Gentiles thereat were we offended, He foretels that His disciples should be sent to them, and it is of their punishment that He adds, *Verily I say unto you, All these things shall come upon this generation.* Gloss. He means not only those there present, but the whole generation before and after, for all were one city and one body of the Devil. Gloss. ord. Jerome. The rule of the Scriptures is only to know two generations, one of good the other of bad. Of the generation of the good it is said, *The generation of the righteous shall be blessed.* Ps. 112, 2. And of the bad it is said in the present passage, *Generation of vipers.* These then, because they did against the Apostles like things as Cain and Joas, are described as of one generation. Chrys. Otherwise; Because He delayed the punishment of hell which He had threatened them with, He pronounces against them threats of present evil, saying, *All these things shall come upon this generation.* Pseudo-Chrys. As all the good things which had been merited by all the saints in each generation since the foundation of the world were bestowed upon that last generation which received Christ; so all the evil that all the wicked in every generation from the foundation of the world had deserved to suffer, came upon that last generation of the Jews which rejected Christ. Or thus; As all the righteous of former saints, yea, of all the saints, could not merit that so great grace as was given to men in Christ; so the sins of all the wicked could not deserve so much evil as came upon the Jews, that they should suffer such things as these suffered from the Romans, and that in after time every generation of them to the end of the world should be cast off from God, and be made a mock by all the Gentiles. For what is there worse than to reject and in such sort to put to death the Son coming in mercy and lowliness! Or thus; Nations and states when they sin are not thereupon immediately punished by God, but He waits for many generations; but when He sees fit to destroy that state or nation, He then seems to visit upon them the sins of all former generations, and one generation suffers the accumulation of all that former generations have deserved. Thus this generation of the Jews seems to have been punished for their fathers; but

in truth they suffered not for others, but on their own account. Chrys. For he who having seen many sinning yet remains uncorrected, but rather does the same or worse, is obnoxious to heavier punishment.

37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38. Behold, your house is left unto you desolate.

39. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.

Chrys. The Lord next turns to address the city, desiring to instruct His hearers thereby. *O Jerusalem, Jerusalem:* this repetition of the name is a mark of compassion and intense love. Jerome. By *Jerusalem* He means not the stones and buildings, but the dwellers there, over whom He laments with the feeling of a Father. Pseudo-Chrys. Foreseeing the destruction of the city, and the blow it would receive from the Romans, He called to mind the blood of the saints which had been, and should yet be, shed in it. Thou killedst Esaias who was sent unto thee, and stonedst my servant Jeremias; thou dashedst out the brains of Ezechiel by dragging him over stones; how shalt thou be saved, which wilt not suffer a physician to come nigh thee? And He said not, Didst kill and stone; but, *Killest*, and *Stonest;* that is, This is a common and natural practice with thee, to kill and stone the saints. She did to the Apostles the same things which she had once done to the Prophets. Chrys. Having thus addressed her, and spoken of her cruel murders, He said, as justifying Himself, *How often would I have gathered thy children together!* as much as to say, Notwithstanding, these thy murders have not alienated Me from thee, but I would have taken thee to Me, not once or twice, but many times. The strength

of His affection He shews by the comparison of a hen. Aug. This species has the greatest affection for its brood, insomuch that when they are sick the mother sickens also; and what you will hardly find in any other animal, it will fight against the kite, protecting its young with its wings. In like manner our mother, the Wisdom of God, sickened as it were in the putting on the flesh, according to that of the Apostle, *The weakness of God is stronger than men,* protects our weakness, and resists the Devil that he should not make us his prey. Origen. He calls them children of Jerusalem, just as we call each generation of citizens the sons of the preceding generation. And He says, *How often,* though it is well known that once only did He teach the Jews in the body, because Christ was ever present in Moses, and in the Prophets, and in the Angels, ministering to human salvation in every generation. Whosoever shall not have been gathered in by Him shall be judged, as though he had refused to be gathered in. Raban. Let heretics then cease to assign to Christ a beginning from the Virgin; let them leave off to preach one God of the Law and another of the Prophets. Aug. Where is that omnipotence, by the which He did whatsoever pleased Him both in heaven and in earth, if He would have gathered the children of Jerusalem and did not? Was it not that she would not that her children should be gathered by Him, and yet He did, notwithstanding, gather those of her children whom He would? Chrys. Then He threatens the punishment of which they were ever in fear, to wit, the overthrow of the city and temple, saying, *Behold, your house is left unto you desolate.* Pseudo-Chrys. As the body, when the spirit departs, first becomes cold, and then decays and decomposes; so also your temple, when God's Spirit shall have withdrawn, shall be first filled with strife and anarchy, and after shall come to ruin.

Aug. Quæst. Ev. i. 36.

1 Cor. 1, 25.

Raban. non occ.

Aug. Ench. 97.

Origen. In like manner to all such as would not be gathered under His wings Christ speaks this threat; *Behold, your house is left unto you desolate;* i. e. your soul and your body. But if any one of you will not be gathered under the wings of Christ, from the very time when he shall have refused to be so gathered, (by a mental rather than a bodily act,) he shall no more see the beauty of the

word, till repenting of his evil purpose he shall say, *Blessed is He that cometh in the name of the Lord.* And the word of the Lord then comes with a blessing upon a man's heart, when one is turned to God. JEROME. *I say unto you, Ye shall not see Me, &c.* That is to say, Unless ye shall do penitence, and shall confess that I am He of whom the Prophets have spoken, the Son of the Almighty Father, ye shall not see My face. Thus the Jews have a time allowed for their repentance. Let them confess Him blessed who cometh in the name of the Lord, and they shall then behold Christ's face. CHRYS. Otherwise; In this He covertly alludes to His second coming, when surely they shall worship Him. *Henceforth,* means from the time of His crucifixion.

CHAP. XXIV.

1. And Jesus went out, and departed from the temple: and His disciples came to Him for to shew Him the buildings of the temple.

2. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

Origen. Christ, when He had foretold all that should come upon Jerusalem, *went forth out of the temple*, He, who while He was in it, had upheld the temple that it should not fall. And so each man, being the temple of God by reason of the Spirit of God dwelling in him, is himself the cause of his being deserted, that Christ should depart from him. It is worthy of note how they *shew Him the buildings of the temple*, as though He had never seen them. We reply, that when Christ had foretold the destruction that should come upon the temple, His disciples were amazed at the thought that so magnificent buildings should be utterly ruined, and therefore they shew them to Him to move Him to pity, that He would not do what He had threatened. And because the constitution of human nature is wonderful, being made the temple of God, the disciples and the rest of the saints confessing the wonderful working of God in respect of the forming of men, intercede before the face of Christ, that He would not forsake the human race for their sins. Raban. The historical sense is clear, that in the forty-second year after the Lord's passion, the city and temple were overthrown under the Roman Emperors Vespasian and Titus. Remig. So it was ordained of God, that as soon as the light of grace was revealed, the temple with its ceremonies should be taken out of the way, lest any weakling in the faith, be-

holding all the things instituted of the Lord and hallowed by the Prophets yet abiding, might be gradually drawn away from the purity of the faith to a carnal Judaism. CHRYS. How means He this, that *one stone shall not be left upon another?* Either as conveying the notion of its utter overthrow; or with respect to the place in which it stood, for its parts were broken up to its very foundations. But I would add, that, after the fate it underwent, the most captious might be satisfied that its very fragments have perished.

Chrys. Hom. lxxv.

JEROME. Figuratively; When the Lord departed from the temple, all the buildings of the Law and the structure of the Commandments were so overthrown, that none of them could be fulfilled by the Jews, but, the Head being taken away, all the parts were at war among themselves. ORIGEN. Every man also, who, by taking into Him the word of God, is become a temple, if after sinning he yet retains in part the traces of faith and religion, his temple is in part destroyed, and in part standing. But he who after sin has no regard for himself is gradually alienated, until he has altogether forsaken the living God, and so *one stone is not left upon another* of God's commandments, which he has not *thrown down.*

3. And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?

4. And Jesus answered and said unto them, Take heed that no man deceive you.

5. For many shall come in My name, saying, I am Christ; and shall deceive many.

REMIG. The Lord continuing His walk arrives at Mount Olivet, having by the way foretold the destruction of the temple to those disciples who had shewn and commended the buildings. When they had reached the Mount they came to Him, asking Him further of this. CHRYS. They asked Him in private, because they were great things about which they were going to ask Him. They wished to know the

day of His coming, for the vehement desire they had to see His glory. JEROME. They ask Him three things. First, The time of the destruction of Jerusalem, saying, *Tell us when shall these things be?* Secondly, The time of Christ's coming, saying, *And what shall be the sign of Thy coming?* Thirdly, The time of the consummation of this world, saying, *And of the end of the world?* CHRYS. Luke speaks of one enquiry, that concerning Jerusalem, as though the disciples supposed that Christ's coming should be then, and the end of the world should be when Jerusalem should be destroyed. Whereas Mark does not state them all to have asked concerning the destruction of Jerusalem, but Peter, James, John, and Andrew, as having more bold and free speech with Christ. ORIGEN. I think Mount Olivet to be a mystery of the Church out of the Gentiles. REMIG. For Mount Olivet has no unfruitful trees, but olives, which supply light to dispel darkness, which give rest to the weary, health to the sick. And sitting on Mount Olivet over against the temple, the Lord discourses of its destruction, and the destruction of the Jewish nation, that even by His choice of a situation He might shew, that abiding still in the Church He condemns the pride of the wicked. ORIGEN. For the husbandman dwelling on Mount Olivet is the word of God confirmed in the Church, that is, Christ, who ever grafts the branches of the wild olive on the good olive tree of the Fathers. They who have confidence before Christ, seek to learn the sign of the coming of Christ, and of the consummation of this world. And the coming of the Word into the soul is of two sorts. The first is that foolish preaching concerning Christ, when we preach that Christ was born and crucified; the second its coming in perfect men, concerning which it is said, *We speak wisdom among them that are perfect;* and to this second coming is added the end of the world in the perfect man to whom the world is crucified. HILARY. And because the questions of the disciples are threefold, they are separated by different times and meanings. That concerning the destruction of the city is first answered, and is then confirmed by truth of doctrine, that no seducer might prevail with the ignorant. CHRYS. His first answer is neither concerning the destruction of Jerusalem, nor concerning

1 Cor. 2, 6.

His second coming, but concerning the evils which were to be immediately encountered. JEROME. One of them of whom He speaks was Simon of Samaria, of whom we read in the Acts of the Apostles, that he gave himself out to be the great Power, leaving these things written in his works[a] among others, I am the Word of God, I am the Almighty, I am all things of God. The Apostle John also in his
1 John 2, 18. Epistle, *Ye have heard that Antichrist shall come; even now there are many Antichrists.* I suppose all heresiarchs to be Antichrists, and under the name of Christ to teach those things which are contrary to Christ. No wonder if we see some led away by such teachers, when the Lord has said, *And shall deceive many.* ORIGEN. They that are de-
Mat. 7, 13. ceived are many, because *wide is the gate that leadeth to destruction, and many there be which go in thereat.* This one thing is enough to detect the Antichrists and seducers that they shall say, *I am Christ*, which Christ Himself is no where read to have said: for the works of God, and the word which He taught, and His power, were enough to produce belief that He is Christ. For every discourse which professes to expound Scripture faithfully, and has not the truth, is Antichrist. For the truth is Christ, that which feigns itself to be the truth is Antichrist. So also all virtues are Christ, all that feigns itself to be virtue is Antichrist; for Christ has in Himself in truth all manner of good for the edification of men, but the devil has forged resemblances of the same for the deceiving of the saints. We have need therefore of God to help us, that none deceive us, neither word nor power. It is a bad thing to find any one erring in his course of life; but I esteem it much worse not to think according to the most true rule of Scripture.

6. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

[a] "The followers of Simon and Cleobius compose books in the name of Christ and His disciples, which they circulate, and so deceive men." *Apostol. Const.* The author of the Treatise *De Divinis Nomin.* also mentions "Simon's Controversial Discourses." *Vallarsi.*

7. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8. All these are the beginning of sorrows.

AUG. To this enquiry of the disciples the Lord makes answer, declaring all things which were to come to pass from that time forwards, whether relating to the destruction of Jerusalem, which had given occasion to their enquiry; or to His coming through the Church, in which He ceases not to come to the end of time; for He is acknowledged as coming among His own, while new members are daily born to Him; or relating to the end itself when He shall appear to judge the quick and the dead. When then He describes the signs which shall attend these three events, we must carefully consider which signs belong to which events, lest perchance we refer to one that which belongs to another. CHRYS. Here He speaks of the battles which should be fought at Jerusalem; when He says, *Ye shall hear wars, and rumours of wars.* ORIGEN. To hear the shouts raised in the battles, is to *hear wars;* to hear *rumours of wars*, is to hear accounts of wars waged afar off. CHRYS. And because this might alarm the disciples, He continues, *See that ye be not troubled.* And because they supposed that the end of the world would follow immediately after the war in which Jerusalem should be destroyed, He corrects their suspicions concerning this, *These things must come to pass, but the end is not yet.* JEROME. That is, Think not that the day of judgment is at hand, but that it is reserved against another time; the sign of which is plainly put in what follows, *For nation shall rise against nation, and kingdom against kingdom.* RABAN.[b] Or, this is a warning to the Apostles not to flee from Jerusalem and Judæa in terror of these things, when they should begin to come upon them; because the end was not immediately, but the desolation of the province, and the destruction of the city and temple should not come till the fortieth year. And we know that most grievous woes, Aug. Ep. 199. 25.

[b] From this to v. 36. the commentary of Rabanus is wanting in the printed edition. See Pref.

which spread over the whole province, fell out to the very letter. Chrys. And to shew that He also should fight against the Jews, He tells them not only of wars, but of calamities inflicted by Providence, *And there shall be pestilences, and famines, and earthquakes in divers places.* Raban. *Nation shall rise against nation,* shews the disquietude of men's minds; *pestilences,* the affliction of their bodies; *famines,* the barrenness of the soil; *earthquakes in divers places,* wrath from heaven above. Chrys. And these things shall not happen according to the order of nature before established among men, but shall come of wrath from heaven, and therefore He said not that they should come only, or come suddenly, but adds significantly, *These all are the beginnings of troubles,* that is, of the Jewish troubles. Origen. Or otherwise; As the body sickens before the death of the man, so it must needs be that before the consummation of this world the earth should be shaken, as though it were palsied, with frequent earthquakes, the air should gather a deadly quality and become pestilential, and that the vital energy of the soil should fail, and its fruits wither. And by consequence of this scarcity, men are stirred up to robbery and war. But because war and strife arise sometimes from covetousness, and sometimes from desire of power and empty glory, of these which shall happen before the end of the world a yet deeper cause shall be assignable. For as Christ's coming brought through His divine power peace to divers nations, so it shall be on the other hand, *that when iniquity shall abound, the love of many shall wax cold,* and God and His Christ shall desert them; wars shall be again when actions which beget wars are not hindered by holiness; and hostile powers when they are not restrained by the Saints and by Christ shall work unchecked in the hearts of men, stirring up nation against nation, and kingdom against kingdom. But if, as some will have it, famine and pestilence are from the Angels of Satan, these shall then gather might from opposite powers, when the salt of the earth, and the lights of the world, Christ's disciples, shall be no longer, destroying those things which the malice of dæmons hatches. Ofttimes in Israel famines and pestilences were caused by sin, and removed by the prayers of the Saints. Well is that

1 Kings 17, 1. Jer. 14. James 5, 17. 18.

said, *In divers places,* for God will not destroy the whole race of men at once, but judging them in portions, He gives opportunity of repentance. But if some stop be not put to these evils in their commencement, they will progress to worse, as it follows, *These all are the beginnings of sorrows,* that is, sorrows common to the whole world, and those which are to come upon the wicked who shall be tormented in most sharp pains.

JEROME. Figuratively; Kingdom rising against kingdom and pestilence of that discourse which spreadeth as a plague-spot, and hunger of hearing the word of God, and commotion throughout the earth, and separation from the true faith, may be rather understood of the heretics, who fighting among themselves give the victory to the Church. ORIGEN. This must come to pass before we can see the perfection of that wisdom which is in Christ; but not yet shall be that end which we seek, for a peaceful end is far from those men. JEROME. *These all are the beginnings of sorrows,* is better understood of pains of labour, as it were the conception of the coming of Antichrist, and not of the birth.

9. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake.

10. And then shall many be offended, and shall betray one another, and shall hate one another.

11. And many false prophets shall rise, and shall deceive many.

12. And because iniquity shall abound, the love of many shall wax cold.

13. But he that shall endure unto the end, the same shall be saved.

14. And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

RABAN. For what desert so many evils are to be brought

upon Jerusalem, and the whole Jewish province the Lord shews, when He adds, *Then shall they deliver you up, &c.* Chrys. Or otherwise; The disciples when they heard these things which were spoken of Jerusalem might suppose that they should be beyond reach of harm, as though what they now heard was the sufferings of others, while they themselves should meet with nothing but prosperous times, He therefore announces the grievous things which should befal them, putting them in fear for themselves. First He had bid them be on their guard against the arts of false teachers, He now foretels to them the violence of tyrants. In good season He thus introduces their own woes, as here they will receive consolation from the common calamities; and He held out to them not this comfort only, but also that of the cause for which they should suffer, shewing that it was for His name's sake, *And ye shall be hated of all men for My name's sake.* Origen. But how should the people of Christ be hated by the nations who dwelt in the uttermost parts of the earth? But one may perhaps say, that in this place *all* is put hyperbolically for many. But this that He says, *Then shall they deliver you,* presents some difficulty; for before these things the Christians were delivered to tribulation. To this it may be answered, that at that time the Christians shall be more delivered to tribulation than ever. And persons in any misfortune love to examine into the origin of them, and to talk about them. Hence when the worship of the Gods shall be almost deserted by reason of the multitude of Christians, it will be said that that is the cause of the wars, and famines, and pestilences; and of the earthquakes also they will say that the Christians are the cause, whence the persecution of the Churches. Chrys. Having named two sources of opposition, that from seducers, and that from enemies, He adds a third, that from false brethren; *And then shall many be offended, and shall betray one another, and shall hate one another.* See Paul bewailing these same things, *Without were fightings, within were fears;* and in another place; *In perils among false brethren,* of whom he says, *Such are false Apostles, deceitful workers.* Remig. As the capture of Jerusalem approached, many rose up, calling themselves Christians, and deceived many; such

2 Cor. 7, 5.
2 Cor. 11, 26.
v. 13.

Paul calls *false brethren*, John *Antichrists*. HILARY. Such was Nicolaus, one of the seven deacons, who led astray many by his pretences. And Simon Magus who, armed with diabolic works and words, perverted many by false miracles. CHRYS. And He adds, what is still more cruel, that such false Prophets shall have no alleviation in charity; *Because iniquity shall abound, the love of many shall wax cold.* REMIG. That is, true love towards God and our neighbour, in proportion as each surrenders himself to iniquity, in that proportion will the flame of charity in his heart be extinguished. JEROME. Observe, He says, *the love of many*, not 'of all,' for in the Apostles, and those like them, love would continue, as Paul speaks, *Who shall separate us from the love of Christ?* REMIG. *Whoso shall endure unto the end*, i.e. to the end of his life; for whoso to the end of his life shall persevere in the confession of the name of Christ, and in love, he shall be saved. CHRYS. Then that they should not say, How then shall we live among so many evils? He promises not only that they should live, but that they should teach every where. *And this Gospel of the kingdom shall be preached in all the world.* REMIG. For the Lord knew that the hearts of the disciples would be made sad by the destruction of Jerusalem, and overthrow of their nation, and He therefore comforts them with a promise that more of the Gentiles should believe than of the Jews should perish. CHRYS. That before the taking of Jerusalem the Gospel was preached every where, hear what Paul says, *Their sound is gone out into all the earth;* and see himself travelling from Jerusalem into Spain. And if one had so large a province, think how much all must have done. Whence writing to certain, he says of the Gospel, *It bears fruit, and increases in every creature under heaven.* And this is the strongest proof of Christ's power, that in thirty years or a little more, the word of the Gospel filled the ends of the world. Though the Gospel was preached every where, yet all did not believe, whence He adds, *For a witness unto all nations*, in accusation, that is, of such as believe not, they who have believed bearing witness against them that believed not, and condemning them. And in fit season did Jerusalem fall, namely, after the Gospel had been preached throughout the world; as it follows, *And then*

Rom. 8, 35.

Rom. 10, 18.

Col. 1, 6.

shall the consummation come, i.e. the end of Jerusalem. For they who have seen Christ's power shining forth every where, and in brief space spread over the whole world, what mercy did they deserve when they continued still in ingratitude? Remig. But the whole passage might be referred to the end of the world. For then *shall many be offended,* and depart from the faith, when they see the numbers and wealth of the wicked, and the miracles of Antichrist, and they shall persecute their brethren; and Antichrist shall send *false Prophets, who shall deceive many; iniquity shall abound,* because the number of the wicked shall be increased; and *love shall wax cold,* because the number of the good shall diminish. Jerome. And the sign of the Lord's second coming is, that *the Gospel shall be preached in all the world,* so that all may be without excuse. Origen. And that, *Ye shall be hated of all men for My name's sake,* might be then applied thus; That indeed at this time all nations are conspired together against the Christians, but that when the things foretold by Christ shall have come to pass, then there shall be persecutions, not as before in places, but every where against the people of God. Aug. But that this preaching *the Gospel of the kingdom in all the world* was accomplished by the Apostles, we have not any certain evidence, to prove. There are numberless barbarous nations in Africa, among whom the Gospel is not even yet preached, as it is easy to learn from the prisoners who are brought from thence. But it cannot be said that these have no part in the promise of God. For God promised with an oath not the Romans only, but all nations to the seed of Abraham. But in whatever nation there is yet no Church established, it must needs be that there should be one, not that all the people should believe; for how then should that be fulfilled, *Ye shall be hated of all nations for My name's sake,* unless there be in all nations those who hate and those who are hated? That preaching therefore was not accomplished by the Apostles, while as yet there were nations among whom it had not begun to be fulfilled. The words of the Apostle also, *Their sound hath gone out into all the world,* though expressed as of time past, are meant to apply to something future, not yet completed; as the Prophet, whose words he quotes, said that the Gospel bore fruit and grew in the whole world,

Aug. Ep. 199. 46.

Ps. 19, 4.

to shew thereby to what extent its growth should come. If then we know not when it shall be that the whole world shall be filled with the Gospel, undoubtedly we know not when the end shall be; but it shall not be before such time. ORIGEN. When every nation shall have heard the preaching of the Gospel, then shall come the end of the world. For at this time there are many nations, not of barbarians only, but of our own, who have not yet heard the word of Christianity. GLOSS.[c] But it is possible to maintain both applications of the passage, if only we will take this diffusion of Gospel preaching in a double sense. If we understand it of fruit produced by the preaching, and the foundation in every nation of a Church of believers in Christ, as Augustine (in the passage above quoted) expounds it, then it is a sign which ought to precede the end of the world, and which did not precede the destruction of Jerusalem. But if we understand it of the fame of their preaching, then it was accomplished before the destruction of Jerusalem, when Christ's disciples had been dispersed over the four quarters of the earth. Whence Jerome says, I do not suppose that there remained any nation which knew not the name of Christ; for where preacher had never been, some notion of the faith must have been communicated by neighbouring nations.

Gloss. non occ.

Hieron. in loc.

ORIGEN. Morally; He who shall see that glorious second coming of the word of God into his soul, must needs suffer in proportion to the measure of his proficiency assaults of opposing influences, and Christ in him must be hated by all, not only by the nations literally understood, but by the nations of spiritual vices. And in such enquiries there will be few who shall reach the truth with any fulness, the more part shall be offended and fall therefrom, betraying and accusing one another because of their disagreement respecting doctrines, which shall give rise to a mutual hatred. Also there shall be many setting forth unsound words concerning things to come, and interpreting the Prophets in a manner in which they ought not; these are the false Prophets who shall deceive many, and who shall cause to wax cold that fervour of love which was before in the simplicity of the

[c] This Gloss appears to be a note of S. Thomas, in confirmation of the view of S. Chrysostom, which refers this to the taking of Jerusalem. cf. Iren. Hæres. i. 2 and 3.

faith. But he who can abide firmly in the Apostolic tradition, he shall be saved; and the Gospel being preached to the minds of all shall be for a testimony to all nations, that is, to all the unbelieving thoughts of the soul.

15. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16. Then let them which be in Judæa flee into the mountains:

17. Let him which is on the housetop not come down to take any thing out of his house.

18. Neither let him which is in the field return back to take his clothes.

19. And woe unto them that are with child, and to them that give suck in those days!

20. But pray ye that your flight be not in the winter, neither on the sabbath day:

21. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Chrys. As above He had obscurely intimated the end of Jerusalem; He now proceeds to a more plain announcement of it, citing a prophecy which should make them believe it. Jerome. That, *Let him that readeth understand,* is said to call us to the mystic understanding of the place. What we read in Daniel is this; *And in the midst of the week the sacrifice and the oblation shall be taken away, and in the temple shall be the abomination of desolations until the consummation of the time, and consummation shall be given upon the desolate.* Aug. Luke, in order to shew that the abomination of desolation foretold by Daniel had reference to the time of the siege of Jerusalem, repeats these words

Dan. 9, 27. sec. LXX.

Aug. Ep. 199. 31.

of our Lord, *When ye shall see Jerusalem encompassed by armies, then know ye that its desolation draweth nigh.* PSEUDO-CHRYS. Whence I think that by *the abomination of desolation,* He means the army by which the city of the holy Jerusalem was desolated. JEROME. Or it may be understood of the statue of Cæsar, which Pilate set up in the temple; or of the equestrian statue of Adrian, which stood to the present time in the very Holy of Holies. For, according to the Old Scripture, an idol is called 'abomination;' *of desolation* is added, because the idol was set up in the desolated and deserted temple. CHRYS. Or because he who desolated the city and the temple placed his statue there. He says, *When ye shall see,* because these things were to happen while some of them were yet alive. Wherein admire Christ's power, and the courage of the disciples, who preached through those times in which all things Jewish were the object of attack. The Apostles, being Jews, introduced new laws in opposition to the Roman authority. The Romans conquered countless thousands of Jews, but could not overcome twelve unarmed unprotected men. But because it had often happened to the Jews to be recovered in very desperate circumstances, as in the times of Sennacherib and Antiochus, that no man might look for any such event now, He gave command to His disciples to fly, saying, *Then let them which are in Judæa flee to the mountains.* REMIG. And this we know was so done when the fall of Jerusalem drew near; for on the approach of the Roman army, all the Christians in the province, warned, as ecclesiastical history tells us, miraculously from heaven, withdrew, and passing the Jordan, took refuge in the city of Pella; and under the protection of that King Agrippa, of whom we read in the Acts of the Apostles, they continued some time; but Agrippa himself with the Jews whom he governed, was subjected to the dominion of the Romans. CHRYS. Then to shew how inevitable the evils that should come upon the Jews, and how infinite their calamity, He adds, *And let him which is on the housetop, not come down to take any thing out of his house,* for it was better to be saved, and to lose his clothes, than to put on a garment and perish; and of him who is in the field He says the same. For if those who are in the

Luke 21, 20.

Chrys. Hom. lxxvi.

Euseb. H. E. iii. 5.

city fly from it, little need is there for those who are abroad to return to the city. But it is easy to despise money, and not hard to provide other raiment; but how can one avoid natural circumstances? How can a woman with child be made active for flight, or how can she that gives suck desert the child she has brought forth? *Woe*, therefore, *to them that are with child, and to them that give suck in those days;* to the one, because they are encumbered, and cannot easily fly, bearing about the burden of the womb; to the other, because they are held by compassion for their children, and cannot save with them those whom they are suckling. ORIGEN. Or because that will not be a time of shewing pity, neither upon them who are with child, nor upon them who are suckling, nor upon their infants. And as speaking to Jews who thought they might travel no more upon the sabbath than a sabbath-day's journey, He adds, *But pray ye that your flight be not in the winter, neither on the sabbath.* JEROME. Because in the one the severity of the cold prevents your flight to the deserts, and your lurking in mountains and wilds; in the other, you must either transgress the Law, if you will fly, or encounter instant death if you will stay. CHRYS. Note how this speech is directed against the Jews; for when these things were done by Vespasian, the Apostles could neither observe the sabbath nor fly, seeing most of them were already dead, and those who survived were living in distant countries. And why they should pray for this He adds a reason, *For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor shall be.* AUG. In Luke it is thus read, *There shall be great distress upon the earth, and wrath upon this people, and they shall fall by the edge of the sword, and shall be led away captive into all nations.* And so Josephus, who wrote the Jewish History, relates evils so great happening to this people as to seem hardly credible. Whence it was not unreasonably said, that such tribulation had never been from the beginning of creation, nor should be; for though in the time of Antichrist shall be such, or perhaps greater; yet to the Jews, of whom we must understand this, such shall never more befal. For if they shall be the first and the chief to receive Antichrist, they will then

Aug. Ep. 199. 30. Luke 21, 23.

B. J. vii.

rather inflict than suffer tribulation. CHRYS. I ask the Jews, whence came upon them so grievous wrath from heaven more woful than all that had come upon them before? Plainly it was because of the desperate crime[1] and the denial of the Cross. But He shews that they deserved still heavier punishment than they received, when He adds, *And except those days should be shortened, there should no flesh be saved;* that is, If the siege by the Romans should be continued longer, all the Jews would perish; for by *all flesh,* He means all the Jewish nation, those within and those without; for the Romans were at war not only with those in Judæa, but with the whole race wherever dispersed. AUG. Indeed some persons seem to me not unfitly to understand by *these days* the evils themselves, as in other places of divine Scripture evil days are spoken of; not that the days themselves are evil, but the things that are done on them. And they are said to be shortened, because they are less felt, God giving us endurance; so that even though grievous, they are felt as short. CHRYS. But that the Jews should not say that these evils came because of the preaching and the disciples of Christ, He shews them that had it not been for His disciples, they would have totally perished, *but for the elect's sake those days shall be shortened.* AUG. For we ought not to doubt that when Jerusalem was overthrown, there were among that people elect of God who had believed out of the circumcision, or would have believed, elect before the foundation of the world, for whose sake those days should be shortened, and their evils made endurable. Some there are who suppose that the days will be shortened by a more rapid motion of the sun, as the day was made longer on the prayer of Jesus Nave. JEROME. Not remembering that which is written, *The day continues according to Thy ordinances.* We must understand it of their being shortened not in measure, but in number, lest the faith of believers should be shaken by lengthened affliction. AUG. For let us not suppose that the computation of Daniel's weeks was interfered with by this shortening of those days, or that they were not already at that time complete, but had to be completed afterwards in the end of all things, for Luke most plainly testifies that the prophecy of Daniel was accomplished at the time when

[1] τολμήμα

Ps. 119, 91.

Aug. ubi sup.

Jerusalem was overthrown. Chrys. Observe this economy of the Holy Spirit in this, that John wrote nothing of all this, that he might not seem to be writing a history after the event; for he survived some time the taking of Jerusalem. But these who died before it, and saw nothing of it, these write it, that the power of prophecy may shine manifestly forth. Hilary. Or otherwise; It is a sign of His future coming that the Lord gives, when He says, *When ye shall see the abomination.* For the Prophet spoke this of the times of Antichrist; and he calls *abomination* that which coming against God claims to itself the honour of God. It is *the abomination of desolation,* because it will desolate the earth with wars and slaughter; and it is admitted by the Jews, and set up in the holy place, that where God had been invoked by the prayers of the saints, into that same place admitted by the unbelievers it might be adored with the worship of God. And because this error will be peculiar to the Jews, that having rejected the truth they should adopt a lie, He warns them to leave Judæa, and flee to the mountains, that no pollution or infection might be gathered by admixture with a people who should believe on Antichrist. That He says, *Let him which is on the housetop not come down to take any thing out of his house,* is thus understood. The roof is the highest part of the house, the summit and perfection of the whole building. He then who stands on the top of his house, i. e. in the perfection of his heart, aloft in the regeneration of a new spirit, ought not to come down to the lower desire of things of the world. *Neither let him which is in the field return back to take his coat;* i. e. He that has attained to obedience to the command, let him not return back to his former cares, to take on him again the coat of his former sins in which he once was clothed. Aug. For in tribulations we must beware of coming down from the spiritual heights, and yielding ourselves to the carnal life; or of failing and looking behind us, after having made some progress forwards. Hilary. That which is said, *Woe unto them that are with child, and to them that give suck,* is not to be taken literally as an admonition to women pregnant, but as a description of souls burdened with the weight of sin, that neither in the house, nor in the field, may escape the

Aug. ubi sup.

storm of the wrath that is in store for them. Woe also to those that are being suckled; the weak souls, that is, who are being brought to the knowledge of God as by milk, to whom it shall be woe, because they are too laden to fly, and too inexperienced to resist Antichrist, having neither escaped sin, nor partaken of the food of true bread. PSEUDO-AUG. Or, *They that are with child*, are they who covet what belongs to others; *they that give suck*, are they who have already forcibly taken that which they coveted; to them shall be *woe* in the day of judgment. *Pray ye that your flight be not in the winter, or on the sabbath day;* that is, AUG. That no one be found in that day in either joy or sorrow for temporal things. HILARY. Or; That we be not taken in the frost of sins, or in discontinuance of good works, because of the soreness of the affliction; notwithstanding that for the sake of God's elect, those days shall be shortened, that the abridgment of the time may disarm the force of the calamities.

Aug. Serm. App. 75. 2.

Aug. Quæst. Ev. I. 37.

ORIGEN. Mystically; In the holy place of the Scriptures, both Old and New Testament, Antichrist, that is, false word, has often stood; let those who see this flee from the Judæa of the letter to the high mountains of truth. And whoso has been found to have gone up to the house-top of the word, and to be standing upon its summit, let him not come down thence as though he would fetch any thing out of his house. And if he be in the field in which the treasure is hid, and return thence to his house, he will run into the temptation of a false word; but especially if he have stripped off his old garment, that is, the old man, and should have returned again to take it up. Then the soul, as it were with child by the word, not having yet brought forth, is liable to a woe; for it casts that which it had conceived, and loses that hope which is in the acts of truth; and the same also if the word has been brought forth perfect and entire, but not having yet attained sufficient growth. Let them that flee to the mountains pray that their flight be not in the winter or on the sabbath-day, because in the serenity of a settled spirit they may reach the way of salvation, but if the winter overtake them they fall amongst those whom they would fly from. And there be some who rest from evil works, but do not good works; be your flight then not on such sabbath

when a man rests from good works, for no man is easily overcome in times of peril from false doctrines, except he is unprovided with good works. But what sorer affliction is there than to see our brethren deceived, and to feel one's self shaken and terrified? Those days mean the precepts and dogmas of truth; and all interpretations coming of *science falsely so called* are so many additions to those days, which God shortens by those whom He wills.

1 Tim. 6, 20.

23. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

24. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

25. Behold, I have told you before.

26. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

27. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28. For wheresoever the carcase is, there will the eagles be gathered together.

Chrys. When the Lord had finished all that related to Jerusalem, He came in the rest to His own coming, and gives them signs thereof, useful not for them only, but for us and for all who shall be after us. As above, the Evangelist said, *In those days came John the Baptist*, not implying immediately after what had gone before, but thirty years after; so here, when he says *Then*, He passes over the whole interval of time between the taking of Jerusalem and the beginnings of the consummation of the world. Among the signs which He gives of His second coming He certifies them concerning the place, and the deceivers. For it shall not be then as at His former coming, when He appeared in Bethlehem, in a corner of the world, unknown of any; but

Mat. 3, 1.

He shall come openly so as not to need any to announce His approach, wherefore, *If any man shall say unto you, Lo, here is Christ, or there, believe not.* JEROME. Wherein He shews that His second coming shall be not in lowliness as His first, but in glory; and therefore it is folly to seek in places little and obscure for Him who is the Light of the whole world. John 8, 12. HILARY. Notwithstanding, by reason of the great tribulation in which men shall be cast, false prophets promising to shew aid present from Christ, will falsely affirm that Christ is present in divers places, that they may draw into the service of Antichrist men discouraged and distracted. CHRYS. He speaks here of Antichrist, and of certain his ministers, whom He calls false Christs and false prophets, such as were many in the time of the Apostles; but before Christ's second coming there shall come others more bitter than the former, *And they shall shew great signs and wonders.* AUG. Here the Lord forewarns us that even wicked men shall do some miracles which the saints cannot do, yet are they not therefore to be thought to have a higher place in the sight of God. For the Egyptian magi were not more acceptable to God than the people of Israel, because they could do what the Israelites could not; yet did Moses, by the power of God, work greater things. This gift is not bestowed on all the saints, lest the weak should be led astray by a most destructive error, supposing such powers to be higher gifts than those works of righteousness by which eternal life is secured. And though magi do the same miracles that the saints do, yet are they done with a different end, and through a different authority; for the one do them seeking the glory of God, the others seeking their own glory; these do them by some special compact or privilege[1] granted to the Powers, within their sphere, those by the public dispensation and the command of Him to whom all creation is subject[f]. For it is one thing for the owner of a horse to be compelled to give it up to a soldier, another for him to hand it over to a purchaser, or to give or lend it to a friend; and as those evil soldiers, who are condemned by the imperial discipline, employ the imperial ensigns to terrify the owners of any property, and to extort from them what is not required by

cf. 2 Thes. 2, 8.

Aug. Lib. 83 Quæst. q. 79.

[1] al. veneficia.

[f] See above on chap. vii. 22.

the public service; so some evil Christians, by means of the name of Christ, or by words or sacraments Christian, compel somewhat from the Powers; yet these, when thus at the bidding of evil men, they depart from their purpose, they depart in order to deceive men in whose wanderings they rejoice. It is one way then in which magi, another in which good Christians, another in which bad Christians, work miracles; the magi by a private compact, good Christians by the public righteousness, evil Christians by the signs of public righteousness. [1]And we ought not to wonder at this when we believe not unreasonably that all that we see happen is wrought by the agency of the inferior powers of this air. Aug. Yet are we not therefore to think that this visible material world attends the nod of the disobedient angels, but rather the power is given them of God. Nor are we to suppose that such evil angels have creative power, but by their spirituality they know the seeds of things which are hidden from us, and these they secretly scatter by suitable adaptations of the elements, and so they give occasion both to the whole being, and the more rapid increase of substances. For so there are many men who know what sort of creatures used to be generated out of certain herbs, meats, juices and humours, bruised and mingled together in a certain fashion; save only that it is harder for men to do these things, inasmuch as they lack that subtlety of sense, and penetrativeness of body in their limbs dull and of earthly mould. Greg. When then Antichrist shall have wrought wonderful prodigies before the eyes of the carnal, he shall draw men after him, all such as delight in present goods, surrendering themselves irrevocably to his sway, *Insomuch that if it were possible the very elect should be led astray.* Origen. That, *If it were possible,* is spoken hyperbolically; not that the elect can be led astray, but He wishes to shew that the discourse of heretics is often so persuasive, as to have force to prevail even with those who act[2] wisely. Greg. Or, because the heart of the elect is assailed with fearful thoughts, yet their faithfulness is not shaken, the Lord comprehends both under the same sentence, for to waver in thought is to err. He adds, *If it were possible,* because it is not possible that the elect should be taken in error.

[1] non occ.

Aug. de Trin. iii. 8.

Greg. Mor. xv. 61.

[2] al. audiunt.

Greg. Mor. xxxiii. 36.

RABAN. He says not this because it is possible for the divine election to be defeated, but because they, who to men's judgment seemed elect, shall be led into error. GREG. And as darts, when foreseen, are less likely to hit, He adds, *Lo, I have told you.* Our Lord announces the woes which are to precede the destruction of the world, that when they come they may alarm the less from having been foreknown. HILARY. The false prophets, of whom He had spoken above, shall say of Christ one while, *Lo, He is in the desert,* in order that they may cause men to wander astray; another while, *Lo, He is in the secret chambers,* that they may enthral men under the dominion of Antichrist. But the Lord declares Himself to be neither lurking in a remote corner, nor shut up to be visited singly, but that He shall be exhibited to the view of all, and in every place, *As the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of Man be.* CHRYS. As He had above described in what guise Antichrist should come, so here He describes how He Himself shall come. For as the lightning needeth none to herald or announce it, but is in an instant of time visible throughout the whole world, even to those that are sitting in their chambers, so the coming of Christ shall be seen every where at once, because of the brightness of His glory. Another sign He adds of His coming, *Wheresoever the body is, thither will the eagles be gathered together. The eagles* denote the company of the Angels, Martyrs, and Saints. JEROME. By an instance from nature, which we daily see, we are instructed in a sacrament of Christ. Eagles and vultures are said to scent dead bodies even beyond sea, and to flock to feed upon them. If then birds, not having the gift of reason, by instinct alone find out where lays a dead body, separated by so great space of country, how much more ought the whole multitude of believers to hasten to Christ, whose lightning goeth forth out of the east, and shines even to the west! We may understand by the carcase here, or corpse[1], which in the Latin is more expressively 'cadaver,' an allusion to the passion of Christ's death. HILARY. That we might not be ignorant of the place in which He should come, He adds this, *Wheresoever*

Greg. Hom. in Ev. xxxv. i.

[1] πτῶμα

the carcase, &c. He calls the Saints *eagles*, from the spiritual flight of their bodies, and shews that their gathering shall be to the place of His passion, the Angels guiding them thither; and rightly should we look for His coming in glory there, where He wrought for us eternal glory by the suffering of His bodily humiliation. Origen. And observe, He says not vultures or crows, but *eagles*, shewing the lordliness and royalty of all who have believed in the Lord's passion. Jerome. They are called eagles whose youth is renewed as the eagle's, and who take to themselves wings that they may come to Christ's passion. Greg. We may understand this, *wheresoever the carcase is*, as meaning, I who incarnate sit on the throne of heaven, as soon as I shall have loosed the souls of the elect from the flesh, will exalt them to heavenly places. Jerome. Or otherwise; This may be understood of the false prophets. At the time of the Jewish captivity, there were many leaders who declared themselves to be Christs, so that while the Romans were actually besieging them, there were three factions within. But it is better taken as we expounded it above, of the end of the world. Thirdly, it may be understood of the warfare of the heretics against the Church, and of those Antichrists, who under pretext of false science, fight against Christ. Origen. The genus of Antichrist is one, the species many, just as all lies are of one sort. As all the holy Prophets were Prophets of the true Christ, so understand that each false Christ shall have his own false Prophets, who shall preach as true the false teachings of some Antichrist. When then one shall say, *Lo, here is Christ, or lo, there,* we need not look abroad out of the Scriptures, for out of the Law, the Prophets, and the Apostles, they bring the things which seem to favour their lie. Or by this, *Lo, here is Christ, or lo, there,* they shew that it was not Christ, but some impostor under the same title, such for example as Marcion, or Valentinus, or Basilides taught. Jerome. If then any one assert to you that Christ tarries in *the desert* of the Gentiles, or in the teaching of the Philosophers, or in *the secret chambers* of the heretics, who promise the hidden things of God, believe Him not, but believe that the Catholic Faith shines from *east* to *west* in

Ps. 103, 5. Is. 40, 31.

Greg. Mor. xxxi. 53.

Joseph. B. J. v. 1.

the Churches. Aug. By the *east* and *west*, He signifies the whole world, throughout which the Church should be. In the same way as He said below, *Hereafter shall ye see the Son of Man coming in the clouds of heaven*, so now He likens His coming to lightning, which uses to flash out of the clouds. When then the authority of the Church is set up clear and manifest throughout the whole world, He suitably warns His disciples that they should not believe schismatics and heretics. Each schism and heresy holds its own place, either occupying some important position in the earth, or ensnaring men's curiosity in obscure and remote conventicles. *Lo, here is Christ, or lo, there*, refers to some district or province of the earth; *the secret chambers*, or *the desert*, signify the obscure and lurking conventicles of heretics. Jerome. Or by this, *in the desert*, or *in the secret chambers*, He means that in times of persecution and distress, the false Prophets always find place for deceiving.

Aug. Quæst. Ev. i. 38.

Matt. 26, 64.

Origen. Or, when they allege secret and before unpublished Scriptures, in proof of their lie, they seem to say, Lo, the word of truth is in the desert. But when they produce canonical Scripture in which all Christians agree, they seem to say, Lo, the word of truth is in the chambers. Or wishing to point out such discourses as are altogether without Scripture, He said, *If they shall say to you, Lo, he is in the secret chambers, believe it not.* Truth is like the *lightning that cometh out of the east, and shineth even unto the west.* Or this may mean, that truth can be supported out of every passage of Scripture. The lightning of truth comes out of *the east*, that is, from the first beginnings of Christ, and shines throughout even to His passion, which is His setting; or from the very beginning of creation, to the last Scripture of the Apostles. Or, *the east* is the Law, *the west* is the end of the Law, and of John's prophecy. The Church alone neither takes away word or meaning from this lightning, nor adds aught to its prophecy. Or He means that we should give no heed to those who say, *Lo, here is Christ*, but shew Him not in the Church, in which alone is the coming of the Son of Man, who said, *Lo, I am with you always, even to the end of the world.* Jerome. We are invited to flock to Christ's passion wheresoever in Scripture

Matt. 28, 20.

it is read of, that through it we may be able to come to God's word.

29. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn.

Gloss. non occ.

Gloss. As soon as the Lord has fortified the believers against the arts of Antichrist and his ministers, by shewing that His coming would be public, He proceeds to shew the order and method of His coming. Chrys. By *the tribulation*, He means the times of Antichrist and the false Prophets; for when there are so many deceivers, the tribulation will be great. But it shall not extend through any great length of time. For if for the elect's sake the Jewish war is shortened, much more shall this tribulation be shortened for their sakes; for which reason He said not *After*, but *Immediately after*, for He shall come immediately after. Hilary. The darkening of the sun, the failing of the moon, and the fall of the stars, indicate the glories of His coming. Origen. One will say, As at the breaking out of great conflagrations, great darkness is at the first caused by the smoke, so when the world shall be consumed by fire, which shall be kindled, even the great luminaries shall be darkened; and when the light of the stars is decayed, the rest of their substance, incapable of exaltation, shall fall from heaven into what it was, when it was first raised aloft by the light. When this shall have taken place, it follows that the rational heavenly powers shall suffer dismay and derangement, and shall be suspended from their functions. *And then shall appear the sign of the Son of Man in heaven*, that sign by which the heavenly things were made, that is, the power which the Son wrought when He hung upon the cross. And the sign shall appear in heaven, that men of all tribes

who before had not believed Christianity when preached, then by that sign, acknowledging it as made plain, shall grieve and mourn for their ignorance and sins. Others will think otherwise, that as the light of a lamp dies away by degrees, so when the supply of the heavenly luminaries shall fail, the sun shall be darkened, and the moon and the light of the stars shall grow dim, and that which in their composition is earthly shall fall from heaven. But how can it be said of the sun that its light shall be darkened, when Esaias the Prophet declares, that in the end of the world, there shall be light proceeding forth from the sun? And of the moon he declares that it shall be as the sun. But concerning the stars, there are some that endeavour to convince us that all, or many of them, are larger than the whole earth. How then shall they fall from heaven, when this earth would not be large enough to contain them? JEROME. These things, therefore, shall not come to pass by any diminution of light, for in another place we read that the light of the sun shall be sevenfold; but by comparison with real light, all things shall seem dim. RABAN. But nothing hinders our supposing that the sun and moon with the other stars shall for a time lose their light, as we know did the sun at the time of the Lord's passion; as Joel also says, *The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord come.* But when the day of judgment is passed, and the life of future glory shall dawn, and there shall be a new heaven and a new earth, then shall that come to pass of which Isaiah speaks, *The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold. The stars shall fall from heaven,* is expressed in Mark; *There shall be stars falling from heaven,* that is, lacking their proper light. JEROME. *By the powers of heaven,* we understand the bands of the Angels. CHRYS. Very fitly shall they be shaken and dismayed, seeing so mighty a change being wrought, their fellow-servants punished, and the universe standing before a terrible tribunal. ORIGEN. But as, at the dispensation of the Cross, the sun was eclipsed, and darkness was spread over the earth; so when the sign of the Son of Man appears in heaven, the light of the sun, moon,

Is. 30, 26.

Joel 2, 31.

Is. 30, 26.

Mark 13, 25.

and stars, shall fail, as though waning before the might of that sign. This we understand to be the sign of the cross,
Zech. 12, 10. John 19, 37. that the Jews may see, as Zacharias and John speak, *Him whom they have pierced*, and the sign of victory. CHRYS. But because the sun will be darkened, the cross would not be seen, if it were not far brighter than the rays of the sun. That the disciples might not be ashamed, and grieve over the cross, He speaks of it as a sign, with a kind of distinction. The sign of the cross will appear to overthrow the shamelessness of the Jews, when Christ shall appear in the judgment, shewing not only His wounds, but His most ignominious death, *And then all the tribes of the earth shall mourn.* For when they shall see the cross, they shall bethink them how they have gained nought by His death, and that they have crucified Him whom they ought to have worshipped. JEROME. Rightly does He say, *the tribes of the earth,* for they shall mourn who have no citizenship in heaven, but
Jer. 17, 13. are written in earth. ORIGEN. Morally, one may say that the sun, which shall be darkened, is the Devil, who shall be convicted in the end of the world, that whereas he is darkness, he has feigned himself to be the sun; the moon, which seems to receive its light from this sun, is the Church of the wicked, which professes to have and to give light, but then convicted with its sinful dogmas, shall lose its brightness; and all those who, either by false teaching, or false virtues, promised truth to men, but led them astray by lies, these are fitly called stars falling from, so to say, their own heaven, where they were raised on high, exalting themselves against the knowledge of God. For illustration of this discourse, we may apply that place in Proverbs, which
Prov. 4, 18. says, *The light of the just is unquenchable, but the light of the wicked shall be quenched.* Then the brightness of God shall appear in every one who has borne the image of the heavenly; and they of heaven shall rejoice, but they of
Aug. Ep. 199, 39. earth shall lament. AUG. Or, the Church is the sun, moon, and stars, to which it is said, *Fair as the moon, bright as the sun. Then shall the sun be darkened, and the moon shall not give her light,* because in that ungoverned fury of wicked persecutors, the Church shall not be seen. *Then shall the stars fall from heaven, and the powers of heaven shall be*
Song of Solomon 6, 10.

shaken, because many, who seemed to be shining in God's grace, shall give way to their persecutors, and shall fall, and even the stoutest believers shall be shaken. And these things shall be *after the tribulation of those days*, not because they shall happen when the whole persecution is overpast, but because the tribulation shall be first, that the falling away may come after. And because it shall be so throughout all those days, it shall be *after the tribulation of those days*, yet on those very days.

And they shall see the Son of man coming in the clouds of heaven with power and great glory.

Chrys. He adds this, that having heard of the cross, they should not now imagine a similar degradation. Aug. The first and most apparent meaning of this is of that time when He shall come to judge the quick and the dead in His body —that body in which He sits at the right hand of the Father, in which He died and rose again and ascended into heaven. As we read in the Acts of the Apostles; *He was taken up, and a cloud received Him out of their sight*, upon which it was said by the Angels, *He shall so come as ye have seen Him go into heaven*, we may reasonably believe that He will come again, not only in the same body, but also in a cloud. Origen. Therefore shall they see with the bodily eyes the Son of Man, coming in human shape, *in the clouds of heaven*, that is, on high. As at the transfiguration, a voice came out of the cloud, so when He shall come again transformed into His glorious appearance, it shall be not on one cloud, but upon many, which shall be His chariot. And if when the Son of God went up to Jerusalem, they who loved Him spread their garments in the way, not willing that even the ass that carried Him should tread upon the earth; what wonder, if the Father and God of all should spread the clouds of heaven under the body of the Son, when He comes to the work of the consummation? And one may say, that as in the creation of man, God took clay from the earth and made man; so to manifest the glory of Christ, the Lord taking of the heaven, and of its substance, gave it a body

Aug. Ep. 199, 41.

Acts 1, 9.

of a bright cloud in the Transfiguration, and of bright clouds at the Consummation; wherefore it is here said, *in the clouds*
Gen. 2, 7. *of heaven*, as it was there said, *of the clay of the ground.* And it behoves the Father to give all such admirable gifts to the Son, because He humbled Himself; and He has also exalted Him, not only spiritually, but bodily, that He should come upon such clouds; and perhaps upon rational clouds, that even the chariot of the glorified Son of Man should not be irrational. At the first, Jesus came with that power with which He wrought signs and wonders in the people; yet was that power little in comparison of that great power with which He shall come in the end; for that was the power of one emptying Himself of power. And also, it is fitting that He should be transformed into greater glory than at the transfiguration on the mount; for then He was transfigured for the sake of three only, but in the consummation of the whole world, He shall appear in great glory, that all may see Him in glory.

Aug. ubi sup. Aug. But because the Scriptures are to be searched, and we are not to content ourselves with the surface of them, let us look closely at what follows, *When ye see all these things come to pass, know that He is near even at the door.* We know then that He is near, when we see come to pass not any of the foregoing things, but all of them, among which is this that the Son of Man shall be seen coming. *And He shall send His Angels,* who from the four quarters of the world shall gather together His elect. All these things He does at
1 John 2, 18. *the last hour* coming in His members as in the clouds, or in the whole Church as in one great cloud, as now He ceases not to come. And *with great power and glory,* because His power and glory will seem greater in the Saints to whom He will give great power, that they may not be overcome of persecution. Origen. Or He comes every day *with great power* to the mind of the believer in the clouds of prophecy, that is, in the Scriptures of the Prophets and the Apostles, who utter the word of God with a meaning above human nature. Also we say that to those who understand He comes with *great glory*, and that this is the more seen in the second coming
[1] non occ. of the Word which is to the perfect. [1]And so it may be, that all which the three Evangelists have said concerning Christ's

coming, if carefully compared together and thoroughly examined, would be found to apply to His continual daily coming in His body, which is the Church, of which coming He said in another place, *Hereafter shall ye see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven*, excepting those places in which He promises that His last coming in His own person. Matt. 26, 6.

31. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.

Origen. Because He had spoken of mourning, which shall be only that they may bear witness against themselves and condemn themselves, that none should suppose that that mourning will end their woes, He now adds, *And He shall send His Angels with a trump and a loud voice.* Remig. Here we are not to think of a real trumpet, but of the voice of the archangel, which shall be so loud that at its sound all the dead shall rise out of the dust of the earth. Chrys. The sound of the trump refers to the resurrection, and the rejoicing, and to represent the astonishment which shall be then, and the woe of those that shall be left, and shall not be snatched up into the clouds. Origen. It is written in Numbers, that the Priests shall summon by the sound of the trumpet from the four winds those who are of the camp of Israel, and it is in allusion to this that Christ speaks here of the Angels, *And they shall gather together the elect from the four winds.* Remig. That is, from the four quarters of the world, north, south, east, and west. Origen. Some of little discernment think, that only those who shall then be found in the body shall be gathered together, but it is better to say that the Angels of Christ shall then gather together not only all who from the coming of Christ to the end of the world have been called and chosen, but all from the foundation of the world, who like Abraham have seen the day of Christ and rejoiced therein. And that He here means not only those that shall be found in the body, but those also who have quitted the body, the following words shew, *from one end of heaven to the other*, which cannot be meant of any one upon earth. Or, the heavens are the divine Numb. 10, 3. John 8, 56.

[1] al. autoritates

Scriptures and their authors[1] in which God dwells. *One end of heaven* is the beginning of the Scriptures, *the other* end is their conclusion. The saints there are gathered together *from one end of heaven,* that is, from those that live in the beginning of the Scriptures to those who live in the ends of them. They shall be gathered together *with a trump* and *a loud voice,* that they who hear and attend may prepare themselves for that way of perfection which leads to the Son of God. Remig. Or otherwise; Lest any one should suppose that they should be gathered only from the four quarters of the world, and not from the middle regions, He adds this, *And from one end of heaven to the other.* By the heights of heaven meaning the central regions of the earth, which are under the heights of heaven; and by the ends of heaven meaning the extreme parts of the earth, where the land seems to join a very wide and distant horizon. Chrys. That the Lord calls His elect by His Angels pertains to the honour of the elect; and Paul also says that *they shall be caught into the clouds;* that is, the Angels shall gather together those that have risen, and when they are gathered together, the clouds shall receive them.

1 Thess. 4, 17.

32. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33. So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34. Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35. Heaven and earth shall pass away, but My words shall not pass away.

Chrys. Hom. lxxvii.

Chrys. Because He had said that these things should come to pass *immediately after the tribulation of those days,* they might ask, How long time hence? He therefore gives them an instance in the fig. Jerome. As much as to say, When the tender shoots first shew themselves in the stem of the fig tree, and the bud bursts into flower, and the bark puts forth leaves, ye perceive the approach of summer and the season of spring and growth; so when ye shall see all

these things that are written, do not suppose that the end of the world is immediate, but that certain monitory signs and precursors are shewing its approach. CHRYS. He shews that the interval of time shall not be great, but that the coming of Christ will be presently. By the comparison of the tree He signifies the spiritual summer and peace that the just shall enjoy after their winter, while sinners on the other hand shall have a winter after summer. ORIGEN. As the fig has its vital powers torpid within it through the season of winter, but when that is past its branches become tender by those very powers, and put forth leaves; so the world and all those who are saved had before Christ's coming their vital energies dormant within them as in a season of winter. Christ's Spirit breathing upon them makes the branches of their hearts soft and tender, and that which was dormant within burgeons into leaf, and makes show of fruit. To such the summer and the coming of the glory of the Word of God is nigh at hand. CHRYS. This analogy also adds credit to His foregoing discourse; for wherever He speaks of what must by all means come to pass, Christ ever brings forward parallel physical laws. AUG. That now from the Evangelic and Prophetic signs that we see come to pass, we ought to look that the Lord's coming should be nigh, who is there that denies? For daily it draws ever more and more near, but of the exact time it is said, *It is not for you to know the times or the seasons.* See how long ago the Apostle said, *Now is our salvation nearer than when we believed.*. What he spoke was not false, and yet how many years have elapsed, how much more may we not say that the Lord's coming is at hand now, that so great an accession of time has been made?

Aug. Ep. 199, 22.

Acts 1, 7.

Rom. 13, 11.

HILARY. Mystically; The Synagogue is likened to the fig tree[g]; its branch is Antichrist, the son of the Devil, the portion of sin, the maintainer of the law; when this shall begin to swell and to put forth leaves, *then summer is nigh*, i. e. the approach of the day of judgment shall be perceived. REMIG. Or, when this fig shall again bud, that is, when the synagogue shall receive the word of holy preaching, as the preaching of Enoch and Elias, then we ought to understand that the day of the consummation is at hand. AUG. Or, by the fig tree understand the human race, by reason of the

Aug. Quæst. Ev. i. 39.

[g] See above on chap. xxi. 19.

temptations of the flesh. *When its branch is tender,* i. e. when the sons of men through faith in Christ have progressed towards spiritual fruits, and the honour of their adoption to be the sons of God has shone forth in them.

Hilary. To give sure credit to the things which should come to pass He adds, *Verily I say unto you, This generation shall not pass away until all these things be fulfilled.* By saying *Verily,* He gives asseveration to the truth. Origen. The uninstructed refer the words to the destruction of Jerusalem, and suppose them to have been said of that generation which saw Christ's death, that it should not pass away before the city should be destroyed. But I doubt that they would succeed in thus expounding every word from that, *one stone shall not be left upon another,* to that, *it is even at the door;* in some perhaps they would succeed, in others not altogether. Chrys. *All these things* therefore mean what was said of the end of Jerusalem, of the false prophets, and the false Christs, and all the rest which shall happen down to the time of Christ's coming. That He said, *This generation,* He meant not of the men then living, but of the generation of the faithful; for so Scripture uses to speak of generations, not of time only, but of place, life, and conversation; as it is
Ps. 24, 6. said, *This is the generation of them that seek the Lord.* Herein He teaches that Jerusalem shall perish, and the greater part of the Jews be destroyed, but that no trial shall overthrow the generation of the faithful. Origen. Yet shall the generation of the Church survive the whole of this world, that it may inherit the world to come, yet it shall not pass away until all these things have come to pass. But when all these shall have been fulfilled, then not the earth only but the heavens also shall pass away; that is, not only the men whose life is earthy, and who are therefore called the earth, but also they whose conversation is in heaven, and who are therefore called the heaven; these *shall pass away* to things to come, that they may come to better things. But the words spoken by the Saviour shall not pass away, because they effect and shall ever effect their purpose; but the perfect and they that admit no further improvement, passing through what they are, come to that which they are not; and this is that, *My words shall not pass away.* And perhaps the words of Moses and the Prophets have passed away, be-

cause all that they prophesied has been fulfilled; but the words of Christ are always complete, daily fulfilling and to be fulfilled in the saints. Or perhaps we ought not to say that the words of Moses and the Prophets are once for all fulfilled; seeing they also are the words of the Son of God, and are fulfilled continually. JEROME. Or, by *generation* here He means the whole human race, and the Jews in particular. And He adds, *Heaven and earth shall pass away, but My words shall not pass away*, to confirm their faith in what has gone before; as though He had said, It is easier to destroy things solid and immovable, than that aught should fail of My words. HILARY. For heaven and earth have in their constitution no necessity of existence, but Christ's words derived from eternity have in them such virtue that they must needs abide. JEROME. The heaven and the earth shall pass away by a change, not by annihilation; for how should *the sun be darkened, and the moon not give her light*, if earth and heaven in which these are should be no more? RABAN. The heaven which shall pass away is not the [1]starry but the [2]atmospheric heaven which of old was destroyed by the deluge. CHRYS. He brings forward the elements of the earth to shew that the Church is of more value than either heaven or earth, and that He is Maker of all things.

[1] sidereum
[2] aereum
2 Pet. 3, 5.

36. But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only.

37. But as the days of Noe were, so shall also the coming of the Son of Man be.

38. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39. And knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.

40. Then shall two be in the field; the one shall be taken, and the other left.

41. Two women shall be grinding at the mill; the one shall be taken, and the other left.

CHRYS. The Lord having described all the tokens that shall precede His coming, and brought His discourse to the

very doors, yet would not name the day; *Of that day and hour knoweth no man, no not the Angels of heaven, but My Father only.* Jerome. In some Latin copies is added here, "neither the Son:" but in the Greek copies, and particularly those of Adamantius and Pierius, it is not found[h]. But because it is read in some, it seems to require our notice.

Mark 13, 32. Remig. And Mark has the addition. Jerome. Whereat Arius and Eunomius rejoice greatly; for say they, He who knows and he who is ignorant cannot be both equal. Against these we answer shortly; Seeing that Jesus, that is, The Word of

John 1, 3. God, made all times, (for *By Him all things were made, and without Him was not any thing made that was made,*) and that the day of judgment must be in all time, by what reasoning can He who knows the whole be shewn to be ignorant of a part? This we will further say; Which is the greater, the knowledge of the Father, or the knowledge of the judgment? If He knows the greater, how can He be ignorant of the less? Hilary. And has indeed God the Father denied the

Luke 10, 22. knowledge of that day to the Son, when He has declared, *All things are committed to Me of My Father?* but if any thing has been denied, all things are not committed to Him. Jerome. Having then shewn that the Son of God cannot be ignorant of the day of the consummation, we must now shew a cause why He should be said to be ignorant. When after the resurrection He is demanded concerning this day by the

Acts 1, 7. Apostles, He answers more openly; *It is not for you to know the times or the seasons which the Father has put in His own power.* Wherein He shews that Himself knows, but that it was not expedient for the Apostles to know, that being in uncertainty of the coming of their Judge, they should live every day as though they were to be judged that

Aug. de Trin. i. 12. Gen. 22, 19. Aug. Serm. 97, 1. day. Aug. When He says here, *Knows not*, He means, 'makes others not to know;' i. e. He knew not then, so as to tell His disciples; as it was said to Abraham, *Now I know that thou fearest God;* i. e. 'Now have I caused that thou shouldest know,' because by the temptation he came to know himself. Id. That

[h] The addition is found in a very few Greek MSS., and ancient versions, in Chrys. and Theophylact. It is in the Old Italic version, and is acknowledged by Hilary, Ambrose, and Pseudo-Chrys.; but the preponderance of evidence is greatly against it, and it is not admitted into the text of the G. T. by any editors. It probably crept in from the parallel passage in S. Mark. Adamantius is a surname of Origen. Pierius was a presbyter of Alexandria in the third century, whose learning occasioned him to be styled 'Origen the younger.'

He says that *the Father knoweth*, implies that in the Father the Son also knows. For what can there be in time which was not made by the Word, seeing that time itself was made by the Word! ID. That the Father alone knows may be well understood in the above-mentioned manner of knowing, that He makes the Son to know; but the Son is said not to know, because He does not make men to know. ORIGEN. Otherwise; So long as the Church which is Christ's body knows not that day and hour, so long the Son Himself is said not to know that day and hour. The word *know* is used according to its proper usual meaning in Scripture. The Apostle speaks of Christ, as *Him who knew no sin*, i.e. sinned not. The knowledge of that day and hour the Son reserves in store for the fellow-heirs of the promise, that all may know at once, i.e. in the day when it shall come upon them, *what things God hath prepared for them that love Him*. RABAN. I have read also in some one's book, that *the Son* here is not to be taken of the Only-begotten, but of the adopted, for that He would not have put the Angels before the Only-begotten Son, saying, *Not the Angels of heaven, neither the Son*[i].

Aug. Lib. 83 Quæst. q. 60.

2 Cor. 5, 21.

1 Cor. 2, 9.

AUG. The Gospel then says, *Of that day and hour knoweth no man;* but you say, That neither the month nor the year of His coming can be known. This exactness of yours up to this point seems as if you meant that the year could not be known, but that the week or the decade of years might be known, as though it was possible to fix or assign it to some seven, ten, or a hundred, or some number of years more or less. If you allow that you cannot so limit it, you think with me. CHRYS. That you may perceive that it is not owing to ignorance that He is silent of the day and hour of the judgment, He brings forward another token, *As it was in the days of Noe, so shall the coming of the Son of Man be.* By this He means that He shall come sudden and unlooked for, and while men are taking their pleasure; of which Paul also speaks, *When they shall say, Peace and safety, then sudden destruction cometh upon them.* RABAN. Marriage and meats in themselves are not here condemned, as the error of Marcion and Manichæus teaches; for in the one the continuation of the species, in the

Aug. Ep. 199, 16.

1 Thess. 5, 3.

[i] See further on this passage, Hil. on Mark xiii. 32, and Basil adv. de Trin. ix. 58, cited in the Catena Eunom. iv.

other that of life, depends; but what is reproved is an unrestrained use of things lawful.

Jerome. It is asked here, how it was said above, *Nation shall rise against nation, and kingdom against kingdom, &c.*, when here only tokens of peace are spoken of as what shall be then? We must suppose, that after the wars and the other miseries which shall waste the human race, shall follow a short peace, offering rest and quiet to approve the faith of the believers. Chrys. Or, To such as are thoughtlessly disposed, it shall be a time of peace and enjoyment; as the Apostle said not, 'When there shall be peace,' but *When they shall say, Peace and safety*, shewing their insensibility to be such as was theirs in the days of Noe, when the wicked, and not the good, indulged themselves, but their end was sorrow and tribulation. This shews also, that when Antichrist shall come, those who are wicked, and despair of their salvation, shall run into illicit pleasures; therefore He chooses an instance suitable. For while the ark was building, Noe preached among them, foretelling the evils that should come; but those wicked giving no heed to him, wantoned as though no evil should ever come; so now, because many would not believe things future, He makes credible what He says from what has happened. Another token He gives to shew how unexpectedly that day shall come, and that He is not ignorant of the day, *Then two shall be in the field, one shall be taken and the other left.* These words shew that masters and servants, they that work, and they that work not, shall be taken or left alike.

Hilary. Or, the two in the field, are the two people of believers and unbelievers, whom the day of the Lord shall overtake, as it were in the labours of this life. And they shall be separated, one being taken and the other left; this shews the separation that shall be between believers and unbelievers; when God's wrath is kindled, the saints shall be gathered into His garner, and the unbelievers shall be left as fuel for the fire from heaven. The same is the account to be given of that, *Two shall be grinding at the mill. The mill* is the work of the Law, but as some of the Jews believed through the Apostles, so some shall believe through Elias, and be justified through faith; and one part shall

be taken through this same faith of good works, the other part shall be left unfruitful in the work of the Law, grinding in vain, and never to produce the bread of heavenly food. JEROME. Or, *Two men in one field* shall be found performing the same labour, sowing corn together, but not reaping the same fruit of their labour. The two *grinding together* we may understand either of the Synagogue and the Church, which seem to grind together in the Law, and to make of the same Scriptures meal of the commandments of God; or of other heresies, which out of both or one Testament, seem to grind meal of their own doctrines. HILARY. The *two in one bed* are those who preach alike the Lord's rest after His passion, about which heretics and catholics have the same confession; but because the Catholic Faith preaches the unity of the Godhead of the Father and the Son, and the false creed of the heretics impugns that, therefore shall the Divine judgment decide between the confession of these two by taking one and leaving the other. REMIG. Or, these words denote three orders in the Church. *The two men in the field* denote the order of preachers, to whom is committed the field of the Church; by the two *grinding at the mill,* the order of the married priests, who while with a divided heart they are called first to one side, then to the other, do, as it were, ever turn round a mill; by the two *in one bed,* the order of the continent, whose repose is signified by the bed. But in all these orders are good and bad, righteous and unrighteous, so that some shall be taken, and some left. ORIGEN. Or otherwise; The body is laid as sick on the bed of carnal passions, the soul grinds in the mill of this world, and the bodily senses labour in the field of the world.

prædicatores.

conjugati.

continentes.

42. Watch therefore: for ye know not what hour your Lord doth come.

43. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44. Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh.

JEROME. Having declared that *of that hour knoweth no man, but the Father only*, He shews that it was not expedient for the Apostles to know, that being ignorant they might live in perpetual expectation of His coming, and thus concluding the whole, He says, *Watch therefore, &c.* And He does not say, 'Because we know not,' but *Because ye know not*, shewing that He Himself is not ignorant of the day of judgment. CHRYS. He would have them ever ready, and therefore He says, *Watch.* GREG. To watch is to keep the eyes open, and looking out for the true light, to do and to observe that which one believes, to cast away the darkness of sloth and negligence. ORIGEN. Those of more plain understanding say, that He spoke this of His second coming; but others would say that it applies to an intellectual coming of the word into the understanding of the disciples, for as yet He was not in their understanding as He was to be. AUG. He said this *Watch*, not to those only who heard Him speak at the time, but to those who came after them, and to us, and to all who shall be after us, until His second coming, for it touches all in a manner. That day comes to each one of us, when it comes to him to go out of the world, such as he shall be judged, and therefore ought every Christian to watch that the Lord's coming may not find him unprepared; and he will be unprepared for the day of His coming, whom the last day of his life shall find unprepared. AUG. Foolish are all they, who either profess to know the day of the end of the world, when it is to come, or even the end of their own life, which no one can know unless he is illuminated by the Holy Spirit.

Greg. Hom. in Ev. ii. 3.

Aug. Ep. 199, 3.

Aug. non occ.

JEROME. And by the instance of the master of the household, He teaches more plainly why He keeps secret the day of the consummation. ORIGEN. The *master of the household* is the understanding, the *house* is the soul, the *thief* is the Devil. The thief is also every contrary doctrine which enters the soul of the unwary by other than the natural entrance; breaking into the house, and pulling down the soul's natural fences, that is, the natural powers of understanding, it enters the breach, and spoils the soul. Sometimes one takes the thief in the act of breaking in, and seizing him, stabs him with a word, and

slays him. And the thief comes not in the day-time when the soul of the thoughtful man is illuminated with the Sun of righteousness, but in the night, that is, in the time of prevailing wickedness; in which, when one is plunged, it is possible, though he have not the power of the sun, that he may be illuminated by some rays from the Word, as from a lamp; continuing still in evil, yet having a better purpose, and watchfulness, that this his purpose should not be broken through. Or in time of temptation, or of any calamities, is the time when the thief is most found to come, seeking to break through the house of the soul. GREG. Or, the thief breaks into the house through the neglect of the master of the house, when the spirit has slept upon its post of guard, and death has come in unawares, into the dwelling house of our flesh, and finding the lord of the house sleeping, slays him; that is, the spirit, little providing for coming evils, is taken off unprepared, to punishment by death. But if he had watched he would have been secure from the thief; that is, looking forward to the coming of the Judge, who takes our lives unawares, he would meet Him with penitence, and not perish impenitent. And the Lord would therefore have the last hour unknown, that it might always be in suspense, and that being unable to foresee it, we might never be unprepared for it. CHRYS. In this He rebukes such as have less care for their souls, than they have of guarding their money against an expected thief.

Greg. Hom. in Ev. xiii. 5.

45. Who then is a faithful and wise servant, whom his lord hath made ruler over his houshold, to give them meat in due season?

46. Blessed is that servant, whom his lord when he cometh shall find so doing.

47. Verily I say unto you, That he shall make him ruler over all his goods.

48. But and if that evil servant shall say in his heart, My lord delayeth his coming;

49. And shall begin to smite his fellowservants, and to eat and drink with the drunken;

50. The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51. And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Hilary. Though the Lord had given above a general exhortation to all in common to unwearied vigilance, yet He adds a special charge to the rulers of the people, that is, the Bishops, of watchfulness in looking for His coming. Such He calls a faithful servant, and wise master of the household, careful for the needs and interests of the people entrusted to Him. Chrys. That He says, *Whom think ye is that faithful and wise servant*, does not imply ignorance, for even
Gen. 3, 9. the Father we find asking a question, as that, *Adam, where art thou?* Remig. Nor yet does it imply the impossibility of
Gloss. ord. attaining perfect virtue, but only the difficulty. Gloss. For rare indeed is such *faithful* servant serving his Master for his Master's sake, feeding Christ's sheep not for lucre but for love of Christ, *skilled* to discern the abilities, the life, and the manner of those put under him, whom *the Lord sets over*, that is, who is called of God, and has not thrust himself in. Chrys. He requires two things of such servant, fidelity and prudence; He calls him *faithful*, because he appropriates to himself none of his Lord's goods, and wastes nought idly and unprofitably. He calls him *prudent*, as knowing on what he ought to lay out the things committed to him. Origen. Or, he that makes progress in the faith, though he is not yet perfect in it, is ordinarily called *faithful*, and he who has natural quickness of intellect is called *prudent*. And whoever observes will find many faithful, and zealous
1 Cor. 1, 27. in their belief, but not at the same time prudent; *for God hath chosen the foolish things of the world.* Others again he will see who are quick and prudent but of weak faith; for the union of faith and prudence in the same man is most rare. To give food in due season calls for prudence in a man; not to take away the food of the needy requires faithfulness. And this the literal sense obliges us to, that we be

faithful in dispensing the revenues of the Church, that we devour not that which belongs to the widows, that we remember the poor, and that we do not take occasion from what is written, *The Lord hath ordained, that they which preach the Gospel should live of the Gospel,* to seek more than plain food and necessary clothing, or to keep more for ourselves than we give to those who suffer want. And that we be prudent, to understand the cases of them that are in need, whence they come to be so, what has been the education and what are the necessities of each. It needs much prudence to distribute fairly the revenues of the Church. Also let the servant be faithful and prudent, that he lavish not the intellectual and spiritual food upon those whom he ought not, but dispense according as each has need; to one is more behoveful that word which shall edify his behaviour, and guide his practice, than that which sheds a ray of science; but to others who can pierce more deeply let him not fail to expound the deeper things, lest if he set before them common things only, he be despised by such as have naturally keener understandings, or have been sharpened by the discipline of worldly learning. 1 Cor. 9, 14.

Chrys. This parable may be also fitted to the case of secular rulers; for each ought to employ the things he has to the common benefit, and not to the hurt of his fellow-servants, nor to his own ruin; whether it be wisdom or dominion, or whatever else he has. Raban. The *lord* is Christ, the *household* over which He appoints is the Church Catholic. It is hard then to find one man who is both *faithful and wise,* but not impossible; for He would not pronounce a blessing on a character that could never be, as when He adds, *Blessed is that servant whom his lord when he cometh shall find so doing.* Hilary. That is, obedient to his Lord's command, by the seasonableness of his teaching dispensing the word of life to a household which is to be nourished for the food of eternity. Remig. It should be observed, that as there is great difference of desert between good preachers and good hearers, so is there great difference between their rewards. The good hearers, if He finds them watching He will make to sit down to meat, as Luke speaks; but the good preachers *He will set over all His goods.* Origen. That he may reign

with Christ, to whom the Father has committed all that is His. And as the son of a good father set over all that is his, He shall communicate of His dignity and glory to His faithful and wise stewards, that they also may be above the whole creation. Raban. Not that they only, but that they before others, shall be rewarded as well for their own lives as for their superintendence of the flock. Hilary. Or, *shall set him over all his goods*, that is, shall place him in the glory of God, because beyond this is nothing better. Chrys. And He instructs His hearer not only by the honour which awaits the good, but by the punishment which threatens the wicked, adding, *If that evil servant shall say in his heart, &c.* Aug. The temper of this servant is shewn in his behaviour, which is thus expressed by his good Master; his tyranny, *and shall begin to beat his fellow servants*, his sensuality, *and to eat and drink with the drunken.* So that when he said, *My Lord delayeth His coming*, he is not to be supposed to speak from desire to see the Lord, such as was that of him who said, *My soul is athirst for the living God; when shall I come?* This shews that he was grieved at the delay, seeing that what was hastening towards him seemed to his longing desires to be coming slowly. Origen. And every Bishop who ministers not as a fellow servant, but rules by might as a master, and often an harsh one, sins against God; also if he does not cherish the needy, but feasts with the drunken, and is continually slumbering because his Lord cometh not till after long time. Raban. Typically, we may understand his beating his fellow servants, of offending the consciences of the weak by word, or by evil example. Jerome. *The Lord of that servant shall come in a day when he looketh not for Him*, is to rouse the stewards to watchfulness and carefulness. *He shall cut him in sunder*, is not to be understood of execution by the sword, but that he shall sever him from the company of the saints. Origen. Or, *He shall cut him in sunder*, when his spirit, that is, his spiritual gift, shall return to God who gave it; but his soul shall go with his body into hell. But the righteous man is not cut in sunder, but his soul, with his spirit, that is, with his gift spiritual enters into the kingdom of heaven. They that are cut in sunder have in them thenceforth no part of that spiritual gift

Aug. Ep. 199. 1.

Ps. 42, 2.

which was from God, but there remains to them that part which was their own, that is, their soul, which shall be punished with their body. JEROME. *And shall appoint him his portion with the hypocrites,* with those, namely, that were in the field, and grinding at the mill, and were nevertheless left. For as we often say that the hypocrite is one who is one thing, and passes himself for another; so in the field and at the mill he seemed to be doing the same as others, but the event proved that his purpose was different. RABAN. Or, *appoints him his portion with the hypocrites,* that is, a twofold share of punishment, that of fire and frost; to the fire belongs the *weeping,* to the frost the *gnashing of teeth*[k]. ORIGEN. Or, there shall be *weeping* for such as have laughed amiss in this world, *gnashing of teeth* for those who have enjoyed an irrational peace. For being unwilling to suffer bodily pain, now the torture forces their teeth to chatter, with which they have eaten the bitterness of wickedness. From this we may learn that the Lord sets over His household not the faithful and wise only, but the wicked also; and that it will not save them to have been set over His household, but only if they have given them their food in due season, and have abstained from beating and drunkenness. AUG. Putting aside this wicked servant, who, there is no doubt, hates his Master's coming, let us set before our eyes these good servants, who anxiously expect their Lord's coming. One looks for His coming sooner, another later, the third confesses his ignorance of the matter. Let us see which is most agreeable to the Gospel. One says, Let us watch and pray, because the Lord will quickly come; another, Let us watch and pray, because this life is short and uncertain, though the Lord's coming may be distant; and the third, Let us watch, because this life is short and uncertain, and we know not the time when the Lord will come. What else does this man say than what we hear the Gospel say, *Watch, because ye know not the hour in which the Lord shall come?* All indeed, through longing for the kingdom, desire that that should be true which the first thinks, and, if it should so come to pass, the second and third would rejoice with him; but if it should not come to pass, it were to be feared that the belief of its supporters might be shaken

Aug. Ep. 199. in fin.

[k] See above on chap. viii. 12.

by the delay, and they might begin to think that the Lord's coming shall be, not remote, but never. He who believes with the second that the Lord's coming is distant will not be shaken in faith, but will receive an unlooked-for joy. He who confesses his ignorance which of these is true, wishes for the one, is resigned to the other, but errs in neither, because he neither affirms or denies either.

CHAP. XXV.

1. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2. And five of them were wise, and five were foolish.

3. They that were foolish took their lamps, and took no oil with them:

4. But the wise took oil in their vessels with their lamps.

5. While the bridegroom tarried, they all slumbered and slept.

6. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9. But the wise answered saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11. Afterward came also the other virgins, saying, Lord, Lord, open to us.

12. But he answered and said, Verily I say unto you, I know you not.

13. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Chrys. In the foregoing parable the Lord set forth the punishment of the man who beat, and was drunk, and wasted his Lord's goods; in this He declares his punishment who Chrys. Hom. lxxviii.

profits not, and does not prepare for himself abundantly the things of which he has need; for the foolish virgins had oil, but not enough. HILARY. *Then*, because all this discourse is concerning the great day of the Lord, concerning which He had been speaking before. GREG. By *the kingdom of heaven* is meant the present Church, as in that, *The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend.* JEROME. This parable of the ten foolish and the ten wise virgins, some interpret literally of virgins, of whom there are according to the Apostle some who are virgins both in body and in thought, others who have preserved indeed their bodies virgin, but have not the other deeds of virgins, or have only been preserved by the guardianship of parents, but have wedded in their hearts. But from what has gone before, I think the meaning to be different, and that the parable has reference not to virgins only, but to the whole human race. GREG. For in each of the five senses of the body there is a double instrument, and the number five doubled makes ten. And because the company of the faithful is gathered out of both sexes, the Holy Church is described as being like to ten virgins, where as bad are mixed with good, and reprobate with elect, it is like a mixture of wise and foolish virgins. CHRYS. And He employs the character virgins in this parable to shew, that though virginity be a great thing, yet if it be not accompanied by works of mercy, it shall be cast out with the adulterers. ORIGEN. Or, The understandings of all who have received the word of God are virgins. For such is the word of God, that of its purity it imparts to all, who by its teaching have departed from the worship of idols, and have through Christ drawn near to the worship of God; *Which took their lamps, and went forth to meet the bridegroom and the bride*[a]. They take *their lamps*, i.e. their natural faculties, and go forth out of the world and its errors, and go to meet the Saviour, who is ever ready to come to enter with them that are worthy to His blessed bride the Church. HILARY. Or, *The bridegroom and the bride* represent our Lord God in the body, for the flesh is the bride of the spirit. *The lamps* are the light of bright souls which shine forth in the sacrament of

Greg. Hom. in Ev. xii. 1. Matt. 13, 41.

1 Cor. 7.

Greg. ubi sup.

[a] 'Et Sponsæ' Vulg., and so a few Greek MSS.

baptism[b]. Aug. Or, *The lamps* which they carry in their hands are their works, of which it was said above, *Let your works shine before men.* Origen. They that believe rightly, and live righteously, are likened to the five wise; they that profess the faith of Jesus, but prepare themselves not by good works to salvation, are likened to the five foolish. Jerome. For there are five senses which hasten towards heavenly things, and seek after things above. Of sight, hearing, and touch, it is specially said, *That which we have heard, which we have seen with our eyes, and our hands have handled.* Of taste, *Taste and see that the Lord is good.* Of smell, *Because of the savour of thy good ointments.* There are also other five senses which gape after earthly husks. Aug. Or, by the five virgins, is denoted a five-fold continence from the allurements of the flesh; for our appetite must be held from gratification of the eyes, ears, smell, taste, and touch. And as this continence may be done before God, to please Him in inward joy of the conscience, or before men only to gain applause of men, five are called wise, and five foolish. Both are virgins, because both these men exercise continence, though from different motives. Origen. And because the virtues are so linked together, that he who has one has all, so all the senses so follow one another, that all must be wise, or all foolish. Hilary. Or, The five wise and five foolish are an absolute distinction between believers and unbelievers. Greg. It is to be observed, that all have lamps, but all have not oil. Hilary. The *oil* is the fruit of good works, the *vessels* are the human bodies in whose inward parts the treasure of a good conscience is to be laid up. Jerome. The virgins that have oil are they who, besides their faith, have the ornament of good works; they that have not oil, are they that seem to confess with like faith, but neglect the works of virtue. Aug. Or, The *oil* denotes joy, according to that, *God hath anointed thee with the oil of gladness.* He then whose joy springs not from this, that he is inwardly pleasing to God, has no oil with him; for they have no gladness in their continent lives,

Aug. Lib. 83 Quæst. q. 59. Matt. 5. 16.

1 John 1. 1.

Ps. 34. 8.

Sol. Song, 1, 3.

Aug. ubi sup.

Greg. ubi sup.

Aug. ubi sup. Ps. 45, 7.

[b] Alluding to the terms φωτισμὸς and *illuminatio*, by which Baptism was designated. S. Cyr. Cat. Oxf. Tr. p. 1.

save in the praises of men. *But the wise took oil with their lamps,* that is, the gladness of good works, *in their vessels,* that is, they stored it in their heart and conscience, as the Gal. 6, 4. Apostle speaks, *Let every man prove himself, and then shall he have rejoicing in himself, and not in another.* Chrys. Or, The *oil* denotes charity, alms, and every aid rendered to the needy; the lamps denote the gifts of virginity; and He calls them *foolish,* because after having gone through the greater toil, they lost all for the sake of a less; for it is greater labour to overcome the desires of the flesh than of money. Origen. Or, The *oil* is the word of teaching, with which the vessels of souls are filled; for what gives so great content as moral discourse, which is called the oil of light. *The wise* took with them of this oil, as much as would suffice, though the Word should tarry long, and be slack to come to their consummation. *The foolish* took lamps, alight indeed at the first, but not supplied with so much oil as should suffice even to the end, being careless respecting the provision of doctrine which comforts faith, and enlightens the lamp of good deeds.

Aug. ubi sup. Aug. For there die of both kinds of men in this interval of time before the resurrection of the dead, and the Lord's

Greg. ubi sup. coming shall be. Greg. To sleep is to die, to slumber before sleep is to faint from salvation before death, because, by the burden of sickness we come to the sleep of death. Jerome. Or, *They slumbered,* i.e. they were dead. And then follows, *And slept,* because they were to be afterwards wakened. *While the bridegroom tarried,* shews that no little time intervened between the Lord's first and second coming. Origen. Or, Whilst the bridegroom *tarried,* and the Word comes not speedily to the consummation of this life, the senses suffer, slumbering and moving in the night of the world; and sleep, as energizing feebly, and with no quick sense. Yet did those wise virgins not quit their lamps, nor despair of hoarding their oil. Jerome. The Jews have a tradition that Christ will come at midnight, in like manner as in that visitation of Egypt, when the Paschal feast is celebrated, and the destroyer comes, and the Lord passes over our dwellings, and the door-posts of each man's countenance are hallowed by the blood of the Lamb. Hence, I suppose, has continued among us that apostolic tradition,

that on the vigil of Easter[c] the people should not be dismissed before midnight in expectation of Christ's coming; but when that hour has past over, they may celebrate the feast in security; whence also the Psalmist says, *At midnight did I rise to praise Thee.* Aug. Or, *At midnight,* that is, when none knew or looked for it. Jerome. Suddenly thus, as on a stormy night, and when all think themselves secure, at the hour when sleep is the deepest, the coming of Christ shall be proclaimed by the shout of Angels, and the trumpets of the Powers that go before Him. This is meant when it says, *Lo, the bridegroom cometh, go ye out to meet him.* Hilary. At the trumpet signal they go forth to meet the bridegroom alone, for then shall the two be one, that is, the flesh and God, when the lowliness of the flesh shall be transformed into spiritual glory. Aug. Or, that the virgins go forth to meet the bridegroom alone, I think is to be understood that the virgins themselves constitute her who is called the bride; as we speak of the Christians flocking to the Church as children running to their mother, and yet this same mother consists only of the children who are gathered together. For now the Church is betrothed, and is to be led forth as a virgin to the marriage, which takes place then when all her mortal part having past away, she may be held in an eternal union. Origen. Or, *At midnight,* that is, at the time of their most abandoned carelessness, *there was a great cry,* of the Angels, I suppose, desiring to arouse all men, those ministering spirits crying within in the senses of all that sleep, *Behold, the bridegroom cometh, go ye out to meet him.* All heard this summons, and arose, but all were not able to trim their lamps fitly. The lamps of the senses are trimmed by evangelical and right use of them; and they that use their senses amiss have their lamps untrimmed. Greg. Or, *All the virgins arose,*

Ps.119,62. Aug. ubi sup. Aug. ubi sup. Greg. ubi sup.

[c] "This day was kept an universal fast over the whole Church. And they continued it not only till evening, but till cockcrowing in the morning. The night was spent in a Vigil, or Pernoctation, when they assembled together to perform all parts of Divine service. There is frequent mention made of this in ancient writers, Chrysostom, (Hom. 30, in Gen.) Epiphanius, (Exp. fid. n. 22,) and many others. Particularly Lactantius and S. Jerome tell us they observed it on a double account. Lactantius (vii. 19) says, 'This is the night which we observe, with a pernoctation for the Advent of our King and God; of which there is a twofold reason to be given; because in this night our Lord was raised to life again after His Passion; and in the same He is expected to return to receive the kingdom of the world.'" Bingham's Antiquities, xxi. 1. 32.

that is, both elect and reprobate are roused from the sleep of death; they *trimmed their lamps*, that is, they reckon up to themselves their works for which they look to receive
Aug. ubi sup. eternal blessedness. Aug. They *trimmed their lamps*, that is, prepared to give an account of their deeds. Hilary. Or, the trimming their lamps is the return of their souls into their bodies, and their light is the consciousness of good works that shines forth, which is contained in the vessels
Greg. ubi sup. of the body. Greg. The lamps of the foolish virgins go out, because the works which appeared outwardly to men to be bright, are dimmed within at the coming of the Judge. That they then beg oil of the wise virgins, what is it but that at the coming of the Judge, when they find themselves empty within, they seek for witness from without? As though deceived by their own self-confidence, they say to their neighbours, Whereas ye see us rejected as living without works, do ye witness to our works that ye have seen.
Aug. ubi sup. Aug. From habit, the mind seeks that which uses to give it pleasure. And these now seek from men, who see not the heart, witness to God, who sees the heart. But their lamps go out, because those, whose good works rest upon the testimony of others, when that is withdrawn, sink into nothing. Jerome. Or, These virgins who complain that their lamps are gone out, shew that they are partially alight, yet have they not an unfailing light, nor enduring works. Whoso then has a virgin soul, and is a lover of chastity, ought not to rest content with such virtues as quickly fade, and are withered away when the heat comes upon them, but should follow after perfect virtues, that he may have an enduring light. Chrys. Or otherwise; These virgins were foolish, not only because they departed hence, lacking store of mercy, but because they deemed to receive it from those of whom they importunately begged it. For though nothing could be more merciful than those wise virgins, who for this very mercifulness were approved, yet would they not grant the prayer of the foolish virgins. But the wise answered, saying, *Not so, lest there be not enough for us and you;* hence we learn that none of us shall be able in that day to stand forth
[1] προστηναι as patron[1] of those who are betrayed by their own works, not because he will not, but because he cannot. Jerome. For these wise virgins do not answer thus out of covetousness,

but out of fear. Wherefore, each man shall receive the recompense of his own works, and the virtues of one cannot atone for the vices of another in the day of judgment. The wise admonish them not to go to meet the bridegroom without oil, *Go ye rather to them that sell, and buy for yourselves.* HILARY. *They that sell* are the poor, who, needing the alms of the faithful, made them that recompense which they desire, selling in return for the relief afforded to their wants, a consciousness of good works. This is the abundant fuel of an undying light which may be bought and stored up for the fruits of mercy. CHRYS. You see then how great merchants the poor are to us; but the poor are not there, but here, and therefore we must store up oil here, that we may have it to use there when occasion shall require. JEROME. And this oil is sold, and at a high cost, nor is it to be got without much toil; so that we understand it not of alms only, but of all virtues and counsels of the teachers. ORIGEN. Otherwise; Notwithstanding they were foolish, they yet understood that they must have light to go and meet the bridegroom, that all the lights of their senses might be burning. This also they discerned, that because they had little of the spiritual oil, their lamps would burn dim as darkness drew on. But the wise send the foolish to those that sell, seeing that they had not stored up so much oil, that is, word of doctrine, as would suffice both for themselves to live by, and to teach others, *Go ye rather to them that sell,* i.e. to the doctors, *and buy,* i.e. take of them; the price is perseverance, the love of learning, industry, and toil of all who are willing to learn. AUG. Or we may suppose it not meant as advice what they should do, but as an indirect allusion to their fault. For flatterers sell oil, who by praising things false, and things unknown, lead souls astray, recommending to them, as foolish, empty joys, and receiving in return some temporal benefit. *Go ye rather to them that sell, and buy for yourselves,* i.e. Let us now see what they can profit you who have used to sell you their praise. *Lest there be not enough for us and you,* because no man is profited in God's sight by the testimony of others, because God sees the heart, and each man is scarce able to give testimony concerning his own conscience. JEROME. But because the

Aug. ubi sup.

season for buying was now past, and the day of judgment was coming on, so that there was no room for penitence, they must not now lay up new works, but give an account of the old. HILARY. *The marriage* is the putting on of immortality, and the joining together corruption and incorruption in a new union. CHRYS. That, *While they went to buy*, shews that even, if we should become merciful after death, it will avail us nothing to escape punishment, as it was no profit to the rich man, that he became merciful and careful about those who belonged to him. ORIGEN. Or, He says, *While they went to buy*, because there are men to be found who have neglected to learn any thing useful, till when, in the very end of their life, when they set themselves to learn, they are overtaken by death. AUG. Or otherwise; *While they went to buy*, that is, while they turned themselves to things without, and sought to find pleasure in things they had been accustomed to, because they knew not inward joys, came He that judges; and they *that were ready*, i. e. they whose conscience bore witness to them before God, *went in with Him to the wedding*, i.e. to where the pure soul is united prolific to the pure and perfect word of God. JEROME. After the day of judgment, there is no more opportunity for good works, or for righteousness, and therefore it follows, *And the door was shut.* AUG. When they have been taken in who have been changed into angelic being, all entrance into the kingdom of heaven is closed; after the judgment, there is no more place for prayers or merit. HILARY. Yet though the season of repentance is now past, the foolish virgins come and beg that entrance may be granted to them. JEROME. Their worthy confession calling Him, *Lord, Lord*, is a mark of faith. But what avails it to confess with the mouth Him whom you deny with your works? GLOSS. Grief at their exclusion extorts from them a repetition of this title of *Lord;* they call not Him Father, whose mercy they despised in their lifetime. AUG. It is not said that they bought any oil, and therefore we must suppose that all their delight in the praise of men being gone, they return in distress and affliction to implore God. But His severity, after judgment, is as great as His mercy was unspeakable before. *But He answered*

Aug. ubi sup.

Aug. ubi sup. 1 Cor. 15, 51.

Gloss. ap. Anselm.

Aug. ubi sup.

and said, Verily I say unto you, I know you not; by that rule, namely, that the art of God, that is, His wisdom, does not admit that those should enter into His joy who have sought to do in any thing according to His commandments, not as before God, but that they may please men. JEROME. For *the Lord knoweth them that are His,* and he that knoweth not shall not be known, and though they be virgins in purity of body, or in confession of the true faith, yet forasmuch as they have no oil, they are unknown by the bridegroom. When He adds, *Watch therefore, because ye know not the day nor the hour,* He means that all that has been said points to this, namely, that seeing we know not the day of judgment, we should be careful in providing the light of good works. AUG. For indeed we know the day and the hour neither of that future time when the Bridegroom will come, nor of our own falling asleep each of us; if then we be prepared for this latter, we shall also be prepared when that voice shall sound, which shall arouse us all. ID. There have not been wanting those who would refer these ten virgins to that coming of Christ, which takes place now in the Church; but this is not to be hastily held out, lest any thing should occur contradictory of it.

2 Tim. 2, 19.

Aug. ubi sup.

Aug. Ep. 199, 45.

14. For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16. Then he that had received the five talents went and traded with the same, and made them other five talents.

17. And likewise he that had received two, he also gained other two.

18. But he that had received one went and digged in the earth, and hid his lord's money.

19. After a long time the lord of those servants cometh, and reckoneth with them.

20. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25. And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27. Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28. Take therefore the talent from him, and give it unto him which hath ten talents.

29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

GLOSS. In the foregoing parable is set forth the condemnation of such as have not prepared sufficient oil for themselves, whether by oil is meant the brightness of good works, or inward joy of conscience, or alms paid in money. CHRYS. This parable is delivered against those who will not assist their neighbours either with money, or words, or in any other way, but hide all that they have. GREG. The man travelling into a far country is our Redeemer, who ascended into heaven in that flesh which He had taken upon Him. For the proper home of the flesh is the earth, and it, as it were, travels into a foreign country, when it is placed by the Redeemer in heaven. ORIGEN. He travels, not according to His divine nature, but according to the dispensation of the flesh which He took upon Him. For He who says to His disciples, *Lo, I am with you always, even unto the end of the world*, is the Only-Begotten God, who is not circumscribed by bodily form. By saying this, we do not disunite Jesus, but attribute its proper qualities to each constituent substance. We may also explain thus, that the Lord travels in a far country with all those who walk by faith and not by sight. And when we are absent from the body with the Lord, then will He also be with us. Observe that the turn of expression is not thus, I am like, or The Son of Man is like, *a man travelling into a far country*, because He is represented in the parable as travelling, not as the Son of God, but as man. JEROME. Calling together the Apostles, He gave them the Gospel doctrine, to one more, to another less, not as of His own bounty or scanting, but as meeting the capacity of the receivers, as the Apostle says, that He fed with milk those that were unable to take solid food. In the five, two, and one talent, we recognise the diversity of gifts wherewith we have been entrusted. ORIGEN. Whenever you see of those who have received from Christ a dispensation of the oracles of God that some have more and some less; that some have not in comparison of the better sort half an understanding of things; that others have still less; you will perceive the difference of those who have all of them received from Christ oracles of God. They to whom five talents were given, and they to whom two, and they to whom one, have divers degrees of capacity, and one could not hold the measure of another; he who received but one

Gloss. non occ.

Greg. Hom. in Ev. ix. 1.

Matt. 28, 20.

1 Cor. 3, 2.

having received no mean endowment, for one talent of such a master is a great thing. His proper servants are three, as there are three sorts of those that bear fruit. He that received five talents, is he that is able to raise all the meanings of the Scriptures to their more divine significations; he that has two is he that has been taught carnal doctrine, (for two seems to be a carnal number,) and to the less strong the Master of the household has given one talent. Greg. Otherwise; The five talents denote the gift of the five senses, that is, the knowledge of things without; the two signify understanding and action, the one talent understanding only. Gloss. *And straightway took his journey*, not changing his place, but leaving them to their own freewill and choice of action.

Greg. ubi sup.

Gloss ord.

Jerome. *He that had received five talents*, that is, having received his bodily senses, he doubled his knowledge of heavenly things, from the creature understanding the Creator, from earthly unearthly, from temporal the eternal. Greg. There are also some who though they cannot pierce to things inward and mystical, yet for their measure of view of their heavenly country they teach rightly such things as they can, what they have gathered from things without, and while they keep themselves from wantonness of the flesh, and from ambition of earthly things, and from the delights of the things that are seen, they restrain others also from the same by their admonitions. Origen. Or, They that have their senses exercised by healthy conversation, both raising themselves to higher knowledge and zealous in teaching others, these have gained other five; because no one can easily have increase of any virtues that are not his own, and without he teaches others what he himself knows, and no more. Hilary. Or, That servant who received five talents is the people of believers under the Law, who beginning with that, doubled their merit by the right of obedience of an evangelic faith. Greg. Again, there are some who by their understanding and their actions preach to others, and thence gain as it were a twofold profit in such merchandize. This their preaching bestowed upon both sexes is thus a talent doubled. Origen. Or, *gained other two*, that is, carnal instruction, and another yet a little higher. Hilary. Or, the servant to whom two talents were committed is the people of the Gentiles justified by the faith and confession of the Son and of the Father, confessing

Greg. ubi sup.

Greg. ubi sup.

our Lord Jesus Christ, to be both God and Man, both Spirit and Flesh. These are the two talents committed to this servant. But as the Jewish people doubled by its belief in the Gospel every Sacrament which it had learned in the Law, (i. e. its five talents,) so this people by its use of its two talents merited understanding and working. GREG. To hide one's talent in the earth is to devote the ability we have received to worldly business. ORIGEN. Or otherwise; When you see one who has the power of teaching, and of benefiting souls, hiding this power, though he may have a certain religiousness of life, doubt not of such an one that he has received one talent and hides it in the earth. HILARY. Or, This servant who has received one talent and hid it in the earth is the people that continue in the Law, who through jealousy of the salvation of the Gentiles hide the talent they have received in the earth. For to hide a talent in the earth is to hide the glory of the new preaching through offence at the Passion of His Body. His coming to reckon with them is the assize of the day of judgment. ORIGEN. And note here that the servants do not come to the Lord to be judged, but the Lord shall come to them when the time shall be accomplished. *After a long time*, that is, when He has sent forth such as are fitted to bring about the salvation of souls, and perhaps for this reason it is not easy to find one who is quite fit to pass forthwith out of this life, as is manifest from this, that even the Apostles lived to old age; for example, it was said to Peter, *When thou shalt be old, thou shalt stretch forth thy hand;* and Paul says to Philemon, *Now as Paul the aged.* CHRYS. Observe also that the Lord does not require the reckoning immediately, that you may learn His long suffering. To me He seems to say this covertly, alluding to the resurrection. JEROME. *After a long time*, because there is a long interval between the Saviour's ascension and His second coming. GREG. This lesson from this Gospel warns us to consider whether those, who seem to have received more in this world than others, shall not be more severely judged by the Author of the world; the greater the gifts, the greater the reckoning for them. Therefore should every one be humble concerning his talents in proportion as he sees himself tied up with a greater responsibility. ORIGEN. He who had received five talents comes

Greg. ubi sup.

John 21, 18.

Greg. ubi sup.

Greg. Hom. in Ev. ix. 2. first with boldness before his Lord. Greg. And bringing his talents doubled, he is commended by his Lord, and is sent into eternal happiness. Raban. *Well done* is an interjection of joy; the Lord shewing us therein the joy with which He invites the servant who labours well to eternal bliss; of which Ps. 16, 11. the Prophet speaks, *In Thy presence is fulness of joy.* Chrys. *Thou good servant*, this he means of that goodness which is Gloss. non occ. shewn towards our neighbour. Gloss. *Faithful*, because he appropriated to himself none of those things which were his lord's. Jerome. He says, *Thou wast faithful in a few things*, because all that we have at present though they seem great and many, yet in comparison of the things to come are little Greg. ubi sup. and few. Greg. The faithful servant is set over many things, when having overcome the afflictions of corruption, he joys with eternal joy in that heavenly seat. He is then fully admitted to the joy of his Lord, when taken in to that abiding country, and numbered among the companies of Angels, he has such inward joy for this gift, that there is no room for outward sorrow at his corruption. Jerome. What greater thing can be given to a faithful servant than to be with his Lord, and to see his Lord's joy? Chrys. By this word *joy* He ex- Aug. de Trin. i. 8. presses complete blessedness. Aug. This will be our perfect joy, than which is none greater, to have fruition of that Divine Trinity in whose image we were made. Jerome. The servant who of five talents had made ten, and he who of two had made four, are received with equal favour by the Master of the household, who looks not to the largeness of their profit, but to the disposition of their will. Origen. That He says of both these servants that they *came*, we must understand of their passing out of this world to Him. And observe that the same was said to them both; he that had less capacity, but that which he had, he exercised after such manner as he ought, shall have no whit less with God than he who has a greater capacity; for all that is required is that whatever a man has from God, he should use it all to the glory of God.

Greg. Hom. in Ev. ix. 3. Greg. The servant who would not trade with his talent returns to his Lord with words of excuse. Jerome. For Ps. 141, 4. truly that which is written, *To offer excuses excusing sins* happened to this servant, so that to slothfulness and idleness was added also the sin of pride. For he who ought to have

honestly acknowledged his fault, and to have entreated the Master of the household, on the contrary cavils against him, and avers that he did it with provident design, lest while he sought to make profit he should hazard the capital. ORIGEN. This servant seems to me to have been one of those who believe, but do not act honestly, concealing their faith, and doing every thing that they may not be known to be Christians. They who are such seem to me to have a fear of God, and to regard Him as austere and implacable. We indeed understand how the Lord reaps where He sowed not, because the righteous man sows in the Spirit, whereof he shall reap life eternal. Also He reaps where He sowed not, and gathers where He scattered not, because He counts as bestowed upon Himself all that is sown among the poor. JEROME. Also, by this which this servant dared to say, *Thou reapest where thou sowedst not,* we understand that the Lord accepts the good life of the Gentiles and of the Philosophers. GREG. But there are many within the Church of whom this servant is a type, who fear to set out on the path of a better life, and yet are not afraid to continue in carnal indolence; they esteem themselves sinners, and therefore tremble to take up the paths of holiness, but fearlessly remain in their own iniquities. HILARY. Or, By this servant is understood the Jewish people which continues in the Law, and says, *I was afraid of thee,* as through fear of the old commandments abstaining from the exercise of evangelical liberty; and it says, *Lo, there is that is thine,* as though it had continued in those things which the Lord commanded, when yet it knew that the fruits of righteousness should be reaped there, where the Law had not been sown, and that there should be gathered from among the Gentiles some who were not scattered of the seed of Abraham. JEROME. But what he thought would be his excuse is turned into his condemnation. He calls him *wicked servant,* because he cavilled against his Lord; and *slothful,* because he would not double his talent; condemning his pride in the one, and his idleness in the other. If you knew me to be hard and austere, and to seek after other men's goods, you should also have known that I exact with the more rigour that is mine own, and should have given my money to the bankers; for the Greek word here (*ἀργύριον*)

Greg. ubi sup.

Ps. 12, 6. means money. *The words of the Lord are pure words, silver tried in the fire.* The money, or silver, then are the preaching of the Gospel and the heavenly word; which ought to be given to the bankers, that is, either to the other doctors, which the Apostles did when they ordained Priests and Bishops throughout the cities; or to all the believers, who can double the sum and restore it with usury by fulfilling in act what they have learned in word. Greg. So then we see as well the peril of the teachers if they withhold the Lord's money, as that of the hearers from whom is exacted with usury that they have heard, namely, that from what they have heard they should strive to understand that they have not heard. Origen. The Lord did not allow that He was *a hard man* as the servant supposed, but He assented to all his other words. But He is indeed hard to those who abuse the mercy of God to suffer themselves to become remiss, and use it not to be converted. Greg. Let us hear now the sentence by which the Lord condemns the slothful servant, *Take away from him the talent, and give it to him that hath ten talents.* Origen. The Lord is able by the might of His divinity to take away his ability from the man who is slack to use it, and to give it to him who has improved his own. Greg. It might seem more seasonable to have given it rather to him who had two, than to him who had five. But as the five talents denote the knowledge of things without, the two understanding and action, he who had the two had more than he who had the five talents; this man with his five talents merited the administration of things without, but was yet without any understanding of things eternal. The one talent therefore, which we say signifies the intellect, ought to be given to him who had administered well the things without which he had received; the same we see happen every day in the Holy Church, that they who administer faithfully things without, are also mighty in the inward understanding. Jerome. Or, it is given to him who had gained five talents, that we may understand that though the Lord's joy over the labour of each be equal, of him who doubled the five as of him who doubled the two, yet is a greater reward due to him who laboured more in the Lord's money. Greg. Then follows a general sentence, *For to every one that hath shall be given,*

Greg. Hom. in Ev. ix. 4.

Greg. ubi sup.

Greg. Hom. in Ev. ix. 5.

Greg. Hom. in Ev. ix. 6.

and he shall have abundance, but from him that hath not, even that which he seemeth to have shall be taken away. For whosoever has charity receives the other gifts also; but whosoever has not charity loses even the gifts which he seemed to have had. CHRYS. Also he who has the graces of eloquence and of teaching to profit withal, and uses it not, loses that grace; but he who does his endeavour in putting it to use acquires a larger share. JEROME. Many also who are naturally clever and have sharp wit, if they become neglectful, and by disuse spoil that good they have by nature, these do, in comparison of him who being somewhat dull by nature compensates by industry and painstaking his backwardness, lose their natural gift, and see the reward promised them pass away to others. But it may also be understood thus; To him who has faith, and a right will in the Lord, even if he come in aught short in deed as being man, shall be given by the merciful Judge; but he who has not faith, shall lose even the other virtues which he seems to have naturally. And He says carefully, *From him that hath not, shall be taken away even that which he seemeth to have,* for whatsoever is without faith in Christ ought not to be imputed to him who uses it amiss, but to Him who gives the goods of nature even to a wicked servant. GREG. Or, Whoso has not charity, loses even those things which he seems to have received. HILARY. And on those who have the privilege of the Gospels, the honour of the Law is also conferred, but from him who has not the faith of Christ is taken away even that honour which seemed to be his through the Law. CHRYS. The wicked servant is punished not only by loss of his talent, but by intolerable infliction, and a denunciation in accusation joined therewith. ORIGEN. *Into outer darkness,* where is no light, perhaps not even physical light; and where God is not seen, but those who are condemned thereto are condemned as unworthy the contemplation of God. We have also read some one before us expounding this of the darkness of that abyss which is outside the world, as though unworthy of the world, they were cast out into that abyss, where is darkness with none to lighten it. GREG. And thus for punishment he shall be cast into outer darkness who has of his own freewill fallen into inward darkness. JEROME. What is weep-

Greg. ubi sup.

Greg. ubi sup.

ing and gnashing of teeth we have said above. Chrys. Observe that not only he who robs others, or who works evil, is punished with extreme punishment, but he also who does not good works. Greg. Let him then who has understanding look that he hold not his peace; let him who has affluence not be dead to mercy; let him who has the art of guiding life communicate its use with his neighbour; and him who has the faculty of eloquence intercede with the rich for the poor. For the very least endowment will be reckoned as a talent entrusted for use. Origen. If you are offended at this we have said, namely that a man shall be judged if he does not teach others, call to mind the Apostle's words, *Woe is unto me if I preach not the Gospel.*

Greg. Hom. in Ev. ix. 7.

1 Cor. 9, 16.

31. When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory:

32. And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats:

33. And He shall set the sheep on His right hand, but the goats on the left.

34. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:

35. For I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in:

36. Naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.

37. Then shall the righteous answer Him, saying, Lord; when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink?

38. When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee?

39. Or when saw we Thee sick, or in prison, and came unto Thee?

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.

41. Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42. For I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink:

43. I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not.

44. Then shall they also answer Him, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?

45. Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me.

Raban. After the parables concerning the end of the world the Lord proceeds to describe the manner of the judgment to come. Chrys. To this most sweet section of Scripture which we cease not continually to ponder, let us now listen with all attention and compunction of spirit, for Christ does indeed clothe this discourse with more terrors and vividness. He does not accordingly say of this as of the others, *The kingdom of heaven is like*, but shews of Himself by direct revelation, saying, *When the Son of Man shall come in His majesty.* Jerome. He who was within two days to celebrate the passover, to be delivered to the cross, and mocked by men, fitly now holds out the glory of His triumph, that He may overbalance the offences that were to follow by the promise of reward. And it is to be noted, that He who shall be seen in majesty is the Son of Man. Aug. The wicked and they also who shall be

Chrys. Hom. lxxix.

Aug. in Joan. Tr. 21.

set on His right hand shall see Him in human shape, for He shall appear in the judgment in that form which He took on Him from us; but it shall be afterwards that He shall be seen in the form of God, for which all the believers long. REMIG. These words overthrow the error of those who said that the Lord should not continue in the same form of a servant. By *His majesty*, He means His divinity, in which He is equal to the Father and the Holy Spirit. ORIGEN. Or, He shall come again with glory, that His body may be such as when He was transfigured on the mount. *His throne* is either certain of the more perfect of the Saints, of whom it is written, *For there are set thrones in judgment;* or certain Angelic Powers of whom it is said, *Thrones or dominions.* AUG. He shall come down with the Angels whom He shall call from heavenly places to hold judgment. CHRYS. *For all His angels shall be with Him* to bear witness to the things wherein they have administered to men's salvation at His bidding. AUG. Or, by Angels here He means men who shall judge with Christ; for Angels are messengers, and such we rightly understand all who have brought tidings of heavenly salvation to men. REMIG. *And all nations shall be gathered before Him.* These words prove that the resurrection of men shall be real. AUG. This gathering shall be executed by the ministry of Angels, as it is said in the Psalm, *Gather to Him His saints.* ORIGEN. Or, we need not understand this of a local gathering together, but that the nations shall be no more dispersed in divers and false dogmas concerning Him. For Christ's divinity shall be manifested so that not even sinners shall any longer be ignorant of Him. He shall not then shew Himself as Son of God in one place and not in another; as He sought to express to us by the comparison of the lightning. So as long as the wicked know neither themselves nor Christ, or the righteous *see through a glass darkly*, so long the good are not severed from the evil, but when by the manifestation of the Son of God all shall come to the knowledge of Him, then shall the Saviour sever the good from the evil; for then shall sinners see their sins, and the righteous shall see clearly to what end the seeds of righteousness in them have led. They that are saved are called sheep by reason of that mildness which they have learnt of Him who said, *Learn of Me, for I am meek and lowly*, and

Ps. 122, 5.
Col. 1, 16.
Aug. de Civ. Dei, xx. 24.
Aug. Serm. 351, 8.
Aug. de Civ. Dei, xx. 24.
Ps. 50, 5.
1 Cor. 13, 12.
Matt. 11, 29.

because they are ready to go even to death in imitation of Christ, who *was led as a sheep to the slaughter.* The wicked are called goats, because they climb rough and rugged rocks, and walk in dangerous places. CHRYS. Or, He calls the one sheep and the other goats, to denote the unprofitableness of the one, and the fruitfulness of the other, for sheep are greatly productive in fleece, milk, and lambs. GLOSS. Under the figure of a sheep in Scripture is signified simplicity and innocence. Beautifully then in this place are the elect denoted by sheep. JEROME. Also the goat is a salacious animal, and was the offering for sins in the Law; and He says not 'she goats' which can produce young, and *come up shorn from the washing.* CHRYS. Then He separates them in place. ORIGEN. For the Saints who have wrought right works, shall receive in recompense of their right works the King's right hand, at which is rest and glory; but the wicked for their evil and sinister deeds have fallen to the left hand, that is, into the misery of torments. Then shall the King say to those who are on *His right hand, Come,* that in whatsoever they are behind they may make it up when they are more perfectly united to Christ. He adds, *ye blessed of My Father,* to shew how eminently blessed they were, being of old *blessed of the Lord, which made heaven and earth.* RABAN. Or, they are called *blessed,* to whom an eternal blessing is due for their good deserts. He calls it the kingdom of His Father, ascribing the dominion of the kingdom to Him by whom Himself the King was begotten. For by His royal power, with which He shall be exalted alone in that day, He shall pronounce the sentence of judgment, *Then shall the King say.* CHRYS. Observe that He says not 'Receive,' but *possess,* or *inherit,* as due to you from of old. JEROME. This *prepared for you from the foundation of the world,* is to be understood as of the foreknowledge of God, with whom things to come are as already done. AUG. Besides that kingdom of which He will say in the end, *Inherit the kingdom prepared for you,* though in a very inferior manner, the present Church is also called His kingdom, in the which we are yet in conflict with the enemy until we come to that kingdom of peace, where we shall reign without an enemy. ID. But one will say, I desire not to reign, it is enough for me that I be saved. Wherein they are deceived,

Isa. 53, 7.

Gloss. non occ.

Song of Solomon, 4, 2.

Ps. 115, 15.

Aug. de Civ. Dei, xx. 9.

Aug. Serm. 351, 8.

first, because there is no salvation for those whose iniquity abounds; and, secondly, because if there be any difference between those that reign, and those that do not reign, yet must all be within the same kingdom, lest they be esteemed for foes or aliens, and perish while the others reign. Thus all the Romans inherit the kingdom of Rome, though all do not reign in it. Chrys. For what the Saints obtain the boon of this heavenly kingdom He shews when He adds, *I was an hungred, and ye gave Me to eat.* Remig. And it is to be noted, that the Lord here enumerates six works of mercy which whoso shall study to accomplish shall be entitled to the kingdom prepared for the chosen from the foundation of the world. Raban. Mystically, He who with the bread of the word and the drink of wisdom refreshes the soul hungering and thirsting after righteousness, or admits into the home of our mother the Church him who is wandering in heresy or sin, or who strengthens the weak in faith, such an one discharges the obligations of true love. Greg. These, to whom as they stand on His right hand the Judge at His coming shall say, *I was an hungred, &c.*, are they who are judged on the side of the elect, and who reign; who wash away the stains of their life with tears; who redeem former sins by good deeds following; who, whatever unlawful thing they have at any time done, have covered it from the Judge's eyes by a cloak of alms. Others indeed there are who are not judged, yet reign, who have gone even beyond the precepts of the Law in the perfection of their virtue. Origen. It is from humility that they declare themselves unworthy of any praise for their good deeds, not that they are forgetful of what they have done. But He shews them His close sympathy with His own. Raban. *Lord, when saw we Thee, &c.* This they say not because they distrust the Lord's words, but they are in amaze at so great exaltation, and at the greatness of their own glory; or because the good which they have done will seem to them to be so small according to that of the Apostle, *For the sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us.* Jerome. It were indeed free to us to understand that it is Christ in every poor man whom we feed when he is hungry, or give drink to when he is thirsty, and so of other things;

Greg. Mor. xxvi. 27.

Rom. 8, 18.

but when He says, *In that ye have done it to one of the least of these My brethren*, He seems to me not to speak of the poor generally, but of the poor in spirit, those to whom He pointed and said, *Whosoever shall do the will of My Father which is in heaven, the same is My brother*. Matt. 12, 50. CHRYS. But if they are His brethren, why does He call them *the least?* Because they are lowly, poor, and outcast. By these He means not only the monks who have retired to the mountains, but every believer though he should be secular, though an hungred, or the like, yet He would have him obtain merciful succours, for baptism and communication of the Divine mysteries makes him a brother.

ORIGEN. As He had said to the righteous, *Come ye*, so He says to the wicked, *Depart ye*, for they who keep God's commandment are near to the Word, and are called that they may be made more near; but they are far from it, though they may seem to stand hard by, who do not His commands: therefore it is said to them, *Depart ye*, that those who seemed to be living before Him, might be no more seen. It should be remarked, that though He had said to the Saints, *Ye blessed of My Father*, He says not now, *Ye cursed of My Father*, because of all blessing the Father is the author, but each man is the origin of his own curse when he does the things that deserve the curse. They who depart from Jesus fall into eternal fire, which is of a very different kind from that fire which we use. For no fire which we have is eternal, nor even of any long continuance. And note, that He does not say, 'the kingdom prepared for the Angels,' as He does say *everlasting fire prepared for the Devil and his Angels;* because He did not, as far as in Him lay, create men to perdition, but sinners yoke themselves to the Devil, so that as they that are saved are made equal to the holy Angels, they that perish are made equal with the Devil's Angels. AUG. It is hence clear, that the same fire will be appropriated to the punishment of men and of dæmons. If then it inflicts pain by corporeal touch, so as to produce bodily torment, how will there be in it any punishment for the evil spirits, unless the dæmons have, as some have thought, bodies composed of gross and fluid air. But if any man asserts that the dæmons have no bodies, we would not pugnaciously contend the point. For why may we not say, that truly, though wonderfully, even incorporeal spirit Aug. de Civ. Dei, xxi. 10.

can feel pain of corporeal fire? If the spirits of men, though themselves incorporeal, can be now inclosed in bodily limbs, they can then be inseparably attached to the bonds of body. The dæmons then will be united to a body of material fire, though themselves immaterial, drawing punishment from their body, not giving life to it. And that fire being material will torture such bodies as ours with their spirits; but the dæmons are spirits without bodies. ORIGEN. Or it may be that fire is of such nature that it can burn invisible substances, being itself invisible, as the Apostle speaks, *The things which are seen are temporal, but the things which are not seen are eternal.* Wonder not when you hear that there is a fire which though unseen has power to torture, when you see that there is an internal fever which comes upon men, and pains them grievously. It follows, *I was an hungred, and ye gave Me no meat.* It is written to the believers, *Ye are the body of Christ.* As then the soul dwelling in the body, though it hungers not in respect of its spiritual substance, yet hungers for the food of the body, because it is yoked to the body; so the Saviour suffers whatever His body the Church suffers, though He Himself be impassible. And observe how in speaking to the righteous He reckons up their good deeds under their several kinds, but to the unrighteous He cuts short the description under the one head, *I was sick and in prison, and ye visited Me not,* because it was the part of a merciful Judge to enlarge and dwell upon men's good deeds, but to pass lightly and cursorily over their evil deeds. CHRYS. Observe how they had failed in mercifulness, not in one or two respects only, but in all; not only did they not feed Him when He was hungry, but they did not even visit Him when He was sick, which was easier. And look how light things He enjoins; He said not, *I was in prison,* and ye did not set Me free, but, *and ye visited Me not.* Also His hunger required no costly dainties, but necessary food. Each of these counts then is enough for their punishment. First, the slightness of His prayer, viz. for bread; secondly, the destitution of Him who sought it, for He was poor; thirdly, the natural feelings of compassion, for He was a man; fourthly, the expectation of His promise, for He promised a kingdom; fifthly, the greatness of Him who received, for it is God who receives in the

2 Cor. 4, 18.

1 Cor. 12, 27.

poor man; sixthly, the pre-eminent honour, in that He condescended to take of men; and, seventhly, the righteousness of so bestowing it, for what He takes from us is our own. But avarice blinds men to all these considerations. GREG. They to whom this is said are the wicked believers, who are judged and perish; others, being unbelievers, are not judged and perish; for there is no examination of the condition of such as appear before the face of an impartial Judge already condemned by their unbelief; but those who hold the profession of the faith, but have not the works of their profession, are convicted that they may be condemned. These at least hear the words of their Judge, because they have at least kept the words of His faith. The others hear no words of their Judge pronouncing sentence of condemnation, because they have not paid Him honour even in word. For a prince who governs an earthly kingdom punishes after a different manner the rebellion of a subject and the hostile attempts of an enemy; in the former case, he recurs to his prerogative; against an enemy he takes arms, and does not ask what penalty the law attaches to his crime. CHRYS. Thus convicted by the words of the Judge, they make answer submissively, *Lord, when saw we Thee, &c.* ORIGEN. Mark how the righteous dwell upon each word, while the unrighteous answer summarily, and not going through the particular instances; for so it becomes the righteous out of humility to disclaim each individual generous action, when imputed to them publicly; whereas bad men excuse their sins, and endeavour to prove them few and venial. And Christ's answer conveys this. And to the righteous He says, *In that ye did it to My brethren,* to shew the greatness of their good deeds; to the sinners He says only, *to one of the least of these,* not aggravating their sin. For they are truly His brethren who are perfect; and a deed of mercy shewn to the more holy is more acceptable to God than one shewn to the less holy; and the sin of overlooking the less holy is less than of overlooking the more holy. AUG. He is now treating of the last judgment, when Christ shall come from heaven to judge the quick and dead. This day of the Divine judgment we call the Last Day, that is, the end of time; for we cannot tell through how many days that judgment will be prolonged; but day, as is the use of

Greg. ubi sup.

Aug. de Civ. Dei, xx. 1.

Holy Scripture, is put for time. And we therefore call it the last or latest judgment, because He both now judges and has judged from the beginning of the human race, when He thrust forth the first man from the tree of life, and spared not the Angels that sinned. But in that final judgment both men and Angels shall be judged together, when the Divine power shall bring each man's good and evil deeds in review before his memory, and one intuitive glance shall present them to the perception, so that at once we shall be condemned or acquitted in our consciences.

46. And these shall go away into everlasting punishment: but the righteous into life eternal.

Aug. de Fid. et Op. 15.

Aug. Some deceive themselves, saying, that the fire indeed is called everlasting, but not the punishment. This the Lord foreseeing, sums up His sentence in these words. Origen. Observe that whereas He put first the invitation, *Come, ye blessed,* and after that, *Depart, ye cursed,* because it is the property of a merciful God to record the good deeds of the good, before the bad deeds of the bad; He now reverses the order, describing first the punishment of the wicked, and then the life of the good, that the terrors of the one may deter us from evil, and the honour of the other incite us to good.

Greg. Mor. xv. 19.

Greg. If he who has not given to others is visited with so heavy a punishment, what shall he get who is convicted of having robbed others of their own.

Aug. de Civ. Dei, xix. 11.

Aug. Eternal life is our chief good, and the end of the City of God, of which the Apostle speaks, *And the end everlasting life.*

Rom. 6, 22.

But because eternal life might be understood by those who are not well versed in Holy Scripture, to mean also the life of the wicked, because of the immortality of their souls, or because of the endless torments of the wicked; therefore we must call the end of this City in which the chief good shall be attained, either peace in life eternal, or life eternal in peace, that it may be intelligible to all.

Aug. de Trin. i. 8.

Id. That which the Lord spoke to His servant Moses, *I am that I am,* this we shall contemplate when we shall live in eternity.

Exod. 3, 14.

For thus the Lord speaks,

John 17, 3.

This is life eternal, that they might know Thee the only

true God. This contemplation is promised to us as the end of all action, and the eternal perfection of our joys, of which John speaks, *We shall see Him as He is.* 1 John 3, 2.

JEROME. Let the thoughtful reader observe that punishments are eternal, and that that continuing life has thenceforward no fear of fall. GREG. They say that He held out empty terrors to deter them from sin. We answer, if He threatened falsely to check unrighteousness, then He promised falsely to promote good conduct. Thus while they go out of the way to prove God merciful, they are not afraid to charge Him with fraud. But, they urge, finite sin ought not to be visited with infinite punishment; we answer, that this argument would be just, if the righteous Judge considered men's actions, and not their hearts. Therefore it belongs to the righteousness of an impartial Judge, that those whose heart would never be without sin in this life, should never be without punishment. AUG. And the justice of no law is concerned to provide that the duration of each man's punishment should be the same with the sin which drew that punishment upon him. There never was any man, who held that the torment of him, who committed a murder or adultery, should be compressed within the same space of time as the commission of the act. And when for any enormous crime a man is punished with death, does the law estimate his punishment by the delay that takes place in putting him to death, and not rather by this, that they remove him for ever from the society of the living? And fines, disgrace, exile, slavery, when they are inflicted without any hopes of mercy, do they not seem like eternal punishments in proportion to the length of this life? They are only therefore not eternal, because the life which suffers them is not itself eternal. But they say, How then is that true which Christ says, *With what measure ye mete, it shall be measured to you again,* if temporal sin is punished with eternal pain? They do not observe that this is said with a view, not to the equality of the period of time, but of the retribution of evil, i. e. that he that has done evil should suffer evil. Man was made worthy of everlasting evil, because he destroyed in himself that good which might have been eternal. GREG. But they say, no just man takes pleasure in cruelties, and the guilty servant

Greg. Mor. xxxiv. 19.

Aug de Civ. Dei, xxi. 11.

Matt. 7, 2.

Greg. ubi sup

was scourged to correct his fault. But when the wicked are given over to hell fire, to what purpose shall they burn there for ever? We reply, that Almighty God, seeing He is good, does not delight in the torments of the wretched; but forasmuch as He is righteous, He ceases not from taking vengeance on the wicked; yet do the wicked burn not without some purpose, namely, that the righteous may acknowledge how they are debtors for eternity to Divine grace, when they see the wicked suffering for eternity misery, which themselves have escaped only by the assistance of that Divine grace.

Aug. de Civ. Dei, xxi. 3.

Aug. But, they assert, nobody can be at once capable of suffering pain, and incapable of death. It must be that one live in pain, but it need not be that pain kill him; for not even these mortal bodies die from every pain; but the reason that some pain causes their death is, that the connection between the soul and our present body is such that it gives way to extreme pain. But then the soul shall be united to such a body, and in such a way, that no pain shall be able to overcome the connection. There will not then be no death, but an everlasting death, the soul being unable to live, as being without God, and equally unable to rid itself

Ib. 17.

of the pains of body by dying. Among these impugners of the eternity of punishment, Origen is the most merciful, who believed that the Devil himself and his Angels, after sufferings proportioned to their deserts, and a long endurance, should be delivered from those torments, and associated with the holy Angels. But for these and other things he was not undeservedly rebuked by the Church, because even his seeming mercy was thrown away, making for the saints real pains in which their sins were to be expiated, and fictitious blessedness, if the joys of the good were not to be secure and endless. In quite another way does the mercy of others err through their humane sympathies, who think that the sufferings of those men who are condemned by this sentence will be temporal, but that the happiness of those who are set free sooner or later will be eternal. Why does their charity extend to the whole race of man, but dries up when

Greg. ubi sup.

they come to the angelic race? Greg. But they say, How can they be called Saints, if they shall not pray for their enemies whom they see then burning? They do indeed

pray for their enemies, so long as there is any possibility of converting their hearts to a profitable penitence, but how shall they pray for them when any change from their wickedness is no longer possible? AUG. So some there are who hold out liberation from punishment not to all men, but to those only who have been washed in Christ's Baptism, and have been partakers of His Body, let them have lived as they will; because of that which the Lord speaks, *If any man eat of this bread, he shall not die eternally.* Again, others promise this not to all who have Christ's sacrament, but to Catholics only, however ill their lives, who have eaten Christ's Body, not in sacrament only, but in verity, (inasmuch as they are set in the Church, which is His Body,) even though they should afterwards have fallen into heresy or idolatry of the Gentiles. And others again, because of what is written above, *He that shall endure to the end, the same shall be saved*, promise this only to those who persevere in the Catholic Church, that by the worthiness of their foundation, that is, of their faith, they shall be saved by fire. All these the Apostle opposes when he says, *The works of the flesh are manifest, which are these, uncleanness, fornication, and the like; of which I tell you before, that they which do such things shall not inherit the kingdom of God.* Whoever in his heart prefers temporal things to Christ, Christ is not his foundation, though he seem to have the faith of Christ. How much more then is he, who has committed things unlawful, convicted of not preferring Christ, but preferring other things to Him? I have also met with some who thought that only those would burn in eternal torments who neglected to give alms proportioned to their sins; and for this reason they think that the Judge Himself here mentions nothing else that He shall make enquiry of, but of the giving or not giving alms. But whoso gives alms worthily for his sins, first begins with himself; for it were unmeet that he should not do that to himself which he does to others when he has heard the words of God, *Thou shalt love thy neighbour as thyself*, and hears likewise, *Be merciful to thy soul in pleasing God.* He then who does not to his own soul this alms of pleasing God, how can he be said to give alms meet for his sins? Why we are to give alms then

Aug. de Civ. Dei, xxi. 19, 20, &c.

John 6, 51.

Matt. 24, 13.

Gal. 6, 19.

Matt. 22, 39. Ecclus. 30, 24.

is only that when we pray for mercy for sins past, we may be heard; not that we may purchase thereby license for continuing in sin. And the Lord forewarns us that He will put alms done on the right hand, and on the left alms not done, to shew us how mighty are alms to do away former sins, not to give impunity to a continuance in sin.

Origen. Or, It is not one kind of righteousness only that is rewarded, as many think. In whatsoever matters any one does Christ's commands, he gives Christ meat and drink, Who feeds ever upon the truth and righteousness of His faithful people. So do we weave raiment for Christ when cold, when taking wisdom's web, we inculcate upon others, and put upon them bowels of mercy. Also when we make ready with divers virtues our heart for receiving Him, or those who are His, we take Him in a stranger into the home of our bosom. Also when we visit a brother sick either in faith or in good works, with doctrine, reproof, or comfort, we visit Christ Himself. Moreover, all that is here, is the prison of Christ, and of them that are His, who live in this world, as though chained in the prison of natural necessity. When we do a good work to these, we visit them in prison, and Christ in them.

CHAP. XXVI.

1. And it came to pass, when Jesus had finished all these sayings, He said unto His disciples,

2. Ye know that after two days is the feast of the Passover, and the Son of Man is betrayed to be crucified.

Hilary. After the discourse in which the Lord had declared that He should return in splendour, He announces to them His approaching Passion, that they might learn the close connection between the sacrament of the Cross, and the glory of eternity. Raban. *All these sayings*, i.e. about the consummation of the world, and the day of judgment. Or, *finished*, because He had fulfilled in doing and preaching all things from the beginning of the Gospel to His Passion. Origen. Yet it is not *all* barely, but *all these;* for there were other sayings which He must speak before He should be delivered up. Aug. We gather from John's account, that six days before the Passover, Jesus came to Bethany, and thence entered Jerusalem sitting upon the ass, after which were done the things related to have been done at Jerusalem. We understand therefore that four days elapsed from His coming to Bethany, to make this two days before the Passover. The difference between the Passover and the feast of unleavened bread is this; the name Passover is given to that one day on which the lamb was slain in the evening, that is, the fourteenth moon of the first month; and on the fifteenth moon, the day that the people came out of Egypt, followed the festival of unleavened bread. But the Evangelists seem to use the terms indifferently. Jerome. The Passover, called in Hebrew Phase, does not come as most think from $\pi\alpha\sigma\chi\epsilon\hat{\iota}\nu$,

Aug. de Cons. Ev. ii. 78.

v. 17.

vid. Acts 12, 3.

'to suffer,' but from the Hebrew word signifying 'to pass over;' because the destroyer passed over when he saw the blood on the doors of the Israelites, and smote them not; or the Lord Himself walked on high, succouring His people. Remig. Or, because by the help of the Lord the Israelitish people, freed from Egyptian bondage, passed forth into liberty. Origen. He said not, *After two days* will be, or will come, *the feast of the Passover,* but not meaning the ordinary annual Passover, but that Passover such as had never before been, *the Passover will be offered*[1].

[1] τὸ πάσχα γίνεται

Remig. Mystically, that is called the Passover, because on that day Christ passed out of the world to His Father, from corruption to incorruption, from life to death, or because He redeemed the world by causing it savingly to pass from the slavery of the Devil. Jerome. After the two days of the shining light of the Old and of the New Testament, the true Passover is slain for the world. Also our Passover is celebrated when we leave the things of earth, and hasten to the things of heaven.

Origen. He foretels His crucifixion to His disciples, adding, *And the Son of Man shall be delivered to be crucified;* thus fortifying them against that shock of surprise, which the sight of their Master, led forth to crucifixion, would otherwise have occasioned them. And He expresses it impersonally *shall be delivered,* because God delivered Him up in mercy to the human race, Judas from covetousness, the Priest for envy, the Devil through fear that through His teaching the human race would be plucked out of his hand, little aware how much more that would be effected by His death, than either by His teaching or miracles.

3. Then assembled together the Chief Priests, and the Scribes, and the elders of the people, unto the palace of the High Priest, who was called Caiaphas,

4. And consulted that they might take Jesus by subtilty, and kill Him.

5. But they said, Not on the feast day, lest there be an uproar among the people.

Gloss. non occ.

Gloss. Then the Evangelist lays before us the hidden

springs and machinery by which the Lord's Passion was brought to pass. REMIG. This, *then*, is to be referred to the preceding words, and means before the Feast of the Passover. ORIGEN. Not true Priests and elders, but Priests and elders of what seemed the people of God, but was indeed the people of Gomorrah; these, not knowing God's High Priest, laid a plot against Him, not recognising *the firstborn of the whole creation*, yea, even against Him that was elder than them all, did they take counsel. CHRYS. With such ill designs they came to the Chief Priest, seeking a sanction whence a prohibition should have issued. There were at that time several Chief Priests, while the Law allowed but of one, whence it was manifest that the dissolution of the Jewish state was having its beginning. For Moses had commanded that there should be one Chief Priest, whose office should be filled up at death; but in process of time it grew to be annual. All those then who had been Chief Priests[1], are here called *Chief Priests*. REMIG. They are condemned both because they were gathered together, and because they were the Chief Priests; for the more the numbers, and the higher the rank and station of those who band together for any villany, the greater the enormity of what they do, and the heavier the punishment stored up for them. To shew the Lord's innocence and openness, the Evangelist adds, *that they might take Jesus by subtilty, and kill Him.* CHRYS. For what then did they conspire, to seize Him secretly, or put Him to death? For both; but they feared the people, and therefore waited till the feast was over, for *they said, not on the feast-day.* For the Devil would not that Christ should suffer at the Passover, that His Passion might not be notorious. The Chief Priests had no fear in respect of God, namely, that their guilt might be aggravated by the season, but took into account human things only, *Lest there be an uproar among the people.* ORIGEN. By reason of the parties among the populace, those who favoured and those who hated Christ, those who believed and those who believed not. LEO. This precaution of the Chief Priests arose not from reverence for the festival, but from care for the success of their plot; they feared an insurrection at that season, not because of the guilt the populace might thereby incur, but because they might rescue Christ. CHRYS. But their fury set aside their caution, and finding

Col. 1, 15.

[1] τοὺς ἀπ' ἀρχιερέων

Leo, Serm. 58, 2.

a betrayer, they put Christ to death in the middle of the feast.

Leo, Serm. 58, 1. Leo. We recognise here a providential arrangement whereby the chief men of the Jews, who had often sought occasion of effecting their cruel purposes against Christ, could never yet succeed till the days of the paschal celebration. For it behoved that the things which had long been promised in symbol and mystery should be accomplished in manifest reality, that the typical lamb should be displaced by the true, and one sacrifice embrace the whole catalogue of the varied victims. That shadows should give way to substance, and copies to the presence of the original; victim is commuted for victim, blood is abolished by blood, and the festival of the Law is at once fulfilled and changed.

6. Now when Jesus was in Bethany, in the house of Simon the leper,

7. There came unto Him a woman having an alabaster box of very precious ointment, and poured it on His head, as He sat at meat.

8. But when His disciples saw it, they had indignation, saying, To what purpose is this waste?

9. For this ointment might have been sold for much, and given to the poor.

10. When Jesus understood it, He said unto them, Why trouble ye the woman? for she hath wrought a good work upon Me.

11. For ye have the poor always with you; but Me ye have not always.

12. For in that she hath poured this ointment on My body, she did it for My burial.

13. Verily I say unto you, Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

Gloss. non occ. Gloss. Having set before us the counsels of the chief of the Jews concerning the death of Christ, the Evangelist would proceed to follow out their execution, and to relate the bargain of Judas with the Jews to deliver Him up, but he first

shews the cause of this betrayal. He was grieved that the ointment which the woman poured upon Christ's head had not been sold that he might have carried off something out of the price it brought, and to make up this loss he was willing to betray his Master. And therefore he proceeds, *Now when Jesus was in Bethany, in the house of Simon the leper.* JEROME. Not that he was a leper yet, but having been so, and having been healed by the Saviour, he retained the appellation to shew forth the power of Him who healed him. RABAN. *Alabaster* is a kind of marble, white but marked with veins of different colours, which was in use for vessels to hold ointment, because it was said to preserve it from corruption. JEROME. Another Evangelist instead of 'alabastrum' has 'nardum pisticam,' that is, genuine, unadulterated. RABAN. From the Greek πίστις, 'faith,' whence *pisticus*, 'faithful.' For this ointment was pure, unadulterated. John 12, 3.

ORIGEN. Some one may perhaps think that there are four different women of whom the Evangelists have written, but I rather agree with those who think that they are only three; one of whom Matthew and Mark wrote, one of whom Luke, another of whom John. JEROME. For let no one think that she who anointed His head and she who anointed His feet were one and the same; for the latter washed His feet with her tears, and wiped them with her hair, and is plainly said to have been a harlot. But of this woman nothing of this kind is recorded, and indeed a harlot could not have at once been made deserving of the Lord's head. AMBROSE. It is possible therefore that they were different persons, and so all appearance of contradiction between the Evangelists is removed. Or it is possible that it was the same woman at two different times and two different stages of desert; first while yet a sinner, afterwards more advanced. CHRYS. And in this way it may be the same in the three Evangelists, Matthew, Mark, and Luke. And not without good reason does the Evangelist mention Simon's leprosy, to shew what gave this woman confidence to come to Christ. The leprosy was an unclean disease; when then she saw that Jesus had healed the man with whom He now lodged, she trusted that He could also cleanse the uncleanness of her soul; and so whereas other women came to Christ to be healed in their bodies, she came only

Ambros. in Luc. 7, 37.

Chrys. Hom. lxxx.

for the honour and the healing of her soul, having nothing diseased in her body; and for this she is worthy our highest admiration. But she in John is a different woman, the wonderful sister of Lazarus. ORIGEN. Matthew and Mark relate that this was done in the house of Simon the leper; but John says that Jesus came to a house where Lazarus was; and that not Simon, but Mary and Martha served. Further, according to John, six days before the Passover, He came to Bethany, where Mary and Martha made Him a supper. But here it is in the house of Simon the leper, and two days before the Passover. And in Matthew and Mark, it is the disciples that have indignation with a good intent; in John, Judas alone with intent to steal; in Luke, no one finds fault. GREG. Or, we may think that this is the same woman whom Luke calls *a sinner*, and John names Mary. AUG. Though the action described in Luke is the same as that described here, and the name of him with whom the Lord supped is the same, for Luke also names Simon; yet because it is not contrary to either nature or custom for two men to bear the same name, it is more probable that this was another Simon, not the leper, in whose house in Bethany these things were done. I would only suppose that the woman who on that occasion came near to Jesus' feet, and this woman, were not two different persons, but that the same Mary did this twice. The first time is that narrated by Luke; for John mentions it in praise of Mary before Christ's coming to Bethany, *It was that Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.* Mary therefore had done this before. That she did afterwards in Bethany is distinct from Luke's account, but is the same event that is recorded by all three, John, Matthew, and Mark. That Matthew and Mark say it was the Lord's head that she anointed, and John His feet, is reconciled by supposing that she anointed both. Against this one might raise a cavil from what Mark says, that she anointed His head by breaking the box over it, so that there could be none of the ointment left with which to anoint His feet also. Let such caviller understand, that His feet were first anointed before the box was broken, and there remained in it, yet whole, enough wherewith to anoint the head by breaking the box and shedding the contents.

Greg. Hom. in Ev. xxxiii. 1.

Aug. de Cons. Ev. ii. 79.

John 11, 2.

ID. But let not any suppose that the Lord's feet were by this woman bathed in ointment after the manner which the luxurious and debauched use. In all things of this nature, it is not the thing itself, but the mind of him who uses it, that is in fault. Whoso uses things after such sort as to pass the bounds observed by good men with whom he lives, either has some meaning[1] in what he does, or is vicious. What then is vice in others, in a divine or prophetic person is a sign of some great thing. The good odour is the good report which one has gained by the works of a good life, and in following Christ's footsteps sheds a most precious odour on His feet. ID. Still there may seem to be some discrepancy between the narrative of Matthew and Mark, who say, that *after two days is the feast of the Passover*, and then bring Jesus to Bethany; and that of John, who, relating this history of the ointment, says *Six days before the Passover*. They who urge this do not understand that the events in Bethany are in Matthew and Mark inserted out of their place, a little later than the time of their occurrence. Neither of them, it is to be observed, introduce their account with 'afterwards.' CHRYS. The disciples had heard their Master say, *I will have mercy, and not sacrifice*, wherefore they thought among themselves, If He accepts not burnt-offerings, much less will He the application of such ointment as this. JEROME. I know that some raise a cavil here, because John says that Judas alone was grieved because he had the bag, and was a thief from the beginning; but Matthew, that all the disciples were sorrowful. These know not the figure syllepsis, by which one name is put for many, and many for one; as Paul in the Epistle to the Hebrews says, *They were sawn asunder*, when it is thought that one only, Esaias namely, was so. AUG. We may however understand that the other disciples thought or said the same, or that they assented to what Judas said, and thus Matthew and Mark have described their common consent. But Judas said it because he was a thief, the others out of their care for the poor; and John desired to mention it only in the case of him whose thievish propensity he thought ought to be recorded. CHRYS. The disciples then thought thus, but Jesus, who saw the thoughts of the woman, suffered it. For her piety was great, and her ardour unspeakable, wherefore He

Aug. de Doctr. Christ. iii. 12.

[1] aliquid significat.

Aug. de Cons. Ev. ii. 78.

Matt. 9, 13.

Heb. 11, 37.

Aug. de Cons. Ev. ii. 79.

condescended to suffer her to pour the ointment on His head. As the Father admitted the smoke and odour of the slain victim, so also Christ admitted this votive anointing of His head, though the disciples, who saw not her heart, murmured. Remig. He clearly shews that the Apostles had uttered something harsh against her, when He says, *Why trouble ye the woman?* And beautifully He adds, *She hath wrought a good work in Me;* as much as to say, It is not a waste of ointment, as ye say, but *a good work*, that is, a service of piety and devotion. Chrys. And He says not merely, *She hath wrought a good work,* but says first, *Why trouble ye the woman?* to teach us that every good act that is wrought by any, even though it lack somewhat of exact propriety, yet we ought to receive, cherish, and cultivate it, and not to require strict correctness in a beginner. If He had been asked before this was done by the woman, He would not have directed its doing; but when it was done, the rebuke of the disciples had no longer any place, and He Himself to guard the woman from importunate attacks speaks these things for her comfort. Remig. *For the poor ye have ever with you.* The Lord shews in these words as of set purpose, that they were not to be blamed who ministered of their substance to Him while He dwelt in a mortal body; forasmuch as the poor were ever in the Church, to whom the believers might do good whensoever they would, but He would abide in the body with them but a very short time; whence it follows, *But Me ye shall not have always.* Jerome. Here a question arises how the Lord should have said elsewhere to His disciples, *Lo, I am with you always, even to the end of the world;* but here, *Me ye shall not have always.* I suppose that in this place He speaks of His bodily presence, which shall not be with them after the resurrection in daily intercourse and friendship, as it is now. Remig. Or, it is to be explained by supposing this spoken to Judas only; and He said not, Ye have not, but *Ye shall not have,* because this was spoken in the person of Judas to all His followers. And He says, *Not always,* though they have it at no time, because the wicked seem to have Christ in this present world, while they mix among His members and approach His table, but they shall not always so have Him when He shall say to His elect, *Come, ye blessed of My Father.* It

Matt. 28, 20.

Matt. 25, 34.

was the custom among this people to embalm the bodies of the dead with divers spices, to the end that they might be kept from corruption as long as possible. And as this woman was desirous of embalming the Lord's dead Body, and would not be able because she would be anticipated by His resurrection, it was therefore arranged by Divine Providence that she should anoint the Lord's living Body. This then is what He says, *In that she hath poured,* that is, By anointing My living Body she shews forth My death and burial. CHRYS. That this mention of His death and burial might not cause her to despond, He comforts her by what follows, *Verily I say unto you, Wheresoever, &c.* RABAN. That is, To whatsoever place throughout the whole world the Church shall be propagated, there this also that she hath done shall be told. That *also* that is added signifies, that as Judas by his reproof of her has earned evil character of treachery, so has she also earned the glory of pious devotedness. JEROME. Note His knowledge of things to come, how though about to suffer death within two days, He knows that His Gospel will be preached throughout the whole world. CHRYS. Behold the accomplishment of this saying; to whatsoever part of the world you go, you will find this woman famous, and this has been wrought by the power of Him who spake this word. How many victories of kings and captains have passed into oblivion; how many who built cities and enslaved many nations are now known neither by report nor by name; but the deed of this woman pouring forth ointment in the house of a leper in the presence of twelve men, this resounds throughout the world, and though so much time has elapsed, the memory of that which was done is not effaced. But why promised He no spiritual gift to this woman, but everlasting remembrance only? Because this He did promise made her confident of receiving the other also; whereas she wrought a good work, it is clear that she shall receive an adequate reward. Matt. 25, 34.

JEROME. Mystically; The Lord, about to suffer for the whole world, sojourns in Bethany, in the house of obedience, which once was that of Simon the leper. Simon also is interpreted 'obedient,' or, according to another interpretation, 'the world,' in whose house the Church is healed. ORIGEN. Oil is throughout Scripture put for the work of mercy, with

which the lamp of the word is fed; or for doctrine, the hearing of which sustains the word of faith when once kindled. All with which men anoint is comprehensively called oil; and one kind of oil is unguent, and one kind of unguent is precious. So all righteous acts are called good works; and of good works there is one kind which we do for, or to, men; another which we do for, or to, God. And this likewise that we do for God, in part only advances the good of men, in part, the glory of God. For example, one does a kindness to a man out of feelings of natural righteousness, not for God's sake, as the Gentiles sometime did; such a work is common oil of no fine savour, yet is it acceptable to God, forasmuch, as Peter says in Clement, the good works that the unbelievers do, profit them in this world, but avail not to gain them eternal life in another. They who do the same for God's sake, profit thereby not in this world only but in the next also, and that they do is ointment of good savour. Another sort is that done for the good of men, as alms, and the like. He who does this to Christians, anoints the Lord's feet, for they are the Lord's feet; and this penitents are most found to do for remission of their sins. He who devotes himself to chastity, and continues in fastings and prayers, and other things which conduce to God's glory only, this is the ointment which anoints the Lord's head, and with whose odour the whole Church is filled; this is the work meet not for penitents, but for the perfect, or the doctrine which is necessary for men; but the acknowledgment of the faith which belongs to God alone, is the ointment with which the head of
Rom. 6, 4. Christ is anointed, with which *we are buried together with Christ by baptism into death.* Hilary. In this woman is prefigured the people of the Gentiles, who gave glory to God in Christ's passion; for she anointed His head, but the head of Christ is God, and ointment is the fruit of good works. But the disciples, anxious for the salvation of Israel, say that this ought to have been sold for the use of the poor; designating by a prophetic instinct the Jews, who lacked faith, by the name of *the poor.* The Lord answers that there is abundant time in which they may shew their care for the poor, but that salvation cannot be extended to the Gentiles

but by obedience to His command, if, that is, by the pouring out of this woman's ointment they are buried together with Him, because regeneration can only be given to those who are dead in the profession of baptism. And this her work shall be told wherever this Gospel is preached, because when Israel draws back, the glory of the Gospel is preached by the belief of the Gentiles.

14. Then one of the twelve, called Judas Iscariot, went unto the Chief Priests,

15. And said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver.

16. And from that time he sought opportunity to betray Him.

Gloss. Having described the occasion of his treachery, the Evangelist proceeds to recount the manner of it. Chrys. *Then,* when, that is, he heard that this Gospel should be preached every where; for that made him afraid, as it was indeed a mark of unspeakable power. Aug. The order of the narrative is this. The Lord says, *Ye know that after two days will be the feast of the Passover; . . . then assembled together the Chief Priests and Scribes; . . . then went one of the twelve.* Thus the narrative of what took place at Bethany is inserted by way of digression, respecting an earlier time between that, *Lest there be an uproar,* and, *Then one of the twelve.* Origen. *Went,* against that one High Priest, who was made a Priest for ever, to many high priests, to sell for a price Him who sought to redeem the whole world. Raban. *Went,* he says, because he was neither compelled, nor invited, but of his own freewill formed the wicked design. Chrys. *One of the twelve,* as much as to say, of that first band who are elected for pre-eminent merit[1]. Gloss. He adds his distinctive appellation, *Scarioth,* for there was another Judas. Remig. So called from the village Scariotha, from which he came. Leo. He did not out of any fear forsake Christ, but through lust of money cast Him off; for in comparison of the love of money all our affections are feeble; the soul athirst for gain fears not to die for a very little; there is no

Gloss. non occ.

Aug. de Cons. Ev. ii. 78.

[1] ἀριστίδην ἐξειλεγμένων Gloss. non occ. Leo, Serm. 60, 4.

trace of righteousness in that heart in which covetousness has once taken up its abode. The traitor Judas, intoxicated with this bane, in his thirst for lucre was so foolishly hardened, as to sell his Lord and Master. Jerome. The wretched Judas would fain replace, by the sale of his Master, that loss which he supposed he had incurred by the ointment. And he does not demand any fixed sum, lest his treachery should seem a gainful thing, but as though delivering up a worthless slave, he left it to those who bought, to determine how much they would give. Origen. The same do all who take any material or worldly things to cast out of their thoughts the Saviour and the word of truth which was in them. *And they covenanted with him for thirty pieces of silver,* as many pieces as the Saviour had dwelt years in the world[a]. Jerome. Joseph was not sold as many, following the LXX, think for twenty pieces of gold, but as the Hebrew text has for twenty pieces of silver, for it could not be that the servant should be more valuable than his Master. Aug. That the Lord was sold for thirty pieces of silver by Judas, denotes the unrighteous Jews, who pursuing things carnal and temporal, which belong to the five bodily senses, refuse to have Christ; and forasmuch as they did this in the sixth age of the world, their receiving five times six as the price of the Lord is thus signified; and because the Lord's words are silver, but they understood even the Law carnally, they had, as it were, stamped on silver the image of that worldly dominion which they held to when they renounced the Lord. Origen. The *opportunity* which Judas sought is further explained by Luke, *how he might betray Him in the absence of the multitude;* when the populace was not with Him, but He was withdrawn with His disciples. And this he did, delivering Him up after supper, when He was withdrawn to the garden of Gethsemane. And from that time forward, such has been the season sought for by those that would betray the word of God in time of per-

Gen. 37, 28.

Aug. Quæst. Ev. i. 41.

Luke 22, 6.

[a] i.e. Before He began His ministry, as what follows in Origen shews. For though Origen had at one time considered the duration of Our Lord's ministry not to have exceeded one year and a few months, he had changed that opinion before this commentary on S. Matt. was written. In it he more than once mentions three years as the probable period. Vid. Comm. in Matt. Ser. § 40.

secution, when the multitude of believers is not around the word of truth.

17. Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto Him, Where wilt Thou that we prepare for Thee to eat the Passover?

18. And He said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with My disciples.

19. And the disciples did as Jesus had appointed them; and they made ready the Passover.

Gloss. The Evangelist having gone through the events preliminary to the Passion, namely, the announcement of it, the counsel of the Chief Priests, and the covenant for His betrayal, prosecutes the history in the order of events, saying, *On the first day of unleavened bread.* Jerome. The first day of unleavened bread is the fourteenth day of the first month, when the lamb is killed, the moon is at full, and leaven is put away. Remig. And observe that with the Jews, the Passover is celebrated on the first day, and the following seven are called the days of unleavened bread; but here the first day of unleavened bread means the day of the Passover. Chrys. Or, by *the first day*, he means the day before the days of unleavened bread. For the Jews always reckoned their day from the evening; and this day of which he speaks was that on the evening of which they were to kill the Passover, namely, the fifth day of the week[b]. Remig. But perhaps some one will say, If that typical lamb bore a type of this the true lamb, how did not Christ suffer on the night on which this was always killed? It is to be noted, that on this night, He committed to His disciples the mysteries of His flesh and blood to be celebrated, and then also being seized and bound by the Jews, He hallowed the commence-

Gloss. non occ.

Chrys. Hom. lxxxi.

[b] This passage has been altered by the text of S. Chrys. The Catena has, 'Vel hanc primam diem azymorum dicit quia septem dies azymorum erant.'

ment of His sacrifice, i. e. His Passion. *The disciples came unto Him;* among these no doubt was the traitor Judas. Chrys. Hence it is evident that He had neither house nor lodging. Nor, I conclude, had the disciples any, for they would surely have invited Him thither. Aug. *Go into the city to such a man,* Him whom Mark and Luke call *the good-man of the house,* or *the master of the house.* And when Matthew says, *to such a man,* he is to be understood to say this as from himself for brevity's sake; for every one knows that no man speaks thus, *Go ye to such a man.* And Matthew adds these words, *to such a man,* not that the Lord used the very expression, but to convey to us that the disciples were not sent to any one in the city, but to some certain person. Chrys. Or, we may say that this, *to such a man,* shews that He sent them to some person unknown to them, teaching them thereby that He was able to avoid His Passion. For He who prevailed with this man to entertain Him, how could He not have prevailed with those who crucified Him, had He chosen not to suffer? Indeed, I marvel not only that he entertained Him, being a stranger, but that he did it in contempt of the hatred of the multitude. Hilary. Or, Matthew does not name the man in whose house Christ would celebrate the Passover, because the Christian name was not yet held in honour by the believers. Raban. Or, he omits the name, that all who would fain celebrate the true Passover, and receive Christ within the dwelling-place of their own minds, should understand that the opportunity is afforded them. Jerome. In this also the New Scripture observes the practice of the Old, in which we frequently read, 'He said unto him,' and 'In this or that place,' without any name of person or place. Chrys. *My time is at hand,* this He said, both by so manifold announcements of His Passion, fortifying His disciples against the event, and at the same time shewing that He undertook it voluntarily. *I will keep the Passover at thy house,* wherein we see, that to the very last day He was not disobedient to the Law. *With My disciples,* He adds, that there might be sufficient preparation made, and that he to whom He sent might not think that He desired to be concealed. Origen. Some one may argue, that because Jesus kept the Passover with Jewish observances, we ought to do the same as followers of Christ, not remem-

Aug. de Cons. Ev. ii. 80.

e. g. The Ebionites.

bering that Jesus was *made under the Law*, though not that He should leave *under the Law* those who were under it, but should *lead them out* of it; how much less fitting then is it, that those who before were without the Law, should afterwards enter in? We celebrate spiritually the things which were carnally celebrated in the Law, keeping the Passover *in the unleavened bread of sincerity and truth*, according to the will of the Lamb, who said, *Except ye eat My flesh and drink My blood, ye shall not have life in you.* Gal. 4, 4. 1 Cor. 5, 8. John 6, 53.

20. Now when the even was come, He sat down with the twelve.

21. And as they did eat, He said, Verily I say unto you, that one of you shall betray Me.

22. And they were exceeding sorrowful, and began every one of them to say unto Him, Lord, is it I?

23. And He answered and said, He that dippeth his hand with Me in the dish, the same shall betray Me.

24. The Son of Man goeth as it is written of Him: but woe unto that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born.

25. Then Judas, which betrayed Him, answered and said, Master, is it I? He said unto him, Thou hast said.

JEROME. The Lord had above foretold His Passion, He now foretels who is to be the traitor; thus giving him place of repentance, when he should see that his thoughts and the secret designs of his heart were known. REMIG. *With the twelve*, it is said, for Judas was personally among them, though he had ceased to be so in merit. JEROME. Judas acts in every thing to remove all suspicion of his treachery. REMIG. And it is beautifully said, *When even was come*, because it was in the evening that the Lamb was wont to be slain. RABAN. For this reason also, be-

cause in Christ's Passion, wherein the true sun hasted to his setting, eternal refreshment was made ready for all believers. Chrys. The Evangelist relates how as they sat at meat, Jesus declares Judas' treachery, that the wickedness of the betrayer may be more apparent from the season and the circumstances. Leo. He shews that the conscience of His betrayer was known to Him, not meeting his wickedness with a harsh and open rebuke, that penitence might find a readier way to one who had not been disgraced by public dismissal. Origen. Or, He spoke generally, to prove the nature of each of their hearts, and to evince the wickedness of Judas, who would not believe in One who knew his heart. I suppose that at first he supposed that the thing was hid from Him, deeming Him man, which was of unbelief; but when he saw that his heart was known, he embraced the concealment offered by this general way of speaking, which was shamelessness. This also shews the goodness of the disciples, that they believed Christ's words more than their own consciences, *for they began each to say, Lord, is it I?* For they knew by what Jesus had taught them that human nature is readily turned to evil, and is in continual struggle with *the rulers of the darkness of this world;* whence they ask as in fear, for by reason of our weakness the future is an object of dread to us. When the Lord saw the disciples thus alarmed for themselves, He pointed out the traitor by the mark of the prophetic declaration, *He that hath eaten bread with Me hath wantonly overthrown Me.* Jerome. O wonderful endurance of the Lord, He had said before, *One of you shall betray Me.* The traitor perseveres in his wickedness; He designates him more particularly, yet not by name. For Judas, while the rest were sorrowful, and withdrew their hands, and bid away the food from their mouths, with the same hardihood and recklessness which led him to betray Him, reached forth his hand into the dish with his Master, passing off his audacity as a good conscience. Chrys. I rather think that Christ did this out of regard for him, and to bring him to a better mind. Raban. What Matthew calls 'paropsis,' Mark calls 'catinus.' The 'paropsis' is a square dish for meat, 'catinus,' an earthen vessel for containing fluids; this then might be a square earthen vessel. Origen.

Leo, Serm. 58, 3.

Eph. 6, 12.

Ps. 41, 9.

Such is the wont of men of exceeding wickedness, to plot against those of whose bread and salt they have partaken, and especially those who have no enmity against them. But if we take it of the spiritual table, and the spiritual food, we shall see the more abundant and overflowing measure of this man's wickedness, who called to mind neither his Master's love in providing carnal goods, nor His teaching in things spiritual. Such are all in the Church who lay snares for their brethren whom they continually meet at the same table of Christ's Body. JEROME. Judas, not withheld by either the first or second warning, perseveres in his treachery; the Lord's long-suffering nourishes his audacity. Now then his punishment is foretold, that denunciations of wrath may correct where good feeling has no power. REMIG. It belongs to human nature to come and go, Divine nature remains ever the same. So because His human nature could suffer and die, therefore of the Son of Man it is well said that *He goeth*. He says plainly, *As it is written of Him*, for all that He suffered had been foretold by the Prophets. CHRYS. This He said to comfort His disciples, that they might not think that it was through weakness that He suffered; and at the same time for the correction of His betrayer. And notwithstanding His Passion had been foretold, Judas is still guilty; and not His betrayal wrought our salvation, but God's providence, which used the sins of others to our profit. ORIGEN. He said not, By whom *the Son of Man is betrayed*, but *through whom*, pointing out another, to wit, John 13, 2. the Devil, as the author of His betrayal, Judas as the minister. But woe also to all betrayers of Christ! and such is every one who betrays a disciple of Christ. REMIG. Woe also to all who draw near to Christ's table with an evil and defiled conscience! who though they do not deliver Christ to the Jews to be crucified, deliver Him to their own sinful members to be taken. He adds, to give more emphasis, *Good were it for that man if he had never been born*. JEROME. We are not to infer from this that man has a being before birth; for it cannot be well with any man till he has a being; it simply implies that it is better not to be, than to be in evil. AUG. And if it be contended that there is a life before this life, that will prove that not only not for Judas, but for none other is it good Aug. Quæst. Ev. i. 40.

to have been born. Can it mean, that it were better for him not to have been born to the Devil, namely, for sin? Or does it mean that it had been good for him not to have been born to Christ at His calling, that he should now become apostate? ORIGEN. After all the Apostles had asked, and after Christ had spoken of him, Judas at length enquired of himself, with the crafty design of concealing his treacherous purpose by asking the same question as the rest; for real sorrow brooks not suspense. JEROME. His question feigns either great respect, or a hypocritical incredulousness. The rest who were not to betray Him, said only *Lord;* the actual traitor addresses Him as *Master*, as though it were some excuse that he denied Him as Lord, and betrayed a Master only. ORIGEN. Or, out of sycophancy he calls Him Master, while he holds Him unworthy of the title. CHRYS. Though the Lord could have said, Hast thou covenanted to receive silver, and darest to ask Me this? But Jesus, most merciful, said nothing of all this, therein laying down for us rules and landmarks of endurance of evil. *He saith unto him, Thou hast said.* REMIG. Which may be understood thus; Thou sayest it, and thou sayest what is true; or, Thou hast said this, not I; leaving him room for repentance so long as his villainy was not publicly exposed. RABAN. This might have been so said by Judas, and answered by the Lord as not to be overheard by the rest.

26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body.

JEROME. When the typical Passover was concluded, and He had partaken of the Lamb with His Apostles, He comes to the true paschal Sacrament; that, as Melchisedech, Priest of the most high God, had done in foreshadowing Christ, offering bread and wine, He also should offer the present verity of His Body and Blood[c]. AUG. *And as they were eating,*

Gen. 14, 18.

Aug. Ep. 54, 7.

[c] Many of the passages here quoted appear to have been taken by S. Thomas from the Decretum of Gratian, though the Catena gives no reference to this compilation. Whenever they can be found, the originals are referred to in the margin, and the important differences or additions are noticed in the note.

whereby it is clearly seen that at their first partaking of the Lord's Body and Blood, the disciples did not partake fasting. But are we therefore to except against the practice of the whole Church, of receiving fasting? It has seemed good to the Holy Ghost, that for the better honour of so great a Sacrament, the Lord's Body should enter the Christian's mouth before other food. For to commend more mightily the depth of this mystery, the Saviour chose this as the last thing He would imprint on the hearts and memory of His disciples, from whom He was to depart to His Passion. But He did not direct in what order it should thenceforth be taken, that He might reserve that for the Apostles by whom He would regulate His Church. Gloss. Christ delivered to us His Flesh and Blood under another kind, and ordained them to be thenceforth so received, that faith might have its merit, which is of things that are not seen. Ambrose[d]. And that we might not be shocked by the sight of blood, while it at the same time wrought the price of our redemption. Aug. The Lord committed His Body and Blood to substances which are formed a homogeneous compound out of many. Bread is made of many grains, wine is produced out of many berries. Herein the Lord Jesus Christ signified us, and hallowed in His own table the mystery of our peace and unity. Remig. Fittingly also did He offer fruit of the earth, to shew thereby that He came to take away the curse wherewith the earth was cursed for the sin of the first man. Also He bade be offered the produce of the earth, and the things for which men chiefly toil, that there might be no difficulty in procuring them, and that men might offer sacrifice to God of the work of their hands. Ambrose. Hence learn that the Christian mysteries were before the Jewish. Melchisedech offered bread and wine, being in all things like the Son of God, to Whom it is said, *Thou art a Priest for ever after the order of Melchisedech;* and of Whom it is here said, *Jesus took bread.*

Gloss. non occ.

Ambr. de Sacr. vi. 1.

Aug. in Joan. Tr. 26. 17; cf. Serm. 227, 1.

Ambr. de Sacr. iv. 3.

Ps. 110, 4.

John 12, 24.

The present passage from S. Jerome (in loc.) is found in Gratian. de Cons. ii. 88; that which follows from S. Augustine, ibid. 53. The next passage, headed 'Gloss.,' cannot be found any where.

[d] S. Ambrose's name has been retained at the head of the passages out of the Treatise 'De Sacramentis,' because it is placed in the Ben. ed. among the genuine works of S. Ambrose, and not in the Appendix. But there seems to be little doubt of its spuriousness. See Jenkyns' note to Cranmer's 'Defence, &c.' in Cranmer's Works, ii. 326.

Gloss. non occ.

Gloss. This[e] we must understand to be wheat bread, for the Lord compared Himself to a grain of wheat, saying, *Except a corn fall into the ground &c.* Such bread also is suitable for the Sacrament, because it is in common use; bread of other kinds being only made when this fails. But forasmuch as Christ up to the very last day, to use the words of Chrysostom as above, shewed that He did nothing contrary to the Law, and the Law commanded that unleavened bread should be eaten in the evening when the Passover was slain, and that all leavened should be put away, it is manifest that the bread which the Lord took and gave to His disciples was unleavened.

p. 886.

Greg. non occ.

Greg. It has given trouble to divers persons, that in the Church some offer unleavened and others leavened bread. The Roman Church offers unleavened, because the Lord took flesh without any pollution[1]; other[2] Churches offer leavened bread, because the Word of the Father took flesh upon Him, and is Very God, and Very Man; and so the leaven is mingled with the flour. But whether we receive leavened or unleavened, we are made one body of the Lord our Saviour.

[1] commixtione.
[2] Græcæ sc.

Ambr. de Sacr. iv. 4.

Ambrose. This bread before the sacramentary words, is the bread in common use; after consecration it is made of bread Christ's flesh. And what are the words, or whose are the phrases of consecration, save those of the Lord Jesus? For if His word had power to make those things begin to be which were not, how much rather will it not be efficacious to cause them to remain what they are, while they are at the same time changed into somewhat else? For if the heavenly word has been effectual in other matters, is it ineffectual in heavenly sacraments? Therefore of the bread is made the Body of Christ, and the wine is made blood by the consecration of the heavenly word[f]. Dost thou enquire after

[e] This Gloss is partly from the Gloss on Gratian. de Cons. d. ii. c. 5. The next passage is headed 'Gregorius in Registro' in the editions, and is so quoted by S. Thomas, Summa 3. q. 74. art. 4, but cannot be found in S. Greg.

[f] ap. Grat. ibid. 54. On this remarkable passage it may be observed, first, S. Ambrose is referring to the creation, and his meaning is, "If His word had power to make these things," i.e. heaven and earth, "begin to be, which were not, how much rather is it not efficacious to make those things," i.e. the bread, not begin, but "continue to be, which were already, and are but changed into something else?" 2. Next he illustrates the change by our own change in regeneration. "Tu ipse eras, sed eras vetus creatura; postea quam consecratus es, nova creatura esse cepisti." 3. There is no introduction of the word *substance*, i.e. no assertion of transubstantiation.

the manner? Learn. The course of nature is, that a man is not born but of man and woman, but by God's will Christ was born of the Holy Spirit and a Virgin. PASCHASIUS. As then real flesh was created by the Holy Spirit without sexual union, so by the same Holy Spirit the substance of bread and wine are consecrated into the Body and Blood of Christ. And because this consecration is made by the Lord's word, it is added, *He blessed*[g]. REMIG. Hereby He shewed also that He together with the Father and the Holy Spirit has filled human nature with the grace of His divine power, and enriched it with the boon of immortality. And to shew that His Body was not subject to passion but of His own will, it is added, *And brake.* LANFRANC. When the host is broken, when the blood is poured from the cup into the mouth of the faithful, what else is denoted but the offering of the Lord's Body on the cross, and the shedding of His Blood out of His side[h]? DIONYSIUS. In this is also shewn, that the one and uncompounded Word of God came to us compounded and visible by taking human nature upon Him, and drawing to Himself our society, made us partakers of the spiritual goods which He distributed, as it follows, *And gave to His disciples.* LEO. Not excluding the traitor even from this mystery, that it might be made manifest that Judas was provoked by no wrong, but that he had been foreknown in voluntary impiety. AUG. Peter and Judas received of the same bread, but Peter to life, Judas to death. CHRYS. And this John shews when he says, *After the sop, Satan entered into him.* For his sin was aggravated in that he came near to these mysteries with such a heart, and that having come to them, he was made better neither by fear, kindness, nor honour. Christ hindered him not, though He knew all things, that you may learn that He omits nothing which serves for correction. REMIG. In so doing He left an example to the Church, that it should

Dionys. Eccl. Hier. 3. in fin.

Leo, Serm 58, 3.

Aug. in Joan Tr. 59.

Chrys. Hom. lxxxii. John 13, 27.

[g] This passage is quoted in the Bodl. MS. and early editions of the Cat., as 'Augustinus in Verb. Dom.' Gratian also (de Cons. d. ii. 72) gives it as Augustine's, but the earliest author in whom it is found is Paschasius Radbertus, Abbot of Corbey, and a well-known writer of the ninth century, 'De Corpore et Sanguine Dom.' 4.

[h] This is quoted in the early editions, and in Gratian. de Cons. ii. 37, as Augustinus 'in Libro Sent. Prosper.,' but does not occur in that collection of Prosper as we have it. It is found in Lanfranc cont. Bereng. 13.

sever no one from its fellowship, or from the communion of the Body and Blood of the Lord, but for some notorious and public crime. HILARY. Or, The Passover was concluded by the taking the cup and breaking the bread without Judas, for he was unworthy the communion of eternal sacraments. And that he had left them we learn from thence, that he returns with a multitude.

AUG. [i] *And said, Take, eat;* The Lord invites His servants to set before them Himself for food. But who would dare to eat his Lord? This food when eaten refreshes, but fails not; He lives after being eaten, Who rose again after being put to death. Neither when we eat Him do we divide His substance; but thus it is in this Sacrament. The faithful know how they feed on Christ's flesh, each man receives a part for himself. He is divided into parts in the Sacrament, yet He remains whole; He is all in heaven, He is all in thy heart. They are called Sacraments, because in them what is seen is one thing, what is understood is another; what is seen has a material form, what is understood has spiritual fruit. ID. Let us not eat Christ's flesh only in the Sacrament, for that do many wicked men, but let us eat to spiritual participation, that we may abide as members in the Lord's body, that we may be quickened by His Spirit. AMBROSE. Before consecration, it is bread; after Christ's words, *This is My body*, have been pronounced, it is Christ's Body.

Aug. in Joan. Tr. 27, 11.

Ambr. de Sacr. iv. 5.

27. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28. For this is My blood of the new testament, which is shed for many for the remission of sins.

29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom.

REMIG. The Lord having given His disciples His Body

[i] This passage, headed 'Augustinus' in the Bodl. MS., and 'Aug. de Verb. Dom.' in the earlier editions, is apparently taken from two canons in the 3rd pt. of Gratian, viz. c. 70 and c. 58, to which Augustine's name is there prefixed. It has not been found in S. Augustine's works. But it is found in Bede on 1 Cor. x., who also quotes it from 'Aug. de Verb. Evang.'

under the element of bread[1], well gives the cup of His Blood to them likewise; shewing what joy He has in our salvation, seeing He even shed His Blood for us. CHRYS. He gave thanks to instruct us after what manner we ought to celebrate this mystery, and shewed also thereby that He came not to His Passion against His will. Also He taught us to bear whatsoever we suffer with thanksgiving, and infused into us good hopes. For if the type of this sacrifice, to wit, the offering of the paschal lamb, became the deliverance of the people from Egyptian bondage, much more shall the reality thereof be the deliverance of the world. *And gave it to them, saying, Drink ye all of it.* That they should not be distressed at hearing this, He first drank His own blood to lead them without fear to the communion of these mysteries. JEROME. Thus then the Lord Jesus was at once guest and feast, the eater and the things eaten[k]. CHRYS. *This is My blood of the new testament;* that is, the new promise, covenant, law; for this blood was promised from of old, and this guarantees the new covenant; for as the Old Testament had the blood of sheep and goats, so the New has the Lord's Blood. REMIG. For thus it is read, *Behold the blood of the covenant which the Lord hath made with you.* CHRYS. And in calling it blood, He foreshews His Passion, *My blood . . . which shall be shed for many.* Also the purpose for which He died, adding, *For the remission of sins;* as much as to say, The blood of the lamb was shed in Egypt for the salvation of the first-born of the Israelites, this My Blood is shed for the remission of sins. REMIG. And it is to be noted, that He says not, For a few, nor, For all, but, *For many;* because He came not to redeem a single nation, but many out of all nations. CHRYS. Thus saying, He shews that His Passion is a mystery of the salvation of men, by which also He comforts His disciples. And as Moses said, *This shall be an ordinance to thee for ever,* so Christ speaks as Luke relates, *This do in remembrance of Me.* REMIG. And He taught us to offer not bread only, but wine also, to shew that they who hungered and thirsted after righteousness were to be refreshed by these mysteries. GLOSS. As the refreshment of the body is wrought

[1] sub specie panis.

Hieron. Ep. 120. ad Hedib.

Exod. 24, 8.

Ex. 12, 24.

Luke 22, 19.

Gloss. non occ.

[k] ap. Grat. de Consecr. d. ii. 87.

by means of meat and drink, so under the form of meat and drink the Lord has provided for us spiritual refreshment. And it was suitable that for the shewing forth the Lord's Passion this Sacrament should be instituted under both kinds. For in His Passion He shed His Blood, and so His Blood was separated from His Body. It behoved therefore, that for representation of His Passion, bread and wine should be separately set forth, which are the Sacrament of the Body and Blood. But it should be known, that under both kinds the whole of Christ is contained; under the bread is contained the Blood, together with the Body; under the wine, the Body together with the Blood. Ambrosiast. And for this reason also do we celebrate under both kinds, because that which we receive avails for the preservation of both body and soul.

Ambr. in 1 Cor. 11, 26.

Cyp. Ep. 63, ad Cæcil.

Cyprian. The cup of the Lord is not water only, or wine only, but the two are mixed; so the Lord's Body cannot be either flour only, or water only, but the two are combined[l].

Ambr. de Sacr. v. 1.

Ambrose. If Melchisedech offered bread and wine, what means this mixing of water? Hear the reason. Moses struck the rock, and the rock gave forth abundance of water, but that rock was Christ. Also one of the soldiers with his spear pierced Christ's side, and out of His side flowed water and blood, the water to cleanse, the blood to redeem[m]. Remig.

Rev. 17, 15.

For it should be known, that as John speaks, *The many waters are nations and people.* And because we ought always to abide in Christ and Christ in us, wine mixed with water is offered, to shew that the head and the members, that is, Christ and the Church, are one body; or to shew that neither did Christ suffer without a love for our redemption, nor we can be saved without His Passion. Chrys. And having spoken of His Passion and Cross, He proceeds to speak of His resurrection, *I say unto you, I will not drink henceforth,* &c. By the *kingdom* He means His resurrection. And He speaks this of His resurrection, because He would then drink with the Apostles, that none might suppose His

[l] To signify, as S. Cyprian proceeds to say, the union between Christ and His faithful people; "For if one offer wine only, the blood of Christ begins to be without us; if water only, the people begin to be without Christ." This passage of Cyprian is quoted in Gratian. de Cons. ii. 7.

[m] ap. Gratian. de Cons. d. ii. 83; cf. Paschas. de Corp. et Sang. 11.

resurrection a phantasy. Thus when they would convince any of His resurrection, they said, *We did eat and drink with Him after He rose from the dead.* This tells them that they shall see Him after He is risen, and that He will be again with them. That He says, *New,* is plainly to be understood, after a new manner, He no longer having a passible body, or needing food. For after His resurrection He did not eat as needing food, but to evidence the reality of the resurrection. And forasmuch as there are some heretics who use water instead of wine in the sacred mysteries[n], He shews in these words, that when He now gave them these holy mysteries, He gave them wine, and drank the like after He was risen; for He says, *Of this fruit of the vine,* but the vine produces wine, and not water. JEROME. Or otherwise; From carnal things the Lord passes to spiritual. Holy Scripture speaks of the people of Israel as of a vine brought up out of Egypt; of this vine it is then that the Lord says He will drink no more except in His Father's kingdom. His Father's kingdom I suppose to mean the faith of the believers. When then the Jews shall receive His Father's kingdom, then the Lord will drink of their vine. Observe that He says, *Of My Father,* not, Of God, for to name the Father is to name the Son. As much as to say, When they shall have believed on God the Father, and He has brought them to the Son. REMIG. Or otherwise; *I will not drink of the fruit of this vine,* i. e. I will no longer take pleasure in the carnal oblations of the Synagogue, among which the immolation of the Paschal lamb held an eminent place. But the time of My resurrection is at hand, and the day in which exalted in the Father's kingdom, that is, raised in immortal glory, *I shall drink it new with you,* i. e. I shall rejoice as with a new joy in the salvation of that people then renewed by the water of baptism. AUG. Or otherwise; When He says, *I shall drink it new with you,* He gives us to understand that this is old. Seeing then that He took body of the race of Adam, who is called the old man, and was to give up to death that Body

Acts 10, 41.

Ps. 80, 8. Jer. 2, 21.

Aug. Quæst. Ev. i. 43.

[n] e. g. The Encratites, followers of Saturninus and Tatian in the second century. See Can. Apost. 43 and 45 of Johnson's Translation.

in His Passion, (whence also He gave us His Blood in the sacrament of wine,) what else can we understand by the new wine than the immortality of renewed bodies. In saying, *I will drink it with you,* He promises to them likewise a resurrection of their bodies for the putting on of immortality. *With you* is not to be understood of time, but of a like renewal, as the Apostle speaks, that *we are risen with Christ,* the hope of the future bringing a present joy. That that which He shall drink new shall also be *of this fruit of the vine,* signifies that the very same bodies shall rise after the heavenly renewal, which shall now die after the earthly decay. Hilary. It seems from this that Judas had not drunk with Him, because He was not to drink hereafter in the kingdom; but He promises to all who partook at this time of this fruit of the vine that they should drink with Him hereafter. Gloss. But in support of the opinion of other saints, that Judas did receive the sacraments from Christ, it is to be said, that the words *with you* may refer to the greater part of them, and not necessarily to the whole.

Gloss. non occ.

30. And when they had sung an hymn, they went out into the mount of Olives.

31. Then saith Jesus unto them, All ye shall be offended because of Me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32. But after I am risen again, I will go before you into Galilee.

33. Peter answered and said unto Him, Though all men shall be offended because of Thee, yet will I never be offended.

34. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny Me thrice.

35. Peter said unto Him, Though I should die with Thee, yet will I not deny Thee. Likewise also said all the disciples.

ORIGEN. When the disciples had eaten the bread of blessing, and drunk of the cup of thanksgiving, the Lord instructs them in return for these things to sing a hymn to the Father. And they go to the Mount of Olives, that they may pass from height to height, because the believer can do nought in the valley. °[BEDE. Beautifully after the disciples have been filled with the Sacraments of His Body and Blood, and commended to the Father in a hymn of pious intercession, does He lead them into the Mount of Olives; thus by type teaching us how we ought, by the working of His Sacraments, and the aid of His intercession, mount up to the higher gifts of the virtues and the graces of the Holy Spirit, with which we are anointed in our hearts. RABAN. This hymn may be that thanksgiving which in John, Our Lord offers up to the Father, when He lifted up His eyes and prayed for His disciples, and those who should believe through their word. This is that of which the Psalm speaks, *The poor shall eat and be filled, they shall praise the Lord.*] CHRYS. Let them hear this, who like swine with no thought but of eating rise from the table drunk, when they should have given thanks, and closed with a hymn. Let them hear who will not tarry for the final prayer in the sacred mysteries; for the last prayer of the mysteries represents that hymn. He gave thanks before He delivered the holy mysteries to the disciples, that we also might give thanks; He sung a hymn after He had delivered them, that we also should do the like. JEROME. After this example of the Saviour, whosoever is filled and is drunken upon the bread and cup of Christ, may praise God and ascend the Mount of Olives, where is refreshment after toil, solace of grief, and knowledge of the true light. HILARY. Hereby He shews that men confirmed by the powers of the Divine mysteries, are exalted to heavenly glory in a common joy and gladness. ORIGEN. Suitably also was the mount of mercy chosen whence to declare the offence of His disciples' weakness, by One even then prepared not to reject the disciples who forsook Him, but to receive them when they returned to Him. JEROME.

Bede in Luc. 22, 39.

c. 17.

Ps. 22, 26.

° The passages between brackets are not found in the earlier Editions of the Catena, in the ED. PR. nor the Bodl. MS. They appear to have been inserted by Nicolai.

He foretels what they should suffer, that they might not after it had befallen them despair of salvation; but doing penitence might be set free. CHRYS. In this we see what the disciples were both before and after the cross. They who could not stand with Christ whilst He was crucified, became after the death of Christ harder than adamant. This flight and fear of the disciples is a demonstration of Christ's death against those who are infected with the heresy of Marcion. If He had been neither bound nor crucified, whence arose the terror of Peter and the rest? JEROME. And He adds emphatically *this night*, because as *they that are drunken are drunken by night*, so they that are scandalized are scandalized by night, and in the dark. HILARY. The credit of this prediction is supported by the authority of old prophecy; *It is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.* JEROME. This is found in Zacharias in words different; it is said to God in the person of the Prophet, *Smite the shepherd, and the sheep will be scattered abroad.* The good Shepherd is smitten, that He may lay down His life for His sheep, and that of many flocks of divers errors should be made one flock, and one Shepherd. CHRYS. He produces this prophecy to teach them to attend to the things that are written, and to shew that His crucifixion was according to the counsel of God, and (as He does throughout) that He was not a stranger to the Old Testament, but that it prophesied of Him. But He did not suffer them to continue in sorrow, but announces glad tidings, saying, *When I am risen again, I will go before you into Galilee.* After His resurrection He does not appear to them immediately from heaven, nor depart into any far country, but in the very same nation in which He was crucified, almost in the very place, giving them thereby assurance, that He who was crucified was the same as He who rose again, thereby to cheer their cast-down countenances. He fixes upon Galilee, that, being delivered from fear of the Jews, they might believe what He spoke to them. ORIGEN. Also He foretels this to them, that they who now were somewhat dispersed in consequence of the offence, should be after gathered together by Christ rising again, and going before them into Galilee of the Gentiles. HILARY. But Peter was carried so far by his

1 Thess. 5, 7.

Zech. 13, 7.

zeal and affection for Christ, that he regarded neither the weakness of his flesh nor the truth of the Lord's words; as if what He spake must not come to pass, *Peter answered and said unto Him, Though all should be offended because of Thee, yet will I never be offended.* CHRYS. What sayest thou, Peter? The Prophet says, *The sheep shall be scattered abroad,* and Christ has confirmed it, yet thou sayest, Never. When He said, *One of you shall betray Me,* thou fearedst for thyself, although thou wert not conscious of such a thought; now when He openly affirms, *All ye shall be offended,* you deny it. But because when he was relieved of the anxiety he had concerning the betrayal, he grew confident concerning the rest, he therefore says thus, *I will never be offended.* JEROME. It is not wilfulness, not falsehood, but the Apostle's faith, and ardent attachment towards the Lord his Saviour. REMIG. What the One affirms by His power of foreknowledge, the other denies through love; whence we may take a practical lesson, that in proportion as we are confident of the warmth of our faith, we should be in fear of the weakness of our flesh. Peter seems culpable, first, because he contradicted the Lord's words; secondly, because he set himself before the rest; and thirdly, because he attributed every thing to himself as though he had power to persevere strenuously. His fall then was permitted to heal this in him; not that he was driven to deny, but left to himself, and so convinced of the frailty of his human nature[p]. ORIGEN. Whence the other disciples were offended in Jesus, but Peter was not only offended, but what is much more, was suffered to deny Him thrice. AUG. Perplexity may be occasioned to some by the great difference, not in words only, but in substance, of the speeches in which Peter is forewarned by Our Lord, and which occasion his presumptuous declaration of dying with or for the Lord. Some would oblige us to understand that he thrice expressed his confidence, and the Lord thrice answered him that he would deny Him thrice before cock-crowing; as after His resurrection He thrice asked him if he loved Him, and as often gave him command to feed His sheep. For what in language or matter has Matthew like the expressions of Peter

Aug. de Cons. Ev. iii. 4.

[p] Remigius has borrowed this from S. Chrysostom, in loc.

in either Luke or John? Mark indeed relates it in nearly the same words as Matthew, only marking more precisely in the Lord's words the manner in which it should fall in, *Verily I say unto thee, that this day, in the night, before the cock crow twice, thou shalt deny Me thrice.* Whence some inattentive persons think that there is a discrepancy between Mark and the rest. For the sum of Peter's denials is three; if the first then had been after the first cock-crowing, the other three Evangelists must be wrong when they make the Lord say that Peter should deny Him before the cock crow. But, on the other hand, if he had made all three denials before the cock began to crow, it would be superfluous in Mark to say, *Before the cock crow twice.* Forasmuch as this three-fold denial was begun before the first cock-crow, the three evangelists have marked, not when it was to be concluded, but how often it was to happen, and when to begin, that is, before cock-crow. Though indeed if we understand it of Peter's heart we may well say, that the whole denial was complete before the first cock-crow, seeing that before that his mind was seized with that great fear which wrought upon him to the third denial. Much less therefore ought it to disquiet us, how the three-fold denial in three distinct speeches was begun, but not finished before cock-crow. Just as though one should say, Before cock-crow you will write me a letter, in which you will revile me three times; if the letter were begun before any cock-crow, but not finished till after the first, we should not therefore say that the prediction was false. ORIGEN. But you will ask, whether it were possible that Peter should not have been offended, when once the Saviour had said, *All ye shall be offended in Me.* To which one will answer, what is foretold by Jesus must of necessity come to pass; and another will say, that He who at the prayer of Ninevites turned away the wrath He had denounced by Jonas, might also have averted Peter's offence at his entreaty. But his presumptuous confidence, prompted by zeal indeed but not a cautious zeal, became the cause not only of offence but of a thrice repeated denial. And since He confirmed it with the sanction of an oath, some one will say that it was not possible that he should not have denied Him. For Christ would have

Mark 14, 30.

spoken falsely when He said, *Verily I say unto thee,* if Peter's assertion, *I will not deny Thee,* had been true. It seems to me that the other disciples having in view not that which was first said, *All ye shall be offended,* but that which was said to Peter, *Verily I say unto thee, &c.* made a like promise with Peter because they were not comprehended in the prophecy of denial. *Peter said unto Him, Though I should die with Thee, yet will I not deny Thee. Likewise also said all the disciples.* Here again Peter knows not what he says; he could not die with Him who was to die for all mankind, who were all in sin, and had need of some one to die for them, not that they should die for others. RABAN. Peter understood the Lord to have foretold that he should deny Him under terror of death, and therefore he declares that though death were imminent, nothing could shake him from his faith; and the other Apostles in like manner in the warmth of their zeal, valued not the infliction of death, but human presumption is vain without Divine aid. CHRYS. [I suppose also that Peter fell into these words through ambition and boastfulness. And they had disputed at supper which of them should be greatest, whence we see that the love of empty glory disturbed them much. And so to deliver him from such passions, Christ withdrew His aid from him. Moreover observe how after the resurrection, taught by his fall he speaks to Christ more humbly, and does not any more resist His words. All this his fall wrought for him; for before he had attributed all to himself, when he ought rather to have said, I will not deny Thee if Thou succour me with Thy aid. But afterwards he shews that every thing is to be ascribed to God, *Why look ye so earnestly upon us, as though by our own power and holiness we had made this man to walk?*][q] Hence then we learn the great doctrine, that man's wish is not enough, unless he enjoys Divine support.

Acts 3, 12.

36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

[q] Here again Nicolai has inserted a passage.

37. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38. Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me.

Remig. The Evangelist had said a little above, that *when they had sung an hymn they went out to the mount of Olives;* to point out the part of the mount to which they took their way, he now adds, *Then came Jesus with them to a garden called Gethsemane.* Raban. Luke says, *To the mount of Olives,* and John, *Went forth over the brook Cedron, where was a garden,* which is the same as this Gethsemane, and is a place where He prayed at the foot of mount Olivet, where is a garden, and a church now built[r]. Jerome. Gethsemane is interpreted, 'The rich valley;' and there He bade His disciples sit a little while, and wait His return whilst He prayed alone for all. Origen. For it was not fitting that He should be seized in the place where He had sate and eaten the Passover with His disciples. Also He must first pray, and choose a place pure for prayer. Chrys. He says, *Sit ye here, while I go and pray yonder,* because the disciples adhered inseparably to Christ; but it was His practice to pray apart from them, therein teaching us to study quiet and retirement for our prayers. Damascenus. But seeing that prayer is the sending up the understanding to God, or the asking of God things fitting, how did the Lord pray? For His understanding needed not to be lifted up to God, having been once united hypostatically to God the Word. Neither could He need to ask of God things fitting, for the One Christ is both God and Man. But giving in Himself a pattern to us, He taught us to ask of God, and to lift up our minds to Him. As He took on Him our passions, that by triumphing over them Himself, He might give us also the victory over them, so now He prays

Luke 22, 39. John 18, 1.

Chrys. Hom. lxxxiii.

Dam. de Fid. Orth. iii. 24.

[r] This is probably from Arculfus' account in Adamnanus de Locis Sanctis, c. 23. (ap. Act. Benedict. iv. 502.) as he quoted him by name above, p. 95.

to open to us the way to that lifting up to God, to fulfil for us all righteousness, to reconcile His Father to us, to pay honour to Him as the First Cause, and to shew that He is not against God. RABAN. When the Lord prayed in the mountain, He taught us to make supplication for heavenly things; when He prays in the garden, He teaches us to study humility in our prayer. And beautifully, as He draws near His Passion, does He pray in the 'valley of fatness,' shewing that through the valley of humility, and the richness of charity, He took upon Him death for our sakes. The practical instruction which we may also learn from this is, that we should not suffer our heart to dry up from the richness of charity. REMIG. He had accepted the disciples' faith and the devotedness of their will, but He foresaw that they would be troubled and scattered abroad, and therefore bade them sit still in their places; for to sit belongs to one at ease, but they would be grievously troubled that they should have denied Him. In what fashion He went forward it describes, *And taking with Him Peter and the two sons of Zebedee, He began to be sorrowful and very heavy;* the same to whom He had shewn His glory in the mount. HILARY. These words, *He began to be sorrowful and very heavy*, are interpreted by heretics that fear of death assailed the Son of God, being (as they allege) neither begotten from eternity, nor existing in the Father's infinite substance, but produced out of nothing by Him who created all things; and that hence He was liable to anguish of grief, and fear of death. And He who can fear death can also die; and He who can die, though He shall exist after death, yet is not eternal through Him who begot Him in past time. Had these faith to receive the Gospels, they would know that the Word was in the beginning God, and from the beginning with God, and that the eternity of Him who begets and Him who is begotten is one and the same. But if the assumption of flesh infected with its natural infirmity the virtue of that incorruptible substance, so that it became subject to pain, and shrinking from death, it would also become thereby liable to corruption, and thus its immortality being changed into fear, that which is in it is capable of at some time ceasing to be. But God ever is without measure of time, and such as He is, He continues to

be eternally. Nothing then in God can die, nor can God
Hieron. non occ. have any fear springing out of Himself. Jerome. But we say that passible man was so taken by God the Son, that His Deity remained impassible. Indeed the Son of God suffered, not by imputation but actually, all that Scripture testifies, in respect of that part of Him which could suffer, viz. in respect
Hil. de Trin. x. 10. of the substance that He had taken on Him. Hilary. I suppose that there are some who offer here no other cause of His fear than His passion and death. I ask those who think thus, whether it stands with reason that He should have feared to die, who banished from the Apostles all fear of death, and exhorted them to the glory of martyrdom? How can we suppose Him to have felt pain and grief in the sacrament of death, who rewards with life those who die for Him? And what pangs of death could He fear, who came to death of the free choice of His own power? And if His Passion was to do Him honour, how could the fear
Hil. in loc. of His Passion make Him sorrowful? Id. Since then we read that the Lord was sorrowful, let us discover the causes of His agony. He had forewarned them all that they would be offended, and Peter that he would thrice deny his Lord; and taking him and James and John, He began to be sorrowful. Therefore He was not sorrowful till He took them, but all His fear began after He had taken them; so that His agony was not for Himself, but for them whom He had taken. Jerome. The Lord therefore sorrowed not from fear of suffering, for for this cause He had come that He should suffer,
Matt. 14, 40. and had rebuked Peter for his fearfulness; but for the wretched Judas, for the offence of the rest of the Apostles, for the rejection and reprobation of the Jewish nation, and the over-
Dam. Fid. Orth. iii. 23. throw of unhappy Jerusalem. Damas. Or otherwise; All things which have not yet been brought into existence by their Maker have a natural desire of existence, and naturally shun non-existence. God the Word then, having been made Man, had this desire, through which He desired food, drink, and sleep, by which life is supported, and naturally used them, and contrariwise shunned the things that are destructive of life. Hence in the season of His Passion which He endured voluntarily, He had the natural fear and sorrow for death. For there is a natural fear wherewith the soul shrinks

from separation from the body, by reason of that close sympathy implanted from the first by the Maker of all things. JEROME. Our Lord therefore sorrowed to prove the reality of the Man which He had taken upon Him; but that passion might bear no sway in His mind, *He began to be sorrowful* by pro-passion[s]; for it is one thing to be sorrowful, and another to be very sorrowful. REMIG. By this place are overthrown the Manichæans, who said that He took an unreal body; and those also who said that He had not a real soul, but His Divinity in place of a soul[1]. AUG. We have the narratives of the Evangelists, by which we know that Christ was both born of the Blessed Virgin Mary, was seized by the Jews, scourged, crucified, put to death, and buried in a tomb, all which cannot be supposed to have taken place without a body, and not even the maddest will say that these things are to be understood figuratively, when they are told by men who wrote what they remembered to have happened. These then are witnesses that He had a body, as those affections which cannot be without mind prove Him to have had a mind, and which we read in the accounts of the same Evangelists, that Jesus wondered, was angry, was sorrowful. ID. Since then these things are related in the Evangelists, they are not surely false, but as when He willed He became Man, so likewise when He willed He took into His human soul these passions for the sake of adding assurance to the dispensation. We indeed have these passions by reason of the weakness of our human nature; not so the Lord Jesus, whose weakness was of power. DAMAS. Wherefore the passions of our nature were in Christ both by nature and beyond nature. By nature, because He left His flesh to suffer the things incidental to it; beyond nature, because these natural emotions did not in Him precede the will. For in Christ nothing befel of compulsion, but all was voluntary; with His will He hungered, with His will He feared, or was sorrowful. Here His sorrow is declared, *Then saith He unto them, My soul is sorrowful even unto death.* AMBROSE. He is sorrowful, yet not Himself, but His soul; not His Wisdom, not His divine Substance, but His soul, for He took upon Him

[1] e.g. Apollinaris.

Aug. Lib. 83. Quæst. q. 80.

Aug. de Civ. Dei, xiv. 9.

Dam. Fid. Orth. iii. 20.

Amb. in Luc. 22, 43.

[s] On this word see above, p. 185, note.

my soul, and my body. JEROME. He is sorrowful not because of death, but *unto death*, until He has set the Apostles free by His Passion. Let those who imagine Jesus to have taken an irrational soul, say how it is that He is thus sorrowful, and knows the season of His sorrow, for though the brute animals have sorrow, yet they know neither the causes of it, nor the time for which it must endure. ORIGEN. Or otherwise; *My soul is sorrowful even unto death;* as much as to say, Sorrow is begun in Me, but not to endure for ever, but only till the hour of death; that when I shall die for sin, I shall die also to all sorrow, whose beginnings only are in Me. *Tarry ye here, and watch with Me;* as much as to say, The rest I bade sit yonder as weak, removing them from this struggle; but you I have brought hither as being stronger, that ye may toil with Me in watching and prayer. But abide you here, that every man may stay in his own rank and station; since all grace, however great, has its superior. JEROME. Or the sleep which He would have them forego is not bodily rest, for which at this critical time there was no room, but mental torpor, the sleep of unbelief.

39. And He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt.

40. And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with Me one hour?

41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42. He went away again the second time, and prayed, saying, O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done.

43. And He came and found them asleep again: for their eyes were heavy.

44. And He left them, and went away again, and prayed the third time, saying the same words.

ORIGEN. He took with Him the self-confident Peter, and the others, that they might see Him falling on His face and praying, and might learn not to think great things, but little things of themselves, and not to be hasty in promising, but careful in prayer. And therefore, *He went forward a little*, not to go far from them, but that He might be near them in His prayer. Also, He who had said above, *Learn of Me, for I am meek and lowly in heart*, now commendably humbling Himself falls on His face. But He shews His devotion in His prayer, and as beloved and well-pleasing to His Father, He adds, *Not as I will, but as Thou wilt*, teaching us that we should pray, not that our own will, but that God's will, should be done. And as He began to have fear and sorrow, He prays accordingly that the cup of His Passion may pass from Him, yet not as He wills, but as His Father wills; wills, that is, not according to His Divine and impassible Substance, but according to His human and weak nature. For in taking upon Him the nature of human flesh, He fulfilled all the properties thereof, that it might be seen that He had flesh not in appearance only, but in reality. The believer indeed must in the first instance be loth to incur pain, seeing it leads to death, and he is a man of flesh; but if it be God's will, he acquiesces because he is a believer. For as we ought not to be too confident, that we may not seem to make a boast of our own strength; so neither ought we to be distrustful, lest we should seem to charge God our helper with weakness. It is to be observed that Mark and Luke write the same, but John does not introduce this prayer of Jesus', that this cup may pass from Him, because the first three are rather occupied about Him according to His human nature, John according to His divine. Otherwise; Jesus makes this petition, because He sees what the Jews will suffer for requiring His death. JEROME. Whence He says emphatically, *This cup*, that is, of this people of the Jews, who, if they shall put Me to death, can have no excuse for their ignorance, seeing they have the Law and the

Prophets, who speak of Me. Origen. Then again considering the benefit that would accrue to the whole world from His Passion, He says, *But not as I will, but as Thou wilt;* i. e. If it be possible for all these benefits which shall result from My Passion to be procured without it, let it pass from Me, and both the world be saved, and the Jews not be condemned in putting Me to death. But if the salvation of many cannot be procured without the destruction of a few, saving Thy justice, let it not pass away. Scripture, in many places, speaks of passion as a cup that is drained; and it is drained by him who in testimony suffers whatever is inflicted upon him. He sheds it, on the contrary, who denies in order to avoid suffering. Aug. And that none might think that He limited His Father's power, He said not, *If Thou canst do it,* but *If it may be,* or, *If it be possible;* as much as to say, *If Thou wilt.* For whatever God wills can be done, as Luke expresses more plainly; for he says not, *If it be possible,* but, *If Thou wilt.* Hilary. Otherwise; He says not, Let this cup pass away from Me, for that would be the speech of one who feared it; but He prays that it may pass not so as that He should be passed over, but that when it has passed from Him, it may go to another. His whole fear then is for those who were to suffer, and therefore He prays for those who were to suffer after Him, saying, *Let this cup pass from Me,* i. e. as it is drunk by Me, so let it be drunk by these, without mistrust, without sense of pain, without fear of death. He says, *If it be possible,* because flesh and blood shrink from these things, and it is hard for human bodies not to sink beneath their infliction. That He says, *Not as I will, but as Thou wilt,* He would fain indeed that they should not suffer, lest their faith should fail in their sufferings, if indeed we might attain to the glory of our joint inheritance with Him without the hardship of sharing in His Passion. He says, *Not as I will, but as Thou wilt,* because it is the Father's will that strength to drink of the cup should pass from Him to them, that the Devil might be vanquished not so much by Christ as by His disciples also. Aug. Christ thus as man shews a certain private human will, in which He who is our head figures both His own will and ours when He says, *Let it pass from Me.* For this was His

Aug. de Cons. Ev. iii. 4.

Aug. in Ps. 32. enar. 2.

human will choosing something as apart for Himself. But because as man He would be righteous and guide Himself by God's will, He adds, *Nevertheless not as I will, but as Thou wilt;* as much as to say to us, Man, behold thyself in Me, that thou canst will somewhat apart of thyself, and though God's will is other, this is permitted to human frailty. Leo. This speech of the Head is the health of the whole body, this saying is instruction to the faithful, animates the confessor, crowns the martyr. For who could vanquish the hatred of the world, or the whirlwind of temptations, or the terrors of the persecutors, if Christ did not in all and for all say to the Father, *Thy will be done.* Let all the sons of the Church then utter this prayer, that when the pressure of some mighty temptation lies upon them, they may embrace endurance of the suffering, disregarding its terrors. Origen. And though Jesus went but *a little forward,* they could not watch one hour in His absence; let us therefore pray that Jesus may never depart even a little from us. Chrys. He *finds them sleeping,* both because it was a late hour of the night, and their eyes were heavy with sorrow. Hilary. When then He returned to His disciples and found them sleeping, He rebukes Peter, *Could ye not watch one hour with Me?* He addresses Peter rather than the rest, because he had most loudly boasted that he would not be offended. Chrys. But as they had all said the same, He charges them all with weakness; they had chosen to die with Christ, and yet could not even watch with Him. Origen. Finding them thus sleeping, He rouses them with a word to hearken, and commands them to watch; *Watch and pray, that ye enter not into temptation;* that first we should watch, and so watching pray. He watches who does good works, and is careful that He does not run into any dark doctrine, for so the prayer of the watchful is heard. Jerome. It is impossible that the human mind should not be tempted, therefore He says not *Watch and pray* that ye be not tempted, but *that ye enter not into temptation,* that is, that temptation vanquish you not. Hilary. And why He thus encouraged them to pray that they might not enter into temptation, He adds, *For the spirit indeed is willing, but the flesh is weak;* this He says not of Himself, but addresses them. Jerome. This is

Leo. Serm. 58, 5.

against those rash persons who think that whatever they believe they can perform. The more confident we are of our zeal, the more mistrustful should we be of the frailty of the flesh. ORIGEN. Here it should be enquired, whether as all men's flesh is weak, so all men's spirit is willing, or whether only that of the saints; and whether in unbelievers the spirit is not also dull, as the flesh is weak. In another sense the flesh of those only is weak whose spirit is willing, and who with their willing spirit do mortify the deeds of the flesh. These then He would have watch and pray that they should not enter into temptation, for the more spiritual any one may be, the more careful should he be that his goodness should not suffer a great fall. REMIG. Otherwise; In these words He shews that He took real flesh of the Virgin, and had a real soul, saying that His spirit is willing to suffer, but His flesh weak in fearing the pain of Passion.

ORIGEN. There were, I conclude, two ways in which this cup of Passion might pass from the Lord. If He should drink it, it would pass away from Him, and afterwards from the whole race of mankind also; if He should not drink it, it would perhaps pass from Him, but from men it would not pass. He would fain therefore that it should so pass from Him as that He should not at all taste its bitterness, yet only if it were possible, saving the righteousness of God. If it were not possible, He was rather willing to drink it, that so it might pass from Him, and from the whole race of mankind rather than against His Father's will shun the drinking thereof. CHRYS. That He prays for this a second and a third time, comes of the feelings belonging to human frailty, through which also He feared death, thus giving assurance that He was truly made man. For in Scripture when any thing is repeated a second and third time, that is the greatest proof of its truth and reality; as, for example, when Joseph says to Pharaoh, *And for that thou sawedst it twice, it is proof of the thing being established by God.* JEROME. Or otherwise; He prays a second time that if Nineveh, or the Gentile world, cannot be saved unless the gourd, i. e. the Jews, be withered, His Father's will may be done, which is not contrary to the Son's will, who Himself speaks by the Prophet, *I am content to do Thy will, O God.* HILARY.

Gen. 41, 32.

Ps. 40, 8.

Otherwise, He bare in His own body all the infirmities of us His disciples who should suffer, and nailed to His cross all wherein we are distressed; and therefore that cup cannot pass from Him, unless He drink it, because we cannot suffer, except by His passion. JEROME. Christ singly prays for all, as He singly suffers for all. *Their eyes were heavy,* i.e. an oppression and stupefaction came on as their denial drew near. ORIGEN. And I suppose that the eyes of their body were not so much affected as the eyes of their mind, because the Spirit was not yet given them. Wherefore He does not rebuke them, but goes again and prays, teaching us that we should not faint but should persevere in prayer, until we obtain what we have begun to ask. JEROME. He prayed the third time, that in the mouth of two or three witnesses every word might be established. RABAN. Or, The Lord prayed thrice, to teach us to pray for pardon of sins past, defence against present evil, and provision against future perils, and that we should address every prayer to Father, Son, and Holy Spirit, and that our spirit, soul, and body should be kept in safety. AUG. Nor is that an absurd interpretation which makes Our Lord pray thrice because of the threefold temptation of His Passion. To the temptation of curiosity is opposed the fear of death; for as the one is a yearning for the knowledge of things, so the other is the fear of losing such knowledge. To the desire of honour or applause is opposed the dread of disgrace and insult. To the desire of pleasure is opposed the fear of pain. REMIG. Or, He prays thrice for the Apostles, and for Peter in particular, who was to deny Him thrice.

Aug. Quæst. Ev. i. 47.

45. Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46. Rise, let us be going: behold, he is at hand that doth betray Me.

HILARY. After His persevering prayer, after His de-

partures and several returns, He takes away their fear, restores their confidence, and exhorts them to *sleep on, and take their rest.* CHRYS. Indeed it behoved them then to watch, but He said this to shew that the prospect of coming evils was more than they would bear, that He had no need of their aid, and that it must needs be that He should be delivered up. HILARY. Or, He bids them *sleep on, and take their rest,* because He now confidently awaited His Father's will concerning the disciples, concerning which He had said, *Thy will be done,* and in obedience to which He drank the cup that was to pass from Him to us, diverting upon Himself the weakness of our body, the terrors of dismay, and even the pains of death itself. ORIGEN. Or, the sleep He now bids His disciples take is of a different sort from that which is related above to have befallen them. Then He found them sleeping, not taking repose, but because their eyes were heavy; but now they are not merely to sleep, but to *take their rest,* that this order may be rightly observed, namely, that we first watch with prayer that we enter not into temptation, and afterwards sleep and take our rest,
Ps. 132, 3. when having *found a place for the Lord, a tabernacle for the God of Jacob,* we may *go up into our bed, and give sleep to our eyes.* It may be also that the soul, unable to sustain a continual energy by reason of its union with the flesh, may blamelessly admit some relaxations, which may be the moral interpretation of slumbers, and then again after due time be quickened to new energy. HILARY. And whereas, when He returned and found them sleeping, He rebukes them the first time, the second time says nothing, the third time bids them take their rest; the interpretation of this is, that at the first after His resurrection, when He finds them dispersed, distrustful, and timorous, He rebukes them; the second time, when their eyes were heavy to look upon the liberty of the Gospel, He visited them, sending them the Spirit, the Paraclete; for, held back by attachment to the Law, they slumbered in respect of faith; but the third time, when He shall come in His glory, He shall restore them to quietness and confidence. ORIGEN. When He had roused them from sleep, seeing in the Spirit Judas drawing near to betray Him, though the disciples could not yet see him, He

says, *Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.* CHRYS. The words, *the hour is at hand,* point out that all that has been done was by Divine interference; and that, *into the hands of sinners,* shew that this was the work of their wickedness, not that He was guilty of any crime. ORIGEN. And even now Jesus *is betrayed into the hands of sinners,* when those who seem to believe in Jesus, continue to sin while they have Him in their hands. Also whenever a righteous man, who has Jesus in him, is put into the power of sinners, Jesus is delivered into the hands of sinners. JEROME. Having concluded His third prayer, and having obtained that the Apostles' terror should be corrected by subsequent penitence, He goes forth undaunted by the prospect of His own Passion to meet His pursuers, and offers Himself voluntarily to be sacrificed. *Arise, let us be going;* as much as to say, Let them not find you trembling, let us go forth willingly to death, that they may see us confident and rejoicing in suffering; *Lo, he that shall betray Me draweth near.* ORIGEN. He says not, Draws near to thee, for indeed the traitor was not near Him, but had removed himself far off through his sins. AUG. This speech, as Matthew has it, seems self-contradictory. For how could He say, *Sleep on, and take your rest,* and immediately continue, *Rise, let us be going.* This contradiction some have endeavoured to reconcile by supposing the words, *Sleep on, and take your rest,* to be an ironical rebuke, and not a permission; it might be rightly so taken if need were. But as Mark records it, when He had said, *Sleep on, and take your rest,* He added, *it is enough,* and then continued, *the hour is come; behold, the Son of man is betrayed into the hands of sinners;* we clearly understand the Lord to have been silent some time after He had said, *Sleep on,* to allow of their doing so, and then after some interval to have roused them with, *Behold, the hour is at hand.* And as Mark fills up the sense with, *it is enough,* that is, ye have had rest enough.

Aug. de Cons. Ev. iii. 4.

Mark 14, 41.

47. And while He yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with

swords and staves, from the Chief Priests and elders of the people.

48. Now he that betrayed Him gave them a sign, saying, Whomsoever I shall kiss, that same is He: hold Him fast.

49. And forthwith he came to Jesus, and said, Hail, Master; and kissed Him.

50. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took Him.

Gloss. non occ.

Gloss. Having said above that the Lord offered Himself of His own accord to His pursuers, the Evangelist proceeds to relate how He was seized by them. Remig. *One of the twelve*, by association of name, not of desert. This shews the monstrous wickedness of the man who from the dignity of the Apostleship became the traitor. To shew that it was out of envy that they seized Him, it is added, *A great multitude sent by the Chief Priests and elders of the people.* Origen. Some may say that *a great multitude came*, because of the great multitude of those who already believed, who, they feared, might rescue Him out of their hands; but I think there is another reason for this, and that is, that they who thought that He cast out dæmons through Beelzebub, supposed that by some magic He might escape the hands of those who sought to hold Him. Even now do many fight against Jesus with spiritual weapons, to wit, with divers and shifting dogmas concerning God. It deserves enquiry why, when He was known by face to all who dwelt in Judæa, He should have given them a sign, as though they were unacquainted with His person. But a tradition to this effect has come down to us, that not only had He two different forms, one under which He appeared to men, the other into which He was transfigured before His disciples in the mount, but also that He appeared to each man in such degree as the beholder was worthy; in like manner as we read of the manna, that it had a flavour adapted to every variety of use, and as the word of God shews, not alike to all. They re-

quired therefore a sign by reason of this His transfiguration. CHRYS. Or, because whenever they had hitherto attempted to seize Him, He had escaped them they knew not how; as also He might then have done had He been so minded. RABAN. The Lord suffered the traitor's kiss, not to teach us to dissemble, but that He might not seem to shrink from His betrayal. ORIGEN. If it be asked why Judas betrayed Jesus with a kiss, according to some it was because He desired to keep up the reverence due to his Master, and did not dare to make an open assault upon Him; according to others, it was out of fear that if he came as an avowed enemy, he might be the cause of His escape, which he believed Jesus had it in His power to effect. But I think that all betrayers of truth love to assume the guise of truth, and to use the sign of a kiss. Like Judas also, all heretics call Jesus Rabbi, and receive from Him mild answer. *And Jesus said unto him, Friend, wherefore art thou come?* He says, *Friend,* upbraiding his hypocrisy; for in Scripture we never find this term of address used to any of the good, but as above, *Friend, how camest thou in hither?* and, *Friend, I do thee no wrong.* AUG. He says, *Wherefore art thou come?* as much as to say, Thy kiss is a snare for Me; I know wherefore thou art come; thou feignest thyself My friend, being indeed My betrayer. REMIG. Or, after *Friend, for what thou art come,* that do, is understood. *Then came they, and laid their hands on Jesus, and held Him. Then,* that is, when He suffered them, for ofttimes they would have done it but were not able. PSEUDO-AUG. Exult Christian, you have gained by this bargain of your enemies; what Judas sold, and what the Jews bought, belongs to you.

Matt. 22, 12.

Matt. 20, 13.

Aug. non occ.

Pseudo-Aug. Serm. de Symb. ad Catech. 6.

51. And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the High Priest's, and smote off his ear.

52. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53. Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?

54. But how then shall the Scriptures be fulfilled, that thus it must be?

Chrys. Hom. lxxxiv. Luke 22, 36.

Chrys. So Luke relates, the Lord had said to His disciples at supper, *He that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one;* and the disciples answered, *Lo, here are two swords.* It was natural that there should be swords there for the paschal lamb which they had been eating. Hearing then that the pursuers were coming to apprehend Christ, when they went out from supper they took these swords, as though to fight in defence of their Master against His pursuers. Jerome. In another Gospel, Peter is represented as having done this, and with his usual hastiness; and that the servant's name was Malchus, and that the ear was the right ear. In passing we may say, that Malchus, i.e. one who should have been King of the Jews, was made the slave of the ungodliness and the greediness of the Priests, and lost his right ear so that he might hear only the worthlessness of the letter in his left. Origen. For though they seem even now to hear the Law, yet is it only with the left ear that they hear the shadow of a tradition concerning the Law, and not the truth. The people of the Gentiles is signified by Peter; for by believing in Christ, they become the cause of cutting off the Jews' right ear. Raban. Or, Peter does not take away the sense of understanding from them that hear, but opens to the careless that which by a divine sentence was taken away from them; but this same right ear is restored to its original function in those who out of this nation believed. Hilary. Otherwise; The ear of the High Priest's servant is cut off by the Apostle, that is, Christ's disciple cuts off the disobedient hearing of a people which were the slaves of the Priesthood, the ear which had refused to hear is cut off so that it is no longer capable of hearing. Leo. The Lord of the zealous

John 18, 10.

Leo, Serm. 22.

Apostle will not suffer his pious feeling to proceed further, *Then saith Jesus unto him, Put up again thy sword into his place.* For it was contrary to the sacrament of our redemption that He, who had come to die for all, should refuse to be apprehended. He gives therefore licence to their fury against Him, lest by putting off the triumph of His glorious Cross, the dominion of the Devil should be made longer, and the captivity of men more enduring. RABAN. It behoved also that the Author of grace should teach the faithful patience by His own example, and should rather train them to endure adversity with fortitude, than incite them to self-defence. CHRYS. To move the disciple to this, He adds a threat, saying, *All they that take the sword, shall perish by the sword.* AUG. That is, every one who uses the sword. And he uses the sword, who, without the command or sanction of any superior, or legitimate authority, arms himself against man's life. For truly the Lord had given commandment to His disciples to take the sword, but not to smite with the sword. Was it then at all unbeseeming that Peter after this sin should become ruler of the Church, as Moses after smiting the Egyptian was made ruler and chief of the Synagogue? For both transgressed the rule not through hardened ferocity, but through a warmth of spirit capable of good; both through hatred of the injustice of others; both sinned through love, the one for his brother, the other for his Lord, though a carnal love. HILARY. But all who use the sword do not perish by the sword; of those who have used the sword either judicially, or in self-defence against robbers, fever or accident carries off the greater part. Though if according to this every one who uses the sword shall perish by the sword, justly was the sword now drawn against those who were using the same for the promotion of crime. JEROME. With what sword then shall he perish, that takes the sword? By that fiery sword which waves before the gate of paradise, and that sword of the Spirit which is described in the armour of God. HILARY. The Lord then bids him return his sword into its sheath, because He would destroy them by no weapon of man, but by the sword of His mouth. REMIG. Otherwise; Every one who uses the sword to put man to death perishes first by the sword of his own wicked-

Aug. cont. Faust. xxii. 70.

ness. Chrys. He not only soothed His disciples, by this declaration of punishment against His enemies, but convinced them that it was voluntarily that He suffered, *Thinkest thou that I cannot pray to My Father? &c.* Because He had shewn many qualities of human infirmity, He would have seemed to say what was incredible if He had said that He had power to destroy them, therefore He says, *Thinkest thou that I cannot now pray to My Father?* Jerome. That is to say, I need not the aid of the Apostles, though all the twelve should fight for Me, seeing I could have twelve legions of the Angelic army. The complement of a legion among the ancients was six thousand men; twelve legions then are seventy-two thousand Angels, being as many as the divisions of the human race and language[t]. Origen. This shews that the armies of heaven have divisions into legions like earthly armies, in the warfare of the Angels against the legions of the dæmons. This He said not as though He needed the aid of the Angels, but speaking in accordance with the supposition of Peter, who sought to give Him assistance. Truly the Angels have more need of the help of the Only-begotten Son of God, than He of theirs. Remig. We might also understand by the Angels the Roman armies, for with Titus and Vespasian all languages had risen against Judæa, and that was fulfilled, *The whole world shall fight for Him against those foolish men.* Chrys. And He quiets their fears not thus only, but by reference to Scripture, *How then shall the Scriptures be fulfilled that thus it must be?* Jerome. This speech shews a mind willing to suffer; vainly would the Prophets have prophesied truly, unless the Lord asserts their truth by His suffering.

Wisd. 5, 21.

55. In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take Me? I sat daily with you in the temple, and ye laid no hold on Me.

[t] It was generally supposed that in the dispersion at Babel, mankind was divided into seventy-two nations, each speaking a different language. For that is the number of the heads of families enumerated in the genealogy, in Gen. xi. See Aug. de Civ. Dei, xvi. 6.

56. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsook Him, and fled.

57. And they that had laid hold on Jesus led Him away to Caiaphas the High Priest, where the Scribes and the elders were assembled.

58. But Peter followed him afar off unto the High Priest's palace, and went in, and sat with the servants, to see the end.

ORIGEN. Having commanded Peter to put up his sword, which was an instance of patience, and having (as another Evangelist writes) healed the ear that was cut off, which was an instance of the greatest mercy, and of Divine power, it now follows, *In that hour said Jesus to the multitudes,* (to the end that if they could not remember His past goodness, they might at least confess His present,) *Are ye come out as against a thief with swords and staves for to take Me?* REMIG. As much as to say, Robbers assault and study concealment; I have injured no one, but have healed many, and have ever taught in your synagogues. JEROME. It is folly then to seek with swords and staves Him who offers Himself to your hands, and with a traitor to hunt out, as though lurking under cover of night, one who is daily teaching in the temple. CHRYS. They did not lay hands on Him in the temple because they feared the multitude, therefore also the Lord went forth that He might give them place and opportunity to take Him. This then teaches them, that if He had not suffered them of His own free choice, they would never have had strength to take Him. Then the Evangelist assigns the reason why the Lord was willing to be taken, adding, *All this was done that the Scriptures of the Prophets might be fulfilled.* JEROME. *They pierced My hands and My feet;* and in another place, *He is led as a sheep to the slaughter;* and, *By the iniquities of My people was He led to death.* REMIG. For because all the Prophets had foretold Christ's Passion, he does not cite any particular place, but says generally that the prophecies of all the Prophets were being fulfilled. CHRYS. The disciples who had remained when

Luke 22, 51.

Ps. 22, 16.

Is. 53, 7. 8.

the Lord was apprehended, fled when He spoke these things to the multitudes, *Then all the disciples forsook Him, and fled;* for they then understood that He could not escape but rather gave Himself up voluntarily. Remig. In this act is shewn the Apostles' frailty; in the first ardour of their faith they had promised to die with Him, but in their fear they forgot their promise and fled. The same we may see in those who undertake to do great things for the love of God, but fail to fulfil what they undertake; they ought not to despair, but to rise again with the Apostles, and recover themselves by penitence. Raban. Mystically, as Peter, who by tears washed away the sin of His denial, figures the recovery of those who lapse in time of martyrdom; so the flight of the other disciples suggests the precaution of flight to such as feel themselves unfit to endure torments. Aug. *They that had laid hold on Jesus led Him away to Caiaphas the High Priest.* But He was first taken to Annas, father-in-law to Caiaphas, as John relates. And He was taken bound, there being with that multitude a tribune and cohort, as John also records. Jerome. But Josephus writes [u], that this Caiaphas had purchased the priesthood of a single year, notwithstanding that Moses, at God's command, had directed that High Priests should succeed hereditarily, and that in the Priests likewise succession by birth should be followed up. No wonder then that an unrighteous High Priest should judge unrighteously. Raban. And the action suits his name; Caiaphas, i. e. 'contriving,' or, 'politic,' to execute his villainy; or 'vomiting from his mouth,' because of his audacity in uttering a lie, and bringing about the murder. They took Jesus thither, that they might do all advisedly; as it follows, *Where the Scribes and the Elders were assembled.* Origen. Where Caiaphas the High Priest is, there are assembled the Scribes, that is, the men of the letter [1], who preside over the letter that killeth; and Elders, not in truth, but in the obsolete ancientness of the letter. It follows, *Peter followed Him afar off;* he would neither keep close to Him, nor altogether leave Him, but *followed afar off.*

Aug. de Cons. Ev. iii. 6.

John 18, 12.

[1] literati.

[u] "Josephus (Ant. xviii. 3 and 4,) twice mentions this Caiaphas as the successor of Simon the son of Camithes, but we do not find that he purchased the High Priesthood of Herod." *Vallarsi.*

CHRYS. Great was the zeal of Peter, who fled not when He saw the others fly, but remained, and entered in. For though John also went in, yet he was known to the Chief Priest. He *followed afar off*, because he was about to deny his Lord. REMIG. For had he kept close to his Lord's side, he could never have denied Him. This also shews that Peter should follow his Lord's Passion, that is, imitate it. AUG. And also that the Church should follow, i. e. imitate, the Lord's Passion, but with great difference. For the Church suffers for itself, but Christ for the Church. JEROME. He *went in*, either out of the attachment of a disciple, or natural curiosity, seeking to know what sentence the High Priest would pass, whether death, or scourging.

Aug. Quæst. Ev. i. 46.

59. Now the Chief Priests, and elders, and all the council, sought false witness against Jesus, to put Him to death ;

60. But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61. And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62. And the High Priest arose, and said unto Him, Answerest Thou nothing ? what is it which these witness against Thee ?

63. But Jesus held His peace. And the High Priest answered and said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God.

64. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65. Then the High Priest rent his clothes, saying, He hath spoken blasphemy ; what further need have

we of witnesses? behold, now ye have heard His blasphemy.

66. What think ye? They answered and said, He is guilty of death.

67. Then did they spit in His face, and buffeted Him; and others smote Him with the palms of their hands,

68. Saying, Prophesy unto us, Thou Christ, Who is he that smote Thee?

Chrys. When the Chief Priests were thus assembled, this conventicle of ruffians sought to give their conspiracy the character of a legal trial. But it was entirely a scene of confusion and uproar, as what follows shews, *Though many false witnesses came, yet found they none.* Origen. False witnesses have place when there is any good colour for their testimony. But no pretext was found which could further their falsehoods against Jesus; notwithstanding there were many desirous to do a favour to the Chief Priests. This then is a great testimony in favour of Jesus, that He had lived and taught so irreproachably, that though they were many, and crafty, and wicked, they could find no semblance of fault in Him. Jerome. *At last came two false witnesses.* How are they false witnesses, when they repeat only what we read that the Lord spoke? A false witness is one who takes what is said in a different sense from that in which it was said. Now this the Lord had spoken of the temple of His Body, and they cavil at His expressions, and by a slight change and addition produce a plausible charge. The Lord's
John 2, 19. words were, *Destroy this temple;* this they make into, *I can destroy the temple of God.* He said, *Destroy,* not 'I will destroy,' because it is unlawful to lay hands on ourselves. Also they phrased it, *And build it again,* making it apply to the temple of the Jews; but the Lord had said, *And I will raise it up again,* thus clearly pointing out a living and breathing temple. For to build again, and to raise again, are two different things. Chrys. Why did they not bring forward now His breaking the Sabbath? Because He had so often

confuted them on this point. JEROME. Headlong and uncontrolled rage, unable to find even a false accusation, moves the High Priest from his throne, the motion of his body shewing the emotion of his mind. *And the High Priest arose, and said unto Him, Answerest Thou nothing* to the things which these witness against Thee? CHRYS. He said this with a design to draw from Him some indefensible answer which might be made a snare for Him. But *Jesus held His peace,* for defence had availed nothing when none would listen to it. For here was only a mockery of justice, it was in truth nothing more than the anarchy of a den of robbers. ORIGEN. This place teaches us to contemn the clamours of slanderers and false witnesses, and not to consider those who speak unbeseeming things of us worthy of an answer; but then, above all, when it is greater to be manfully and resolutely silent, than to plead our cause in vain. JEROME. For as God, He knew that whatever He said would be twisted into an accusation against Him. But at this His silence before false witnesses and ungodly Priests, the High Priest was exasperated, and summons Him to answer, that from any thing He says he may raise a charge against Him. ORIGEN. Under the Law, we do indeed find many instances of this adjuration; but I judge that a man who would live according to the Gospel should not adjure another; for if we are not permitted to swear, surely not to adjure. But he that regards Jesus commanding the dæmons, and giving His disciples power over them, will say, that to address the dæmons by the power given by the Saviour, is not to adjure them. But the High Priest did sin in laying a snare for Jesus; imitating his father, who twice asked the Saviour, *If thou be Christ the Son of God.* Hence one might rightly say, that to doubt concerning the Son of God, whether Christ be He, is the work of the Devil. It was not fit that the Lord should answer the High Priest's adjuration as though under compulsion, wherefore He neither denied nor confessed Himself to be the Son of God. For he was not worthy to be the object of Christ's teaching, therefore He does not instruct him, but taking up his own words retorts them upon him. This sitting of the Son of Man seems to me to denote a certain regal security; by the power of God, Who is the only power, is He securely seated to Whom

Numb. 5, 19. 1 Kings 22, 16.

Matt. 4.

is given by His Father all power in heaven as in earth. And there will come a time when the enemies shall see this establishment. Indeed this has begun to be fulfilled from the earliest time of the dispensation; for the disciples saw Him rising from the dead, and thereby saw Him seated on the right hand of power. Or, In respect of that eternity of duration which is with God, from the beginning of the world to the end of it is but one day; it is therefore no wonder that the Saviour here says, *Shortly*, signifying that there is but short time before the end come. He prophesies moreover, that they should not only see Him *sitting at the right hand of power*, but also *coming in the clouds of heaven*. These clouds are the Prophets and Apostles, whom He commands to rain when it is required; they are the clouds that pass not away, but *bearing the image of the heavenly*, are worthy to be the throne of God, as *heirs of God, and joint-heirs with Christ*. JEROME. The same fury which drew the High Priest from his seat, impels him now to rend his clothes; for so it was customary with the Jews to do whenever they heard any blasphemy, or any thing against God. CHRYS. This he did to give weight to the accusation, and to confirm by deeds what he taught in words. JEROME. And by this rending his garments, he shews that the Jews have lost the priestly glory, and that their High Priest's throne was vacant. For by rending his garment he rent the veil of the Law which covered him. CHRYS. Then after rending his garment, he did not give sentence of himself, but asked of others, saying, *What think ye?* As was always done in undeniable cases of sin, and manifest blasphemy, and as by force driving them to a certain opinion, he anticipates the answer, *What need we any further witnesses? Behold, now ye have heard His blasphemy.* What was this blasphemy? For before He had interpreted to them as they were gathered together that text, *The Lord said unto My Lord, Sit Thou on My right hand*, and they had held their peace, and had not contradicted Him. How then do they call what He now says blasphemy? *They answered and said, He is guilty of death*, the same persons at once accusers, examiners, and sentencers. ORIGEN. How great their error! to pronounce the principle of all men's life to be guilty of death, and not to acknowledge by

1 Cor. 15, 49.
Rom. 8, 17.
Matt. 22, 44.

the testimony of the resurrection of so many, the Fount of life, from Whom life flows to all that rise again. CHRYS. As hunters who have started their game, so they exhibit a wild and drunken exultation. JEROME. *They spit in His face, and buffeted Him,* to fulfil the prophecy of Esaias, *I gave My cheek to the smiters, and turned not away My face from shame and spitting.* GLOSS. *Prophesy unto us* is said in ridicule of His claim to be held as a Prophet by the people. JEROME. But it would have been foolish to have answered them that smote Him, and to have declared the smiter, seeing that in their madness they seem to have struck Him openly. CHRYS. Observe how circumstantially the Evangelist recounts all those particulars even which seem most disgraceful, hiding or extenuating nothing, but thinking it the highest glory that the Lord of the earth should endure such things for us. This let us read continually, let us imprint in our minds, and in these things let us boast. AUG. That, *they did spit in His face,* signifies those who reject His proffered grace. They likewise buffet Him who prefer their own honour to Him; and they smite Him on the face, who, blinded with unbelief, affirm that He is not yet come, disowning and rejecting His person.

Chrys. Hom. lxxxv.

Isa. 50, 6.

Gloss. ord.

Aug. Quæst. Ev. i. 44.

69. Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70. But he denied before them all, saying, I know not what thou sayest.

71. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72. And again he denied with an oath, I do not know the man.

73. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

74. Then began he to curse and to swear, saying,

I know not the man. And immediately the cock crew.

75. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Aug. de Cons. Ev. iii. 6.

Aug. Among the other insults offered to our Lord was the threefold denial of Peter, which the several Evangelists relate in different order. Luke puts Peter's trial first, and the ill-usage of the Lord after that; Matthew and Mark reverse the order. Jerome. *Peter sat without,* that he might see the event, and not excite suspicion by any approach to Jesus. Chrys. And he, who, when he saw his Master laid hands on, drew his sword and cut off the ear, now when he sees Him enduring such insults, becomes a denier, and cannot withstand the taunts of a mean servant girl. *A damsel came unto him, saying, Thou also wast with Jesus of Galilee.* Raban. What means this, that a handmaid is the first to tax him, when men would be more likely to recognise him, except that this sex might seem to sin somewhat in the Lord's death, that they might be redeemed by His passion? *He denied before them all,* because he was afraid to reveal himself; that he said, *I know not,* shews that he was not yet willing to die for the Saviour. Leo. For this reason it should seem he was permitted to waver, that the remedy of penitence might be exhibited in the head of the Church, and that none should dare to trust in his own strength, when even the blessed Peter could not escape the danger of frailty. Chrys. But not once, but twice and thrice did he deny within a short time. Aug. We understand that having gone out after his first denial, the cock crowed the first time, as Mark relates. Chrys. To shew that the sound did not keep him from denial, nor bring his promise to mind. Aug. The second denial was not outside the door, but after he had returned to the fire; for the second maid did not see him after he had gone out, but as he was going out; his getting up to go out drew her attention, *and she said to them that were there,* that is, to those that were

Leo, Serm. 60, 4.

Aug. ubi sup.

Aug. ubi sup.

standing round the fire in the hall, *This fellow also was with Jesus of Nazareth.* He who had gone out, having heard this, returned, that he might by denial vindicate himself. Or, as is more likely, he did not hear what was said of him as he went out, but it was after he came back that the maid, and the other man whom Luke mentions, said to him, *And thou also art one of them.* JEROME. *And again he denied with an oath, I do not know the man.* I know that some out of a feeling of piety towards the Apostle Peter have interpreted this place to signify that Peter denied the Man and not the God, as though he meant, 'I do not know the Man, because I know the God[x].' But the intelligent reader will see that this is trifling, for if he denied not, the Lord spoke falsely when He said, *Thou shalt deny Me thrice.* AMBROSE. I had rather that Peter deny, than that the Lord be made out false. RABAN. In this denial of Peter we affirm that Christ is denied not only by him who denies that He is Christ, but who denies himself to be a Christian. Amb. in Luc. 22, 57.

AUG. Let us now come to the third denial; *And after a while came they that stood by, and said to Peter, Surely thou also art one of them,* (Luke's words are, *About the space of one hour after,*) *for thy speech bewrayeth thee.* JEROME. Not that Peter was of a different speech or nation, but a Hebrew as his accusers were; but every province and every district has its peculiarities, and he could not disguise his native pronunciation. REMIG. Observe how baneful are communications with evil men; they even drove Peter to deny the Lord whom he had before confessed to be the Son of God. RABAN. Observe, that he said the first time, *I know not what thou sayest;* the second time, *He denied with an oath;* the third time, *He began to curse and to swear that he knew not the man.* For to persevere in sinning increases sinfulness, and he who disregards light sins, falls into greater. Aug. ubi sup. Luke 22, 59.

REMIG. Spiritually; By Peter's denial before the cock-

[x] e. g. S. Ambrose (in Luc.) says, "He well denied Him as man, for he knew Him as God." And S. Hilary, (in loc.) "Almost without sin did he now deny the man, who had been the first to acknowledge him as Son of God; yet seeing through infirmity of the flesh, he had at least doubted, he therefore wept bitterly when he remembered that he had not been able, even after warning, to avoid the sin of that fearfulness."

crow, are denoted those who before Christ's resurrection did not believe Him to be God, being perplexed by His death. In his denial after the first cock-crow are denoted those who are in error concerning both Christ's natures, His human and divine. By the first handmaid is signified desire; by the second, carnal delight; by them that stood by, the dæmons; for by them men are led to a denial of Christ. ORIGEN. Or, by the first handmaid is understood the Synagogue of the Jews, which oft compelled the faithful to deny; by the second, the congregations of the Gentiles, who even persecuted the Christians; they that stood in the hall signify the ministers of divers heresies, who also compel men to deny the truth of Christ. AUG. Also Peter thrice denied, because heretical error concerning Christ is limited to three kinds; they are in error respecting His divinity, His humanity, or both. RABAN. After the third denial comes the cock-crow; by which we may understand a Doctor of the Church who with chiding rouses the slumbering, saying, *Awake, ye righteous, and sin not.* Thus Holy Scripture uses to denote the merit of divers cases[1] by fixed periods, as Peter sinned at midnight, and repented at cock-crow. JEROME. In another Gospel we read, that after Peter's denial and the cock-crow, the Saviour *looked upon Peter*, and by His look called forth those bitter tears; for it might not be that he on whom the Light of the world had looked should continue in the darkness of denial, wherefore, *he went out, and wept bitterly.* For he could not do penitence sitting in Caiaphas' hall, but went forth from the assembly of the wicked, that he might wash away in bitter tears the pollution of his timid denial. LEO. Blessed tears, O holy Apostle, which had the virtue of holy Baptism in washing off the sin of thy denial. The right hand of the Lord Jesus Christ was with thee to hold thee up before thou wast quite thrown down, and in the midst of thy perilous fall thou receivedst strength to stand. The Rock quickly returned to its stability, recovering so great fortitude, that he who in Christ's passion had quailed, should endure his own subsequent suffering with fearlessness and constancy.

Aug. Quæst. Ev. i. 45.

1 Cor. 15, 14.

[1] meritum causarum.

Luke 22, 61.

Leo, Serm. 60. 4.

CHAP. XXVII.

1. When the morning was come, all the Chief Priests and elders of the people took counsel against Jesus to put Him to death:

2. And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor.

3. Then Judas, which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the Chief Priests and elders,

4. Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

5. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

Aug. de Cons. Ev. iii. 7.

Aug. The Evangelist had above brought down his history of what was done to the Lord as far as early morning; he then turned back to relate Peter's denial, after which he returned to the morning to continue the course of events, *When the morning was come, &c.* Origen. They supposed that by His death they should crush His doctrine, and the belief in Him of those who believed Him to be the Son of God. With such purpose against Him they bound Jesus, Who looses them that are bound. Jerome. Observe the evil zeal of the Chief Priests; they watched the whole night with a view to this murder. And they gave Him up to Pilate bound, for such was their practice to send bound to the judge any whom they had sentenced to death. Raban.

vid. Isa. 61, 1.

Though it should be observed that they did not now first bind Him, but before, when they first laid hands upon Him in the garden, as John relates. Chrys. They did not put Him to death in secret, because they sought to destroy His reputation, and the wonder with which He was regarded by many. For this reason they were minded to put Him to death openly before all, and therefore they led Him to the governor. Jerome. Judas, when he saw that the Lord was condemned to death, returned the money to the Priests, as though it had been in his power to change the minds of His persecutors. Origen. Let the propounders of those fables concerning intrinsically evil natures[a] answer me here, whence Judas came to the acknowledgment of his sin, *I have sinned in that I have betrayed righteous blood*, except through the good mind originally implanted in him, and that seed of virtue which is sown in every rational soul? But Judas did not cherish this, and so fell into this sin. But if ever any man was made of a nature that was to perish, Judas was yet more of such a nature. If indeed he had done this after Christ's resurrection, it might have been said that the power of the resurrection brought him to repentance. But he repented when he saw Christ delivered up to Pilate, perhaps remembering the things Jesus had so often spoken of His resurrection. Or, perhaps Satan who had *entered into him* continued with him till Jesus was given up to Pilate, and then, having accomplished his purpose, departed from him, whereupon he repented. But how could Judas know that He was condemned, for He had not yet been examined by Pilate? One may perhaps say, that he foreboded the event in his own mind from the very first, when he saw Him delivered up. Another may explain the words, *when he saw that he was condemned*, of Judas himself, that he then perceived his evil case, and saw that he himself was condemned. Leo. When he says, *I have sinned, in that I have betrayed innocent blood*, he persists in his wicked treachery, seeing that amid the last struggles of death he believed not Jesus to be the Son of God, but merely man of our rank; for had he not thus denied His omnipotence, he would have obtained His mercy. Chrys. Observe that he repents only when his

John 18, 12. Chrys. Hom. lxxxiv.

John 13, 27.

Leo, Serm. 52, 5.

[a] vid. S. Basil. Reg. Brev. 84.

sin is finished and complete; for so the Devil suffers not those who are not watchful to see the evil before they bring it to an end. REMIG. *But they said, What is that to us?* that is to say, What is it to us that He is righteous? *See thou to it,* i.e. to thy own deed what will come of it. Though some would read these in one[1], What must we think of you, when you confess that the man whom yourself have betrayed is innocent? ORIGEN. But when the Devil leaves any one, he watches his time for return, and having taken it, he leads him into a second sin, and then watches for opportunity for a third deceit. So the man who had married his father's wife afterwards repented him of this sin, but again the Devil resolved so to augment this very sorrow of repentance, that his sorrow being made too abundant might swallow up the sorrower. Something like this took place in Judas, who after his repentance did not preserve his own heart, but received that more abundant sorrow supplied to him by the Devil, who sought to swallow him up, as it follows, *And he went out, and hanged himself.* But had he desired and looked for place and time for repentance, he would perhaps have found Him who has said, *I have no pleasure in the death of the wicked.* Or, perhaps, he desired to die before his Master on His way to death, and to meet Him with a disembodied spirit, that by confession and deprecation he might obtain mercy; and did not see that it is not fitting that a servant of God should dismiss himself from life, but should wait God's sentence. RABAN. He *hung himself,* to shew that he was hateful to both heaven and earth. PSEUDO-AUG. Since the Chief Priests were employed about the murder of the Lord from the morning to the ninth hour, how is this proved that before the crucifixion Judas returned them the money he had received, and said to them in the temple, *I have sinned, in that I have betrayed innocent blood?* Whereas it is manifest that the Chief Priests and Elders were never in the temple before the Lord's crucifixion, seeing that when He was hanging on the Cross they were there to insult Him. Nor indeed can this be proved hence, because it is related before the Lord's Passion, for many things which were manifestly done before, are related after, that, and the reverse. It might have been done after the ninth hour, when Judas,

[1] Quid ad nos tu videris?

1 Cor. 5, 1.

Ezek. 33, 11.

Hil. Quæst. V. et N. Test. q. 94.

seeing the Saviour dead and the veil of the temple rent, the earthquake, the bursting of the rocks, and the elements terrified, was seized with fear and sorrow thereupon. But after the ninth hour the Chief Priests and Elders were occupied, as I suppose, in the celebration of the Passover; and on the Sabbath, the Law would not have allowed him to bring money. Therefore it is to me as yet unproved on what day or at what time Judas ended his life by hanging.

6. And the Chief Priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7. And they took counsel, and bought with them the potter's field, to bury strangers in.

8. Wherefore that field was called, The field of blood, unto this day.

9. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10. And gave them for the potter's field, as the Lord appointed me.

Chrys. The Chief Priests knowing that they had purchased a murder were condemned by their own conscience; they said, *It is the price of blood.* Jerome. Truly straining out the gnat, and swallowing the camel; for if they would not put the money into the treasury, because it was the price of blood, why did they shed the blood at all? Origen. They thought it meet to spend upon the dead that money which was the price of blood. But as there are differences even in burial places, they used the price of Jesus' blood in the purchase of some potter's field, where foreigners might be buried, not as they desired in the sepulchres of their fathers.

Aug. App. Serm. 80. 1. Aug. It was brought about, I conceive, by God's providence, that the Saviour's price should not minister means of excess to sinners, but repose to foreigners, that thence Christ might both redeem the living by the shedding of His blood, and

harbour the dead by the price of His Passion. Therefore with the price of the Lord's blood the potter's field is purchased. We read in Scripture that the salvation of the whole human race has been purchased by the Saviour's blood. This field then is the whole world. The potter who is the Lord of the soil, is He who has formed of clay the vessels of our bodies. This potter's field then was purchased by Christ's blood, and to strangers who without country or home wander over the whole world, repose is provided by Christ's blood. These foreigners are the more devout Christians, who have renounced the world, and have no possession in it, and so repose in Christ's blood; for the burial of Christ is nothing but the repose of a Christian; for as the Apostle says, *We are buried with Him by baptism into death.* We are in this life then as foreigners. JEROME. Also we, who were strangers to the Law and the Prophets, have profited by the perverse temper of the Jews to obtain salvation for ourselves. ORIGEN. Or, the *foreigners* are they who to the end are aliens from God, for the righteous are buried with Christ in a new tomb hewn out in the rock. But they who are aliens from God, even to the end, are buried in the field of a potter, a worker in clay, which being bought by the price of blood, is called the field of blood. GLOSS. *To this day* means to the time when the Evangelist was then writing. He then confirms the event by the testimony of the Prophet; *Then was fulfilled that which was spoken by Jeremy the Prophet, &c.* JEROME. This is not found at all in Hieremias; but in Zacharias, who is the last but one of the twelve Prophets, something like it is told, and though the sense is not very different, yet the arrangement and the words are different. AUG. But if any one thinks this lowers the historian's credit, first let him know that not all the copies of the Gospels have the name Hieremias, but some simply *by the Prophet.* But I do not like this defence, because the more, and the more ancient, copies have Hieremias, and there could be no reason for adding the name, and thus making an error. But its erasure is well accounted for by the hardihood of ignorance having heard the foregoing objection urged. It might be then, that the name Hieremias occurred to the mind of Matthew as he wrote, instead of the

Rom. 6, 4.

Gloss. non occ.

Zech. 11, 13.

Aug. de Cons. Ev. iii. 7.

name Zacharias, as so often happens; and that he would have straightway corrected it, when pointed out to him by such as read this while he yet lived in the flesh, had he not thought that his memory, being guided by the Holy Spirit, would not thus have called up to him one name instead of another, had not the Lord determined that it should thus be written. And why He should have so determined, the first reason is, that it would convey the wonderful consent of the Prophets, who all spake by one Spirit, which is much greater than if all the words of all the Prophets had been uttered through the mouth of one man; so that we receive without doubt whatever the Holy Spirit spake through them, each word belongs to all in common, and the whole is the utterance of each. Suppose it to happen at this day, that in repeating another's words one should mention not the speaker's name, but that of some other person, who however was the other's greater friend, and then immediately recollecting himself should correct himself, he might yet add, Yet am I right, if you only think of the close unanimity that exists between the two. How much more this to be observed of the holy Prophets! There is a second reason why the name Hieremias should be suffered to remain in this quotation from Zacharias, or rather why it should have been suggested by
Jer. 32, 9. the Holy Spirit. It is said in Hieremias, that he bought a field of his brother's son, and gave him silver for it, though not indeed the sum stated in Zacharias, thirty pieces of silver. That the Evangelist has here adapted the thirty pieces of silver in Zacharias to this transaction in the Lord's history, is plain; but he may also wish to convey that what Hieremias speaks of the field is mystically alluded to here, and therefore he puts not the name of Zacharias who spoke of the thirty pieces of silver, but of Hieremias who spoke of the purchase of the field. So that in reading the Gospel and finding the name of Hieremias, but not finding there the passage respecting the thirty pieces of silver, but the account of the purchase of the field, the reader might be induced to compare the two together, and so extract from them the sense of the prophecy, how far it refers to what was now accomplished in the Lord. For what Matthew adds to the prophecy, *Whom they of the children of Israel*

did value, and gave them for the potter's field, as the Lord appointed me, this, *as the Lord appointed me,* is found neither in Zacharias nor Hieremias. It must then be taken in the person of the Evangelist as inserted with a mystic meaning, that he had learned by revelation that the prophecy referred to this matter of the price for which Christ was betrayed. JEROME. Far be it then for a follower of Christ to suppose him guilty of falsehood, whereas his business was not to pry into words and syllables, but to lay down the staple of doctrine. ID. I have lately read in a Hebrew book given me by a Hebrew of the Nazarene sect, an apocryphal Hieremias, in which I find the very words here quoted. After all, I am rather inclined to think that the passage was taken by Matthew out of Zacharias, in the usual manner of the Apostles and Evangelists when they quote from the Old Testament, neglecting the words, and attending only to the sense.

Hieron. ad Pam. Ep. 57, 7.

Hieron. in loc.

11. And Jesus stood before the governor: and the governor asked him, saying, Art Thou the King of the Jews? And Jesus said unto him, Thou sayest.

12. And when He was accused of the Chief Priests and elders, He answered nothing.

13. Then said Pilate unto Him, Hearest Thou not how many things they witness against Thee?

14. And He answered him to never a word; insomuch that the governor marvelled greatly.

AUG. Matthew, having finished his digression concerning the traitor Judas, returns to the course of his narrative, saying, *Jesus stood before the governor.* ORIGEN. Mark how He that is ordained by His Father to be the Judge of the whole creation, humbled Himself, and was content to stand before the Judge of the land of Judæa, and to be asked by Pilate either in mockery or doubt, *Art Thou the King of the Jews?* CHRYS. Pilate asked Christ that which His enemies were continually casting in His teeth, for because they knew that Pilate cared not for matters of their

Aug. de Cons. Ev. iii. 7.

Chrys. Hom. lxxxvi.

Law, they had recourse to a public charge. Origen. Or, Pilate spoke this affirmatively, as he afterwards wrote in the inscription, *The King of the Jews*. By answering to the Chief Priest, *Thou hast said*, He indirectly reproved his doubts, but now He turns Pilate's speech into an affirmative, *Jesus said unto him, Thou sayest it*. Chrys. He acknowledges Himself to be a King, but a heavenly one, as it is more expressly said in another Gospel, *My kingdom is not of this world*, so that neither the Jews nor Pilate were excusable for insisting on this accusation. Hilary. Or, when asked by the High Priest whether He were Jesus the Christ, He answered, *Thou hast said*, because He had ever maintained out of the Law that Christ should come, but to Pilate who was ignorant of the Law, and asks if He were the King of the Jews, He answers, *Thou sayest*, because the salvation of the Gentiles is through faith of that present confession. Jerome. But observe, that to Pilate who asked the question unwillingly He did answer somewhat; but to the Chief Priests and Elders He refused to answer, judging them unworthy of a word; *And when He was accused by the Chief Priests and Elders, He answered nothing*. Aug. Luke explains what were the accusations alleged against Him, *And they began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that He Himself is Christ a King*. But it is of no consequence to the truth in what order they relate the history, or that one omits what another inserts. Origen. Neither then nor now did Jesus make any reply to their accusations, for the Word of God was not sent to them, as it was formerly to the Prophets. Neither was Pilate worthy of an answer, as he had no fixed or abiding opinion of Christ, but veered about to contradictory suppositions. *Hearest Thou not how many things they witness against Thee?* Jerome. Thus though it is a Gentile who sentences Jesus, he lays the cause of His condemnation upon the Jews. Chrys. He said this out of a wish to release Him, if He should justify Himself in His answer. But the Jews, though they had so many practical proofs of His power, His meekness and humbleness, were yet enraged against Him, and urged on by a perverted judgment. Wherefore He answers nothing, or if He makes any

John 18, 36.

Aug. de Cons. Ev. iii. 8.

Luke 23, 2.

answer He says little, that total silence might not be construed into obstinacy. JEROME. Or, Jesus would not make any answer, lest if He cleared Himself the governor should have let Him go, and the benefit of His cross should have been deferred. ORIGEN. *The governor marvelled* at His endurance, as knowing that he had power to condemn Him, He yet continued in a peaceful, placid, and immovable prudence and gravity. He marvelled *greatly*, for it seemed to him a great miracle that Christ, produced before a criminal tribunal, stood thus fearless of death, which all men think so terrible.

15. Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

16. And they had then a notable prisoner, called Barabbas.

17. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18. For he knew that for envy they had delivered Him.

19. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of Him.

20. But the Chief Priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let Him be crucified.

23. And the governor said, Why, what evil hath

He done? But they cried out the more, saying, Let Him be crucified.

24. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it.

25. Then answered all the people, and said, His blood be on us, and on our children.

26. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered Him to be crucified.

CHRYS. Because Christ had answered nothing to the accusations of the Jews, by which Pilate could acquit Him of what was alleged against Him, he contrives other means of saving Him. *Now on the feast day the governor was wont to release unto the people a prisoner, whom they would.* ORIGEN. Thus do the Gentiles shew favours to those whom they subject to themselves, until their yoke is riveted. Yet
1 Sam. 14. did this practice obtain also among the Jews, Saul did not put Jonathan to death, because all the people sought his life. CHRYS. And he sought to rescue Christ by means of this practice, that the Jews might not have the shadow of an excuse left them. A convicted murderer is put in comparison with Christ, Barabbas, whom he calls not merely a robber, but a notable one, that is, renowned for crime. JEROME. In the Gospel entitled 'according to the Hebrews,' Barabbas is interpreted, 'The son of their master,' who had been condemned for sedition and murder. Pilate gives them the choice between Jesus and the robber, not doubting but that Jesus would be the rather chosen. CHRYS. *Whom will ye that I release unto you? &c.* As much as to say, If ye will not let Him go as innocent, at least, yield Him, as convicted, to this holy day. For if you would have released one of whose guilt there was no doubt, much more should you do so in doubtful cases. Observe how circumstances are reversed. It is the populace who are wont to petition

for the condemned, and the prince to grant, but here it is the reverse, the prince asks of the people, and renders them thereby more violent. GLOSS. The Evangelist adds the reason why Pilate sought to deliver Christ, *For he knew that for envy they had delivered Him.* REMIG. John explains what their envy was, when he says, *Behold, the world is gone after Him;* and, *If we let Him thus alone, all men will believe on Him.* Observe also that in place of what Matthew says, *Jesus, who is called Christ,* Mark says, *Will ye that I release unto you the King of the Jews?* For the kings of the Jews alone were anointed, and from that anointing were called Christs. CHRYS. Then is added something else which alone was enough to deter all from putting Him to death; *When he was set on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man.* For joined with the proof afforded by the events themselves, a dream was no light confirmation. RABAN. It is to be noted, that the bench (tribunal) is the seat of the judge, the throne (solium) of the king, the chair (cathedra) of the master. In visions and dreams the wife of a Gentile understood what the Jews when awake would neither believe nor understand. JEROME. Observe also that visions are often vouchsafed by God to the Gentiles, and that the confession of Pilate and his wife that the Lord was innocent is a testimony of the Gentile people. CHRYS. But why did Pilate himself not see this vision? Because his wife was more worthy; or because if Pilate had seen it, he would not have had equal credit, or perhaps would not have told it; wherefore it is provided by God that his wife should see it, and thus it be made manifest to all. And she not merely sees it, but *suffers many things because of Him,* so that sympathy with his wife would make the husband more slack to put Him to death. And the time agreed well, for it was the same night that she saw it. ID. Thus then the judge is terrified through his wife, and that he might not consent in the judgment to the accusation of the Jews, himself endured judgment in the affliction of his wife; the judge is judged, and tortured before he tortures. RABAN. Or otherwise; The devil now at last understanding that he should lose his trophies through Christ, as he had at the first brought in

Gloss. non occ.

John 12, 19.

John 11, 48.

Mark 15, 9.

Chrys. Hom. iii. in Cœn. Dom.

death by a woman, so by a woman he would deliver Christ out of the hands of His enemies, lest through His death he should lose the sovereignty of death. Chrys. But none of the foregoing things moved Christ's enemies, because envy had altogether blinded them, and of their own wickedness they corrupt the people, for they *persuaded the people that they should ask Barabbas, and destroy Jesus.* Origen. Thus it is plainly seen how the Jewish people is moved by its elders and the doctors of the Jewish system, and stirred up against Jesus to destroy Him. Gloss. Pilate is said to make this answer, *Whether of the twain will ye that I release unto you?* either to the message of his wife, or the petition of the people, with whom it was a custom to ask such release on the feast-day. Origen. But the populace, like wild beasts that rage the open plains, would have Barabbas released to them. For this people had seditions, murders, robberies, practised by some of their own nation in act, and nourished by all of them who believe not in Jesus, inwardly in their mind. Where Jesus is not, there are strifes and fightings; where He is, there is peace and all good things. All those who are like the Jews either in doctrine or life desire Barabbas to be loosed to them; for whoso does evil, Barabbas is loosed in his body, and Jesus bound; but he that does good has Christ loosed, and Barabbas bound. Pilate sought to strike them with shame for so great injustice, *What shall I do then with Jesus that is called Christ?* And not that only, but desiring to fill up the measure of their guilt. But neither do they blush that Pilate confessed Jesus to be the Christ, nor set any bounds to their impiety, *They all say unto him, Let Him be crucified.* Thus they multiplied the sum of their wickedness, not only asking the life of a murderer, but the death of a righteous man, and that the shameful death of the cross. Raban. Those who were crucified being suspended on a cross, by nails driven into the wood through their hands and feet, perished by a lingering death, and lived long on the cross, not that they sought longer life, but that death was deferred to prolong their sufferings. The Jews indeed contrived this as the worst of deaths, but it had been chosen by the Lord without their privity, thereafter to place upon the foreheads of the faithful the same cross as

Gloss. non occ.

a trophy of His victory over the Devil. JEROME. Yet even after this answer of theirs, Pilate did not at once assent, but in accordance with his wife's suggestion, *Have thou nothing to do with that just man,* he answered, *Why, what evil hath He done?* This speech of Pilate's acquits Jesus. *But they cried out the more, saying, Let Him be crucified;* that it might be fulfilled which is said in the Psalm, *Many dogs* Ps. 22, 16. *have compassed Me, the congregation of the wicked hath inclosed Me;* and also that of Hieremias, *Mine heritage is* Jer. 12, 8. *unto Me as a lion in the forest, they have given forth their voice against Me.* AUG. Pilate many times pleaded with the Jews, desiring that Jesus might be released, which Matthew witnesses in very few words, when he says, *Pilate seeing that he could prevail nothing, but that rather a tumult was made.* He would not have spoken thus, if Pilate had not striven much, though how many efforts he made to release Jesus he does not mention. REMIG. It was customary among the ancients, when one would refuse to participate in any crime, to take water and wash his hands before the people. JEROME. Pilate took water in accordance with that, *I will* Ps. 26, 6. *wash my hands in innocency,* in a manner testifying and saying, I indeed have sought to deliver this innocent man, but since a tumult is rising, and the charge of treason to Cæsar is urged against me, I am innocent of the blood of this just man. The judge then who is thus compelled to give sentence against the Lord, does not convict the accused, but the accusers, pronouncing innocent Him who is to be crucified. *See ye to it,* as though he had said, I am the law's minister, it is your voice that has shed this blood. *Then answered all the people and said, His blood be on us and on our children.* This imprecation rests at the present day upon the Jews, the Lord's blood is not removed from them. CHRYS. Observe here the infatuation of the Jews; their headlong haste and destructive passions will not let them see what they ought to see, and they curse themselves, saying, *His blood be upon us,* and even entail the curse upon their children. Yet a merciful God did not ratify this sentence, but accepted such of them, and of their children, as repented; for Paul was of them, and many thousands of those who in Jerusalem believed. LEO. The impiety of the Jews then

Aug. de Cons. Ev. iii. 8.

Leo, Serm. 59, 2.

exceeded the fault of Pilate; but he was not guiltless, seeing he resigned his own jurisdiction, and acquiesced in the injustice of others. Jerome. It should be known that Pilate administered the Roman law, which enacted that every one who was crucified should first be scourged. Jesus then is given up to the soldiers to be beaten, and they tore with whips that most holy body and capacious bosom of God.

Chrys. Hom. iii. in Cœna Dom.

Chrys. See, the Lord is made ready for the scourge! see, now it descends upon Him! That sacred skin is torn by the fury of the rods; the cruel might of repeated blows lacerates His shoulders. Ah me! God is stretched out before man, and He, in whom not one trace of sin can be discerned, suffers punishment as a malefactor. Jerome. This was done that we might be delivered from those stripes of which it

Ps. 32, 10.

is said, *Many stripes shall be to the wicked.* Also in the washing of Pilate's hands all the works of the Gentiles are cleansed, and we are acquitted of all share in the impiety of the Jews.

Hilary. At the desire of the Priests the populace chose Barabbas, which is interpreted 'the son of a Father,' thus shadowing forth the unbelief to come when Antichrist the son of sin should be preferred to Christ. Raban. Barabbas also, who headed a sedition among the people, is released to the Jews, that is, the Devil, who to this day reigns among them, so that they cannot have peace.

27. Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers.

28. And they stripped Him, and put on Him a scarlet robe.

29. And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews!

30. And they spit upon Him, and took the reed, and smote Him on the head.

Aug. de Cons. Ev. iii. 9.

Aug. After the Lord's trial comes His Passion, which Matthew thus begins, *Then the soldiers of the governor took*

Jesus into the common hall, &c. JEROME. He had been styled King of the Jews, and the Scribes and Priests had brought this charge against Him, that He claimed sovereignty over the Jewish nation; hence this mockery of the soldiers, taking away His own garments, they put on Him a scarlet cloak to represent that purple fringe which kings of old used to wear, for the diadem they put on Him a crown of thorns, and for the regal sceptre give Him a reed, and perform adoration to Him as to a king. AUG. Hence we understand what Mark means by *clothed Him with purple;* instead of the royal purple, this scarlet cloak was used in mockery; and there is a shade of purple which is very like scarlet. Or it may be, that Mark spoke of the purple which the cloak contained, though its colour was scarlet. CHRYS. What should we henceforth care if any one insults us, after Christ has thus suffered? The utmost that cruel outrage could do was put in practice against Christ; and not one member only, but His whole body suffered injuries; His head from the crown, the reed, and the buffetings; His face which was spit upon; His cheeks which they smote with the palms of their hands; His whole body from the scourging, the stripping to put on the cloak, and the mockery of homage; His hands from the reed which they put into them in mimicry of a sceptre; as though they were afraid of omitting aught of indignity. AUG. But Matthew seems to introduce this here as recollected from above, not that it was done at the time Pilate gave Him up for crucifixion. For John puts it before He is given up by Pilate.

Aug. ubi sup. Mark 15, 17. Chrys. Hom. lxxxvii. Aug. ubi sup.

JEROME. All these things we may understand mystically. For as Caiaphas said that *it is expedient that one man should die for the people,* not knowing what he said, so these, in all they did, furnished sacraments to us who believe, though they did them with other intention. In the scarlet robe He bears the bloody works of the Gentiles; by the crown of thorns He takes away the ancient curse; with the reed He destroys poisonous animals; or He held the reed in His hand wherewith to write down the sacrilege of the Jews. HILARY. Or otherwise; The Lord having taken upon Him all the infirmities of our body, is then covered with the scarlet coloured blood of all the martyrs, to whom is due the

John 11, 50.

kingdom with Him; He is crowned with thorns, that is, with the sins of the Gentiles who once pierced Him, for there is a prick in thorns of which is woven the crown of victory for Christ. In the reed, He takes into His hand and supports the weakness and frailty of the Gentiles; and His head is smitten therewith that the weakness of the Gentiles sustained by Christ's hand may rest on God the Father, who is His head. Origen. Or, The reed was a mystery signifying that before we believed we trusted in that reed of Egypt, or Babylon, or of some other kingdom opposed to God, which He took that He might triumph over it with the wood of the cross. With this reed they smite the head of Christ, because this kingdom ever beats against God the Father, who is the head of the Saviour. Remig. Or otherwise, By the scarlet robe is denoted the Lord's flesh, which is spoken of as red by reason of shedding of His blood; by the crown of thorns His taking upon
Rom. 8, 3. Him our sins, because He appeared *in the likeness of sinful flesh*. Raban. They smite the head of Christ with a reed, who speak against His divinity, and endeavour to maintain their error by the authority of Holy Scripture, which is written by a reed. They spit upon His face who reject in abominable words the presence of His grace, and deny that Jesus is come in the flesh. And they mock Him with adoration who be-
Aug. Quæst. Ev. ii. in fin. lieve on Him, but despise Him with perverse works. Aug. That they took from off the Lord in His passion His own garment, and put on Him a coloured robe, denotes those heretics who said that He had a shadowy, and not a real body.

31. And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him.

32. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear His cross.

33. And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34. They gave Him vinegar to drink mingled with gall; and when He had tasted thereof, He would not drink.

Gloss. After the Evangelist had narrated what concerned the mocking of Christ, he proceeds to His crucifixion. Aug. This is to be understood to have been done at the end of all, when He was led off to crucifixion after Pilate had delivered Him up to the Jews. Jerome. It is to be noted, that when Jesus is scourged and spit upon, He has not on His own garments, but those which He took for our sins; but when He is crucified, and the show of His mockery is completed, then He takes again His former garments, and His own dress, and immediately the elements are shaken, and the creature gives testimony to the Creator. Origen. Of the cloak it is mentioned that they took it off Him, but of the crown of thorns the Evangelists have not spoken, so that there are now no longer those ancient thorns of ours, since Jesus has taken them from us upon His revered head. Chrys. The Lord would not suffer under a roof, or in the Jewish Temple, that you should not suppose that He was offered for that people alone; but without the city, without the walls, that you might know that the sacrifice was common, that it was the offering of the whole earth, that the purification was general. Jerome. Let none think that John's narrative contradicts this place of the Evangelist. John says that the Lord went forth from the prætorium bearing His cross; Matthew tells that they found a man of Cyrene upon whom they laid Jesus' cross. We must suppose that as Jesus went out of the prætorium, He was bearing His cross, and that afterwards they met Simon, whom they compelled to bear it. Origen. Or, as they went out, they laid hold of Simon, but when they drew near to the place in which they would crucify Him, they laid the cross upon Him that He might bear it. Simon obtained not this office by chance, but was brought to the spot by God's providence, that he might be found worthy of mention in the Scriptures of the Gospel, and of the ministry of the cross of Christ. And it was not only meet that the Saviour should carry His cross, but meet also that we should take part therein, filling a carriage so beneficial to us. Yet would it not have so profited us to take it on us, as we have profited by His taking it upon Himself.

Gloss. non occ. Aug. de Cons. Ev. iii. 9.

Chrys. Hom. de Cruc. et Lat. ii.

ἀγγαρεία.

Jerome. Figuratively, the nations take up the cross, and the foreigner by obedience bears the ignominy of the Saviour.

HILARY. For a Jew was not worthy to bear Christ's cross, but it was reserved for the faith of the Gentiles both to take the cross, and to suffer with Him. REMIG. For this Simon was not a man of Jerusalem, but a foreigner, and denizen, being a Cyrenean; Cyrene is a town of Lybia. Simon is interpreted 'obedient,' and a Cyrenean 'an heir;' whence he well denotes the people of the Gentiles, which was strange to the testaments of God, but by believing became a fellow-citizen of the saints, of the household, and an heir of God. GREG. Or otherwise; By Simon who bears the burden of the Lord's cross are denoted those who are abstinent and proud; these by their abstinence afflict their flesh, but seek not within the fruit of abstinence. Thus Simon bears the cross, but does not die thereon, as these afflict the body, but in desire of vain-glory live to the world.

Greg. Hom. in Ev. xxxii. 3.

RABAN. *Golgotha* is a Syriac word, and is interpreted Calvary. JEROME. I have heard Calvary expounded[b] as the spot in which Adam was buried, as though it had been so called from the head of the old man being buried there. A plausible interpretation, and agreeable to the ears of the people, yet not a true one. Without the city outside the gate are the places where criminals are executed, and these have got the name of Calvary, that is, of the beheaded. And Jesus was crucified there, that where the plot of criminals had been, there might be set up the flag of martyrdom. But Adam was buried near Ebron and Arbee, as we read in the volume of Jesus the son of Nave[c]. HILARY. Such is the place of the cross, set up in the centre of the earth, that it might be equally free to all nations to attain the knowledge of God. AUG. *And they gave Him to drink wine mingled with gall.* Mark says, *mingled with myrrh.* Matthew put *gall* to express bitterness, but wine mingled with myrrh is very bitter; though indeed it might be that gall together with myrrh would make the most bitter. JEROME. The

Aug. de Cons. Ev. iii. 11. Mark 15, 23.

[b] He probably refers to an anonymous disputant, of whom he speaks more at length in his Commentary on Ephesians 5, 14; but a tradition to the same effect is mentioned by Origen, whose words, as preserved in a MS. Catena quoted by Ruæus, are, "A tradition has come down to us, preserved by the Hebrews, that the body of Adam is buried in Calvary, so that as in Adam all die, so in Christ may all be made alive." And to the same effect Epiphanius cont. Tatian, and the Pseudo-Cyprian. 'De Resur. Christi.'

[c] Josh. 14, 15. in the Vulgate, "Adam maximus ibi inter Enacim situs est;' departing from both the Heb. and LXX.

bitter vine makes bitter wine; this they gave the Lord Jesus to drink, that that might be fulfilled which was written, *They gave Me also gall for My meat.* And God addresses Jerusalem, *I had planted there a true vine, how art thou turned into the bitterness of a strange vine?* AUG. *And when He had tasted thereof He would not drink.* That Mark says, *But He received it not,* we understand to mean that He would not receive it to drink thereof. For that He tasted it Matthew bears witness; so that Matthew's, *He could not drink thereof,* means exactly the same as Mark's, *He received it not;* only Mark does not mention His tasting it. Ps. 69, 21. Jer. 2, 21. Aug. ubi sup.

That He tasted but would not drink of it, signifies that He tasted the bitterness of death for us, but rose again the third day. HILARY. Or, He therefore refused the *wine mingled with gall,* because the bitterness of sin is not mingled with the incorruption of eternal glory. Aug. ubi sup.

35. And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted My garments among them, and upon My vesture did they cast lots.

36. And sitting down they watched Him there;

37. And set up over His head His accusation written, THIS IS JESUS THE KING OF THE JEWS.

38. Then were there two thieves crucified with Him, one on the right hand, and another on the left.

GLOSS. Having described how Christ was led to the scene of His Passion, the Evangelist proceeds to the Passion itself, describing the kind of death; *And they crucified Him.* AUG. The Wisdom of God took upon Him man, to give us an example how we might live rightly. It pertains to right life not to fear things that are not to be feared. But some men who do not fear death in itself, yet dread some kinds of death. That no sort of death is to be feared by the man who lives aright, was to be shewn by this Man's cross. For of all the modes of death none was more horrible and fearful than this. Gloss. non occ. Aug. Lib. 83. Quæst. q. 25.

Aug. in Serm. non occ.

Aug. Let your holiness consider of what might is the power of the cross. Adam set at nought the commandment, taking the apple from the tree; but all that Adam lost, Christ found upon the cross. The ark of wood saved the human race from the deluge of waters; when God's people came out of Egypt, Moses divided the sea with his rod, overwhelmed Pharaoh, and redeemed God's people. The same Moses changed the bitter water into sweet by casting wood into it. By the rod the refreshing stream was drawn out of the rock; that Amalech might be overcome, Moses' outstretched hands were supported upon his rod; the Law of God is entrusted to the wooden ark of the covenant, that thus, by these steps we may come at last to the wood of the cross. Chrys. He suffered on a lofty cross, and not under a roof, to the end that the nature of the air might be purified; the earth also partook a like benefit, being cleansed by the blood that dropped from His side. Gloss. The shape of the cross seems also to signify the Church spread through the four quarters of the earth. Raban. Or, according to the practical exposition, the cross in respect of its broad transverse piece signifies the joy of him that works, for sorrow produces straitness; for the broad part of the cross is in the transverse beam to which the hands are fastened, and by the hands we understand works. By the upper part to which the head is fastened is denoted our looking for retribution from the supreme righteousness of God. The perpendicular part on which the body is stretched denotes endurance, whence the patient are called 'long-suffering.' The point that is fixed into the ground shadows forth the invisible part of a sacrament. Hilary. Thus on the tree of life the salvation and life of all is suspended.

Chrys. Hom. de Cruc. et Lat. ii.

Gloss. ap. Anselm.

longanimes.

Aug. de Cons. Ev. iii. 12.

John 19, 23.

Aug. Matthew shortly says, *They parted His garments, casting lots;* but John explains more fully how it was done. *The soldiers, when they had crucified Him, took His garments, and made four parts, to every soldier a part; and also His coat; now the coat was without seam.* Chrys. It is to be noted, that this is no small degradation of Christ. For they did this as to one utterly abject and worthless, yet for the thieves they did not the same. For they share the garments only in the case of condemned persons so mean and poor

as to possess nothing more. JEROME. This which was now done to Christ had been prophesied in the Psalm, *They parted My garments among them, and cast lots upon My vesture.* Ps. 22, 18. It proceeds, *And sitting down, they watched Him there.* This watchfulness of the soldiers and of the Priests has proved of use to us in making the power of His resurrection greater and more notorious. *And they set up over His head His accusation written, This is Jesus, the King of the Jews.* I cannot sufficiently wonder at the enormity of the thing, that having purchased false witnesses, and having stirred up the unhappy people to riot and uproar, they found no other plea for putting Him to death, than that He was King of the Jews; and this perhaps they set up in mockery. REMIG. It was divinely provided that this title should be set up over His head, that the Jews might learn that not even by putting Him to death could they avoid having Him for their King; for in the very instrument of His death He not only did not lose, but rather confirmed His sovereignty. ORIGEN. The High Priest also in obedience to the letter of the Law wore on his head the writing, 'Holiness to the Lord,' but the true High Priest and King, Jesus, bears on His cross the title, *This is the King of the Jews;* when ascending to His Father, instead of His own Name with its proper letters, He has the Father Himself. RABAN. For because He is at once King and Priest, when He would offer the sacrifice of His flesh on the altar of the cross, His title set forth His regal dignity. And it is set over and not beneath the cross, because though He suffered for us on the cross with the weakness of man, the majesty of the King was conspicuous above the cross; and this He did not lose, but rather confirmed, by the cross.

JEROME. As Christ was made for us a curse of the cross, so for the salvation of all He is crucified as guilty among the guilty. LEO. *Two thieves were crucified with Him, one on the right hand and one on the left,* that in the figure of His cross might be represented that separation of all mankind which shall be made in His judgment. The Passion then of Christ contains a sacrament of our salvation, and of that instrument which the wickedness of the Jews provided for His punishment, the power of the Redeemer made a step

Hieron. non occ.

Leo; Serm. 55, 1.

to glory. Hilary. Or otherwise; two thieves are set up on His right and left hand, to signify that the entire human race is called to the Sacrament of the Lord's Passion; but because there shall be a division of believers to the right, and unbelievers to the left, one of the two who is set on His right hand is saved by the justification of faith. Remig. Or, by the two thieves are denoted all those who strive after the continence of a strict life. They who do this with a single intention of pleasing God, are denoted by him who was crucified on the right hand; they who do it out of desire of human praise or any less worthy motive, are signified by him who was crucified on the left.

Remig. ap. Gloss. ord.

39. And they that passed by reviled Him, wagging their heads,

40. And saying, Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross.

41. Likewise also the Chief Priests mocking Him, with the Scribes and elders, said,

42. He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him.

43. He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God.

44. The thieves also, which were crucified with Him, cast the same in His teeth.

Chrys. Having stripped and crucified Christ, they go yet further, and seeing Him on the cross revile Him. Jerome. *They revile Him* because they *passed by* that way, and would not walk in the true way of the Scriptures. They *wagged their heads*, because they had just before shifted their feet, and stood not upon a rock. The foolish rabble cast the same taunt against Him that the false witnesses had invented, *Aha! Thou that destroyest the temple of God and rebuildest it in three days.* Remig. *Aha!* is an interjection of taunt and

mockery. HILARY. What forgiveness then for them, when by the resurrection of His body they shall see the temple of God rebuilt within three days? CHRYS. And as beginning to extenuate His former miracles, they add, *Save Thyself; if Thou be the Son of God, come down from the cross.* ID. But He, on the contrary, does not come down from the cross, because He is the Son of God; for He therefore came that He might be crucified for us. JEROME. Even the Scribes and Pharisees reluctantly confess that *He saved others.* Your own judgment then condemns you, for in that He saved others, He could if He would have saved Himself. PSEUDO-CHRYS.[d] But attend to this speech of these children of the Devil, how they imitate their father's speech. The Devil said, *If thou be the Son of God, cast Thyself down;* and they say now, *If Thou be the Son of God, come down from the cross.* LEO. From what source of error, O Jews, have ye sucked in the poison of such blasphemies? What teacher delivered it to you? What learning moved you to think that the true King of Israel, that the veritable Son of God, would be He who would not suffer Himself to be crucified, and would set free His body from the fastenings of the nails? Not the hidden meaning of the Law, not the mouths of the Prophets. Had ye indeed ever read, *I hid not My face from the shame of spitting;* or that again, *They pierced My hands and My feet, they told all My bones.* Where have ye ever read that the Lord came down from the cross? But ye have read, *The Lord hath reigned from the tree*[e]. RABAN. Had He then been prevailed on by their taunts to leave the cross, He would not have proved to us the power of endurance; but He waited enduring their mockery; and He who would not come down from the cross, rose again from the tomb. JEROME. But unworthy of credit is that promise, *And we will believe Him.* For which is greater, to come down while yet alive from the cross, or to rise from the tomb when dead? Yet this He did, and ye believed not; therefore neither would ye have believed if He had come down from the cross. It seems to me that this was a suggestion of the

Chrys. Hom. de Cruc. et Latr. ii.

Matt. 4, 6.

Leo, Serm. 55, 2.

Is. 50, 6.

Ps. 22, 16.

[d] Hom. de Cruce et Latr. in the Latin Chrys. (ed. Paris, 1588.) vol. iii. p. 750.

[e] Ps. 96, 10. 'Dominus regnavit a ligno,' in the old Italic Version; and so Tertullian adv. Marc. iii. The Vulg. follows the Heb.

dæmons. For immediately when the Lord was crucified they felt the power of the cross, and perceived that their strength was broken, and therefore contrive this to move Him to come down from the cross. But the Lord, aware of the designs of His foes, remains on the cross that He may destroy the Devil. Chrys. *He trusted in God, let Him now deliver Him, if He will.* O most foul! Were they therefore not Prophets or righteous men, because God did not deliver them out of their perils? But if He would not oppose their glory, which accrued to them out of the perils which you brought upon them, much more in this man ought you not to be offended because of what He suffers; what He has ever said ought to remove any such suspicion. When they add, *Because He said, I am the Son of God*, they desire to intimate that He suffered as an impostor and seducer, and as making high and false pretences. And not only the Jews and the soldiers from below, but from above likewise. *The thieves, which were crucified with Him, cast the same in His teeth.* Aug. It may seem that Luke contradicts this, when he describes one of the robbers as reviling Him, and as therefore rebuked by the other. But we may suppose that Matthew, shortly alluding to the circumstance, has used the plural for the singular, as in the Epistle to the Hebrews we have, *Have stopped the mouths of lions*, when Daniel only is spoken of. And what more common way of speaking than for one to say, See the country people insult me, when it is one only who has done so. If indeed Matthew had said that both the thieves had reviled the Lord, there would be some discrepancy; but when he says merely, *The thieves*, without adding 'both,' we must consider it as that common form of speech in which the singular is signified by the plural. Jerome. Or it may be said that at first both reviled Him; but when the sun had withdrawn, the earth was shaken, the rocks were rent, and the darkness increased, one believed on Jesus, and repaired his former denial by a subsequent confession. Chrys. At first both reviled Him, but afterwards not so. For that you should not suppose that the thing was arranged by any collusion, and that the thief was not a thief, he shews you by his wanton reproaches, that even after he was crucified he was a thief and a foe, but was afterwards totally changed.

Aug. de Cons. Ev. iii. 16.

Heb. 11, 33.

HILARY. That both the thieves cast in His teeth the manner of His Passion, shews that the cross should be an offence to all mankind, even to the faithful. JEROME. Or, in the two thieves both nations, Jews and Gentiles, at first blasphemed the Lord; afterwards the latter terrified by the multitude of signs did penitence, and thus rebukes the Jews, who blaspheme to this day. ORIGEN. The thief who was saved may be a sign of those who after many sins have believed on Christ.

45. Now from the sixth hour there was darkness over all the land unto the ninth hour.

46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken Me?

47. Some of them that stood there, when they heard that, said, This man calleth for Elias.

48. And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave Him to drink.

49. The rest said, Let be, let us see whether Elias will come to save Him.

50. Jesus, when He had cried again with a loud voice, yielded up the ghost.

PSEUDO-CHRYS. Creation could not bear the outrage offered to the Creator; whence the sun withdrew his beams, that he might not look upon the crime of these impious men. ORIGEN. Some take occasion from this text to cavil against the truth of the Gospel. For indeed from the beginning eclipses of the sun have happened in their proper seasons; but such an eclipse as would be brought about by the ordinary course of the seasons could only be at such time as the sun and moon come together, when the moon passing beneath intercepts the sun's rays. But at the time of Christ's Passion it is clear that this was not the case, because it was the paschal feast, which it was customary to celebrate when the moon was full. Some believers, desiring to produce some

Pseudo-Chrys. in Hom. de Cruce et Latr. ubi sup.

answer to this objection, have said, that this eclipse in accordance with the other prodigies was an exception to the established laws of nature. Dionys. When we were together at Heliopolis, we both observed such an interference of the moon with the sun quite unexpectedly, for it was not the season of their conjunction; and then from the ninth hour until evening, beyond the power of nature, continuing in a direct line between us and the sun. And this obscuration we saw begin from the east, and so pass to the extreme of the sun's orb, and again return back the same way, being thus the very reverse of an ordinary eclipse. Chrys. This darkness lasted three hours, whereas an eclipse is transient, and not enduring, as they know who have studied the matter. Origen. Against this the children of this world urge, How is it that of the Greeks and Barbarians, who have made observations of these things, not one has recorded so remarkable a phenomenon as this? Phlegon indeed has recorded such an event as happening in the time of Tiberius Cæsar, but he has not mentioned that it was at the full moon. I think therefore that, like the other miracles which took place at the Passion, the rending of the veil, and the earthquake, this also was confined to Jerusalem. Or, if any one chooses, it may be extended to the whole of Judæa; as in the book of Kings, Abdias said to Elias, *As the Lord thy God liveth, there is no nation or kingdom whither my lord hath not sent to seek thee,* meaning that he had been sought in the countries round about Judæa. Accordingly we might suppose many and dense clouds to have been brought together over Jerusalem and Judæa, enough to produce thick darkness from the sixth to the ninth hour. For we understand that there were two creatures created on the sixth day, the beasts before the sixth hour, man on the sixth; and therefore it was fitting that He who died for the salvation of man should be crucified at the sixth hour, and for this cause that darkness should be over the whole earth from the sixth to the ninth hour. And as by Moses stretching out his hands towards heaven darkness was brought upon the Egyptians who held the servants of God in bondage, so likewise when at the sixth hour Christ stretched out His hands on the cross to heaven, darkness came over all the people who had cried out,

Dionys. ad Polycarp. Ep. 7.

Chrys. Hom. lxxxviii.

1 Kings 18, 10.

Crucify Him, and they were deprived of all light as a sign of the darkness that should come, and that should envelop the whole people of the Jews. Further, under Moses there was darkness over the land of Egypt three days, but all the children of Israel had light; so under Christ there was darkness over all Judæa for three hours, because for their sins they were deprived of the light of God the Father, the splendour of Christ, and the illumination of the Holy Spirit. But over the rest of the earth there is light, which every where illumines the Church of God in Christ. And if to the ninth hour there was darkness over Judæa, it is manifest that light returned to them again after that; so, *when the fulness of the Gentiles shall have entered in, then all Israel shall be saved.* Rom. 11, 25. CHRYS. Or otherwise; The wonder was in this, that the darkness was over the whole earth, which had never come to pass before, save only in Egypt what time the Passover was celebrated; for the things done then were a type of these. And consider the time when this is done; at mid-day, while over the whole world it was day, that all the dwellers on the earth might perceive it. This is the sign He promised to them that asked Him, *An evil and adulterous generation seeketh a sign, and there shall no sign be given it save the sign of Jonas the Prophet,* Matt. 12, 39. alluding to His cross and resurrection. And it was a much greater marvel that this should come to pass when He was fastened to the cross, than when He was walking at large on the earth. Surely here was enough to convert them, not by the greatness of the miracle alone, but because it was done not till after all these instances of their frenzy, when their passion was past, when they had uttered all that they would, and were satiated with taunts and gibes. But how did they not all marvel and conclude Him to be God? Because the human race was at that time plunged in exceeding sluggishness and vice, and this wonder was but one, and quickly past away, and none cared to search out its cause, or perhaps they attributed it to eclipse, or some other physical consequence. And on this account He shortly afterwards lifts up His voice to shew that He yet lives, and Himself wrought this miracle; *And about the ninth hour Jesus cried with a loud voice, &c.* JEROME. He employed the beginning of the twenty-first Psalm. That clause in the Ps. 22, 1. Vulg.

middle of the verse, *Look upon me,* is superfluous; for the Hebrew has only 'Eli, Eli, lama sabachthani,' that is, *My God, My God, why hast Thou forsaken Me?* It is impiety therefore to think that this Psalm was spoken in the character of David or Esther or Mardocheus, when passages taken out of it by the Evangelist are understood of the Saviour; as, *They parted My garments among them,* and, *They pierced My hands.* Chrys. He uttered this word of prophecy, that He might bear witness to the very last hour to the Old Testament, and that they might see that He honours the Father, and is not against God. And therefore too, He used the Hebrew tongue, that what He said might be intelligible to them. Origen. But it must be asked, What means this, that Christ is forsaken of God? Some, unable to explain how Christ could be forsaken of God, say that this was spoken out of humility. But you will be able clearly to comprehend His meaning if you make a comparison of the glory which He had with the Father with the shame which He despised when He endured the cross. Hilary. From these words heretical spirits contend either that God the Word was entirely absorbed into the soul at the time it discharged the function of a soul in quickening the body; or that Christ could not have been born man, because the Divine Word dwelt in Him after the manner of a prophetical spirit. As though Jesus Christ was a man of ordinary soul and body, having His beginning then when He began to be man, and thus now deserted upon the withdrawal of the protection of God's word cries out, *My God, My God, why hast Thou forsaken Me?* Or at least that the nature of the Word being transmuted into soul, Christ, who had depended in all things upon His Father's support, now deserted and left to death, mourns over this desertion, and pleads with Him departing. But amidst these impious and feeble opinions, the faith of the Church imbued with Apostolic teaching does not sever Christ that He should be considered as Son of God and not as Son of Man. The complaint of His being deserted is the weakness of the dying man; the promise of Paradise is the kingdom of the living God. You have Him complaining that He is left to death, and thus He is Man; you have Him as He is dying declaring that He reigns in Paradise; and thus He is God. Wonder

Hil. de Trin. x. 50 &c.

not then at the humility of these words, when you know the form of a servant, and see the offence of the cross. GLOSS. God is said to have forsaken Him in death because He exposed Him to the power of His persecutors; He withdrew His protection, but did not break the union. ORIGEN. When He saw darkness over the whole land of Judæa He said this, Father, *why hast Thou forsaken Me?* meaning, Why hast Thou given Me over exhausted to such sufferings? that the people who were honored by Thee may receive the things that they have dared against Me, and should be deprived of the light of Thy countenance. Also Thou hast forsaken Me for the salvation of the Gentiles. But what good have they of the Gentiles who have believed done, that I should deliver them from the evil one by shedding My precious blood on the ground for them? Or will they, for whom I suffer these things, ever do aught worthy of them? Or foreseeing the sins of those for whom He suffered, He said, *Why hast Thou forsaken Me?* that I should become as *one that gathereth stubble in the harvest, and gleanings in the vintage.* But you must not imagine that the Saviour said this after the manner of men by reason of the misery which encompassed Him on the cross; for if you take it so you will not hear His *loud voice* and mighty words which point to something great hidden. RABAN. Or, the Saviour said this as bearing about with Him our feelings, who when placed in dangers think ourselves forsaken by God. Human nature was forsaken by God because of its sins, and the Son of God becoming our Advocate laments the misery of those whose guilt He took upon Him[f]; therein shewing how they who sin ought to mourn, when He who never sinned did thus mourn. JEROME. It follows, *Some of them that stood by, &c.; some,* not all; whom I suppose to have been Roman soldiers, ignorant of Hebrew, but from the words *Eli, Eli,* thought that He called upon Elias. But if we prefer to suppose them Jews, they do it after their usual manner, that they may accuse the Lord of weakness in thus invoking Elias. PSEUDO-CHRYS. Thus the Source of living water is made to

Gloss. non occ.

Mic. 9, 1.

Pseudo-Chrys. Hom. vi. in Pass. (vol. iii. p. 733.)

[f] "These words He uttered as representing the person of men. For He was never forsaken by His Divine nature; but we were the forsaken, and the overlooked; whence He said this as representing us." Damasc. Fid. Orth. iii. 24. and so Theophylact.

drink vinegar, the Giver of honey is fed with gall; Forgiveness is scourged, Acquittance is condemned, Majesty is mocked, Virtue ridiculed, the Bestower of showers is repaid with spitting. HILARY. Vinegar is wine, which has turned sour either from neglect, or the fault of the vessel. Wine is the honour of immortality, or virtue. When this then had been turned sour in Adam, He took and drank it at the hands of the Gentiles. It is offered to Him on a reed and a spunge; that is, He took from the bodies of the Gentiles immortality spoiled and corrupted, and transfused in Himself into a mixture of immortality that in us which was spoiled. REMIG. Or otherwise; The Jews as degenerating from the wine of the Patriarchs and Prophets were vinegar; they had deceitful hearts, like to the winding holes and hollows in spunge. By the reed, Sacred Scripture is denoted, which was fulfilled in this action; for as we call that which the tongue utters, the Hebrew tongue, or the Greek tongue, for example; so the writing, or letters which the seed produces, we may call a reed. ORIGEN. And perhaps all who know the ecclesiastical doctrine, but live amiss, have given them to drink wine mingled with gall; but they who attribute to Christ untrue opinions, these filling a spunge with vinegar, put it upon the reed of Scripture, and put it to His mouth. RABAN. The soldiers misunderstanding the sound of the Lord's words, foolishly looked for the coming of Elias. But God, whom the Saviour thus invoked in the Hebrew tongue, He had ever inseparably with Him. AUG. When now nought of suffering remains to be endured, death still lingers, knowing that it has nothing there. The ancient foe suspected somewhat unusual. This man, first and only, he found having no sin, free from guilt, owing nothing to the laws of his jurisdiction. But leagued with Jewish madness, Death comes again to the assault, and desperately invades the Life-giver. *And Jesus, when He had cried again with a loud voice, yielded up the ghost.* Wherefore should we be offended that Christ came from the bosom of the Father to take upon Him our bondage, that He might confer on us His freedom; to take upon Him our death, that we might be set free by His death; by despising death He exalted us mortals into Gods, counted them of earth worthy of things

Aug. in Serm. non occ.

in heaven? For seeing the Divine power shines forth so brilliant in the contemplation of its works, it is an argument of boundless love, that it suffers for its subjects, dies for its bondsmen. This then was the first cause of the Lord's Passion, that He would have it known how great God's love to man, Who desired rather to be loved than feared. The second was that He might abolish with yet more justice the sentence of death which He had with justice passed. For as the first man had by guilt incurred death through God's sentence, and handed down the same to his posterity, the second Man, who knew no sin, came from heaven that death might be condemned, which, when commissioned to seize the guilty, had presumed to touch the Author of sinlessness. And it is no wonder if for us He laid down what He had taken of us, His life, namely, when He has done other so great things for us, and bestowed so much on us. PSEUDO-AUG. Far be from the faithful any suspicion that Christ experienced our death in such sort that life (as far as it can) ceased to live. Had this been so, how could aught have been said to live during that three days, if the Fountain of Life itself was dried up? Therefore Christ's Godhead experienced death through its partaking of humanity or of human feeling, which it had voluntarily taken on it; but it lost not the properties of its nature by which it gives life to all things. For when we die, without doubt the loss of life by the body is not the destruction of the soul, but the soul quitting the body loses not its own properties, but only lets go what it had quickened, and as far as in it lays produces the death of somewhat else, but itself defies death. To speak now of the Saviour's soul; it might depart without being itself destroyed from His body for this three days' space, even by the common laws of death, and without taking into account the indwelling Godhead, and His singular righteousness. For I believe that the Son of God died not in punishment of unrighteousness which He had not at all, but according to the law of that nature which He took upon Him for the redemption of the human race. DAMASC. Although He died as man, and His holy soul was separated from His unstained body, yet His Godhead remained inseparate from either body or soul. Yet was not the one Person divided into two; for as both body

Vigil. cont. Felicianum. 14.

Dam. de Fid. Orth. iii. 27.

and soul had from the beginning an existence in the Person of the Word, so also had they in death. For neither soul nor body had ever a Person of their own, besides the Person of the Word. Jerome. It was a mark of Divine power in Him thus to dismiss the Spirit as Himself had said, *No man can take My life from Me, but I lay it down and take it again.* For by *the ghost* in this place we understand the soul; so called either because it is that which makes the body quick or spiritual, or because the substance of the soul itself is spirit, according to that which is written, *Thou takest away their breath and they die.* Chrys. Also for this reason He cried out with a loud voice to shew that this is done by His own power. For by crying out with a loud voice when dying, He shewed incontestably that He was the true God; because a man in dying can scarcely utter even a feeble sound. Aug. Luke mentions the words which He thus cries out, *Father, into Thy hands I commend My Spirit.* Hilary. Or, He gave up the ghost with a loud voice in grief that He was not carrying the sins of all men.

John 10, 18.

Ps. 104, 29.

Aug. de Cons. Ev. iii. 18.

51. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52. And the graves were opened; and many bodies of the saints which slept arose,

53. And came out of the graves after His resurrection, and went into the holy city, and appeared unto many.

54. Now when the centurion, and they that were with Him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto Him:

56. Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

ORIGEN. Great things were done at the moment that Jesus cried with a loud voice. AUG. The wording sufficiently shews that the veil was rent just when He gave up the ghost. If he had not added, *And lo!* but had merely said, *And the veil of the temple was rent*, it would have been uncertain whether Matthew and Mark had not inserted it here out of its place as they recollected, and Luke had observed the right order, who having said, *And the sun was darkened*, adds, *And the veil of the temple was rent in twain;* or, on the contrary, Luke had returned to what they had inserted in its place. ORIGEN. It is understood that there were two veils; one veiling the Holy of Holies, the other, the outer part of the tabernacle or temple. In the Passion then of our Lord and Saviour, it was the outer veil which was rent from the top to the bottom, that by the rending of the veil from the beginning to the end of the world, the mysteries might be published which had been hid with good reason until the Lord's coming. *But when that which is perfect is come*, then the second veil also shall be taken away, that we may see the things that are hidden within, to wit, the true Ark of the Testament, and behold the Cherubim and the rest in their real nature. HILARY. Or, The veil of the temple is rent, because from this time the nation was dispersed, and the honour of the veil is taken away with the guardianship of the protecting Angel. LEO. The sudden commotion in the elements is a sufficient sign in witness of His venerable Passion, *The earth quaked and the rocks rent, and the graves were opened.* JEROME. It is not doubtful to any what these great signs signify according to the letter, namely, that heaven and earth and all things should bear witness to their crucified Lord. HILARY. *The earth quaked*, because it was unequal to contain such a body; *the rocks rent*, for the Word of God that pierces all strong and mighty things, and the virtue of the eternal power had penetrated them; *the graves were opened*, for the bands of death were loosed. *And many bodies of the saints which slept arose*, for illumining the darkness of death, and shedding light upon the gloom of Hades, He robbed the spirits of death. CHRYS. When He remained on the cross they had said tauntingly, *He saved others, Himself He cannot save.* But what He would not do for Himself, that He did

Aug. de Cons. Ev. iii. 19.

Luke 23, 45.

1 Cor. 13, 10.

'Leo, in Serm. de Pass.' non occ.

and more than that for the bodies of the Saints. For if it was a great thing to raise Lazarus after four days, much more was it that they who had long slept should now shew themselves alive; this is indeed a proof of the resurrection to come. But that it might not be thought that that which was done was an appearance merely, the Evangelist adds, *And came out of the graves after His resurrection, and went into the holy city, and appeared unto many.* Jerome. As Lazarus rose from the dead, so also did many bodies of the Saints rise again to shew forth the Lord's resurrection; yet notwithstanding that the graves were opened, they did not rise again before the Lord rose, that He might be the first-born of the resurrection from the dead. *The holy city* in which they were seen after they had risen may be understood to mean either the heavenly Jerusalem, or this earthly, which once had been holy. For the city of Jerusalem was called Holy on account of the Temple and the Holy of Holies, and to distinguish it from other cities in which idols were worshipped. When it is said, *And appeared unto many*, it is signified that this was not a general resurrection which all should see, but special, seen only by such as were worthy to see it. Remig. But some one will ask, what became of those who rose again when the Lord rose? We must believe that they rose again to be witnesses of the Lord's resurrection. Some have said that they died again, and were turned to dust, as Lazarus and the rest whom the Lord raised. But we must by no means give credit to these men's sayings, since if they were to die again, it would be greater torment to them, than if they had not risen again. We ought therefore to believe without hesitation that they who rose from the dead at the Lord's resurrection, ascended also into heaven together with Him.

Origen. These same mighty works are still done every day; the veil of the temple is rent for the Saints, in order to reveal the things that are contained within. The earth quakes, that is, all flesh because of the new word and new things of the New Testament. The rocks are rent, i. e. the mystery of the Prophets, that we may see the spiritual mysteries hid in their depths. The graves are the bodies of sinful souls, that is, souls dead to God; but when by God's grace these souls have been raised, their bodies which before were graves, be-

come bodies of Saints, and appear to go out of themselves, and follow Him who rose again, and walk with Him in newness of life; and such as are worthy to have their conversation in heaven enter into the Holy City at divers times, and appear unto many who see their good works.

AUG. It is no contradiction here that Matthew says, that *The centurion and they that were with him, watching Jesus, feared when they saw the earthquake, and the things that were done;* while Luke says, that he wondered at the giving up the ghost with a loud voice. For when Matthew adds, *the things that were done*, this gives full scope for Luke's expression, that he wondered at the Lord's death, for this among the rest was wonderful. JEROME. Observe, that in the very midst of the offence of His Passion the Centurion acknowledges the Son of God, while Arius in the Church proclaims Him a creature. RABAN. Whence with good reason by the Centurion is denoted the faith of the Church, which, when the veil of heavenly mysteries had been rent by the Lord's death, immediately asserts Jesus to be both very Man, and truly Son of God, while the Synagogue held its peace. LEO. From this example then of the Centurion let the substance of the earth tremble in the punishment of its Redeemer, let the rocks of unbelieving minds be rent, and those who were pent up in these sepulchres of mortality leap forth, bursting the bonds that would detain them; and let them shew themselves in the Holy City, i.e. the Church of God, as signs of the Resurrection to come; and thus let that take place in the heart, which we must believe takes place in the body.

Aug. de Cons. Ev. iii. 20.

Leo, Serm. 66. 3.

JEROME. It was a Jewish custom, and held no disgrace, according to the manners of the people of old, for women to minister of their substance, food, and clothing to their teachers. This Paul says, that he refused, because it might occasion scandal among the Gentiles. They ministered to the Lord of their substance, that He might reap their carnal things, of whom they reaped spiritual things. Not that the Lord needed food of the creature, but that He might set an example for the teacher, that He should be content to receive food and clothing from His disciples. But let us see what sort of attendants He had; *Among whom was Mary Magda-*

lene, and Mary the mother of James and Joseph, and the mother of Zebedee's children. ORIGEN. In Mark the third is called Salome. CHRYS. These women thus watching the things that are done are the most compassionate, the most sorrowful. They had followed Him ministering, and remained by Him in danger, shewing the highest courage, for when the disciples fled they remained. JEROME. 'See,' says Helvidius, 'Jacob and Joseph are the sons of Mary the Lord's mother, whom the Jews call the brethren of Christ. He is also called James the less, to distinguish him from James the greater, who was the son of Zebedee.' And he urges that 'it were impious to suppose that His mother Mary would be absent, when the other women were there; or that we should have to invent some other third unknown person of the name of Mary, and that too when John's Gospel witnesses that His mother was present.' O blind folly! O mind perverted to its own destruction! Hear what the Evangelist John says: *There stood by the cross of Jesus, His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene.* No one can doubt that there were two Apostles called James; the son of Zebedee, and the son of Alpheus. This unknown James the less, whom Scripture mentions as the son of Mary, if he is an Apostle, is the son of Alpheus; if he is not an Apostle, but a third unknown James, how can he be supposed to be the Lord's brother, and why should he be styled 'The Less,' to distinguish him from 'The Greater?' For The Greater and The Less are epithets which distinguish two persons, but not three. And that the James, the Lord's brother, was an Apostle, is proved by Paul, *Other of the Apostles saw I none, save James the Lord's brother.* But that you should not suppose this James to be the son of Zebedee, read the Acts, where he was put to death by Herod. The conclusion then remains, that this Mary, who is described as the mother of James the less, was wife of Alpheus, and sister of Mary the Lord's mother, called by John, Mary the wife of Cleophas. But should you incline to think them two different persons, because in one place she is called Mary the mother of James the less, and in another place Mary the wife of Cleophas, you will learn the Scripture custom of calling the same man by different names; as

Hieron. adv. Helvid.

Mark 6, 3.

John 19, 25.

Gal. 1, 19.

Acts 12, 1.

vid. sup. 13, 55.

Raguel Moses' father-in-law is called Jethro. In like manner then, Mary the wife of Cleophas is called the wife of Alpheus, and the mother of James the less. For if she had been the Lord's mother, the Evangelist would here, as in all other places, have called her so, and not described her as the mother of James, when he meant to designate the mother of the Lord. But even if Mary the wife of Cleophas, and Mary the mother of James and Joses, were different persons, it is still certain, that Mary the mother of James and Joses was not the Lord's mother. AUG. We might have supposed that some of the women *stood afar off*, as three Evangelists say, and others *near the cross*, as John says, had not Matthew and Mark reckoned Mary Magdalen among those that stood afar off, while John puts her among those that stood near. This is reconciled if we understand the distance at which they were to be such that they might be said to be near, because they were in His sight; but far off in comparison of the crowd who stood nearer with the centurion and soldiers. We might also suppose that they who were there together with the Lord's mother, began to depart after He had commended her to the disciple, that they might extricate themselves from the crowd, and looked on from a distance at the other things which were done, so that the Evangelists, who speak of them after the Lord's death, speak of them as standing afar off. Aug. ubi sup.

57. When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59. And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60. And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Gloss. non occ. GLOSS. When the Evangelist had finished the order of the Lord's Passion and death, he treats of His burial. REMIG. Arimathea is the same as Ramatha, the city of Helcana and Samuel, and is situated in the Chananitic country near Diospolis. This Joseph was a man of great dignity in respect of worldly station, but has the praise of much higher merit in God's sight, seeing he is described as righteous. Indeed he that should have the burial of the Lord's body ought to have been such, that he might be deserving of that office by righteous merit. JEROME. He is described as rich, not out of any ambition on the part of the writer to represent so noble and rich a man as Jesus' disciple, but to shew how he was able to obtain the body of Jesus from Pilate. For poor and unknown individuals would not have dared to approach Pilate, the representative of Roman power, and ask the body of a crucified malefactor. In another Gospel this Joseph is called a counsellor; and it is supposed that the Ps. 1, 1. first Psalm has reference to him, *Blessed is the man that walketh not in the counsel of the ungodly.* CHRYS. Consider this man's courage; he risked his life, and took upon him many enmities in order to render this service; and not only dares to ask for Christ's body, but also to bury it. JEROME. By this simple burial of the Lord is condemned the ostentation of the rich, who cannot dispense with lavish expense even in their tombs. But we may also consider in a spiritual sense, that the Lord's body was wrapped not in gold, jewels, or silk, but in clean linen; and that he who wrapped it, is he who embraces Jesus with a pure heart. REMIG. Or, otherwise; The linen is grown out of the ground, and is bleached to whiteness with great labour, and thus this signifies that His body which was taken of the earth, that is of a Virgin, through the toil of passion came to the whiteness of immortality. RABAN. From this also has prevailed in the Church the custom of celebrating the sacrifice of the altar not in silk, or in coloured robes, but in linen grown from the earth, as we read was ordered by the Holy Pope Silvester. Pseudo-Aug. Serm. App. 238. 4. PSEUDO-AUG. The Saviour was laid in a tomb belonging to another man, because He died for the salvation of others. For why should He who in Himself had no death, have been laid in His own tomb? Or He whose place

was reserved for Him in heaven, have had a monument upon earth? He who remained but three days' space in the tomb, not as dead, but as resting on His bed? A tomb is the necessary abode of death; Christ then, who is our life, could not have an abode of death; He that ever liveth had no need of the dwelling of the departed. JEROME. He is laid in a new tomb, lest after His resurrection it should be pretended that it was some other who had risen when they saw the other bodies there remaining. The new tomb may also signify the virgin womb of Mary. And He was laid in a tomb hewn out of the rock, lest had it been one raised of many stones, it might have been said that He was stolen away by undermining the foundations of the pile. PSEUDO-AUG. Had the tomb been in the earth, it might have been said they undermined the place, and so carried Him off. Had a small stone been laid thereon, they might have said, They carried Him off while we slept. JEROME. That a great stone was rolled there, shews that the tomb could not have been re-opened without the united strength of many. HILARY. Mystically, Joseph affords a figure of the Apostles. He wraps the body in a clean linen cloth, in which same linen sheet were let down to Peter out of heaven all manner of living creatures; whence we understand, that under the representation of this linen cloth the Church is buried together with Christ. The Lord's body moreover is laid in a chamber hewn out of rock, empty and new; that is, by the teaching of the Apostles, Christ is conveyed into the hard breast of the Gentiles hewn out by the toil of teaching, rude and new, hitherto unpenetrated by any fear of God. And for that besides Him ought nothing to enter our breasts, a stone is rolled to the mouth, that as before Him we had received no author of divine knowledge, so after Him we should admit none. ORIGEN. This is no casual mention of the circumstances that the body was wrapped in clean linen, and laid in a new tomb, and a great stone rolled to the mouth, but that every thing touching the body of Jesus is clean, and new, and very great. REMIG. When the Lord's body was buried, and the rest returned to their own places, the women alone, who had loved Him more attachedly, adhered to Him, and with anxious care noted the place

'Aug. in Serm.' non occ.

where the Lord's body was laid, that at fit time they might perform the service of their devotion to Him. ORIGEN. The mother of the sons of Zebedee is not mentioned as having sat over against the sepulchre. And perhaps she was able to endure as far as the cross only, but these as stronger in love were not absent even from the things that were afterwards done. JEROME. Or, when the rest left the Lord, the women continued in their attendance, looking for what Jesus had promised; and therefore they deserved to be the first to see the resurrection, because *he that endureth to the end shall be saved.* REMIG. And to this day the holy women, that is, the lowly souls of the saints, do the like in this present world, and with pious assiduity wait while Christ's passion is being completed.

Matt. 10, 22.

62. Now the next day, that followed the day of the preparation, the Chief Priests and Pharisees came together unto Pilate,

63. Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64. Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

66. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

JEROME. It was not enough for the Chief Priests to have crucified the Lord the Saviour, if they did not guard the sepulchre, and do their utmost to lay hands on Him as He rose from the dead. RABAN. By the Parasceve is meant 'preparation;' and they gave this name to the sixth day of the week, on which they made ready the things needed for

the Sabbath, as was commanded respecting the manna, *On the sixth day they gathered twice as much.* Because on the sixth day man was made, and on the seventh God rested; therefore on the sixth day Jesus died for man, and rested the Sabbath day in the tomb. The Chief Priests although in putting the Lord to death they had committed a heinous crime, yet were they not satisfied unless even after His death they carried on the venom of their malice once begun, traducing His character, and calling one, whom they knew to be guileless, *a deceiver.* But as Caiaphas prophesied without knowing it, that *it is expedient that one man should die for the people,* so now, Christ was a deceiver[1], not from truth into error, but leading men from error to truth, from vices to virtue, from death to life. REMIG. They say that He had declared, *After three days I will rise again,* in consequence of that He said above, *As Jonas was three days and three nights in the whale's belly, &c.* But let us see in what way He can be said to have risen again *after three days.* Some would have the three hours of darkness understood as one night, and the light succeeding the darkness as a day, but these do not know the force of figurative language. The sixth day of the week on which He suffered comprehended the foregoing night; then follows the night of the Sabbath with its own day, and the night of the Lord's day includes also its own day; and hence it is true that He rose again after three days. AUG. He rose again after three days, to signify the consent of the whole Trinity in the passion of the Son; the three days' space is read figuratively, because the Trinity which in the beginning made man, the same in the end restores man by the passion of Christ.

Exod. 16, 22.

John 11, 49.

[1] seductor

Matt. 12, 40.

'Aug. in Serm.' non occ.

RABAN. *Command therefore that the sepulchre be made sure until the third day.* For Christ's disciples were spiritually thieves; stealing from the unthankful Jews the writings of the New and Old Testament, they bestowed them to be used by the Church; and while they slept, that is, while the Jews were sunk in the lethargy of unbelief, they carried off the promised Saviour, and gave Him to be believed on by the Gentiles. HILARY. Their fear lest the body should be stolen, the setting a watch on the tomb, and sealing it, are marks of folly and unbelief, that they should have sought to seal up

the tomb of One at whose bidding they had seen a dead man raised from the tomb. Raban. When they say, *And the last error will be worse than the first*, they utter a truth unwittingly, for their contempt of penitence was worse for the Jews than was their error of ignorance. Chrys. Observe how against their will they concert to demonstrate the truth, for by their precautions irrefragable demonstration of the resurrection was attained. The sepulchre was watched, and so no fraud could have been practised; and if there was no collusion, it is certain that the Lord rose again. Raban. Pilate's answer to their request is as much as to say, Be it enough for you that ye have conspired the death of an innocent man, henceforth let your error remain with you. Chrys. Pilate will not suffer that the soldiers alone should seal. But as though he had learnt the truth concerning Christ, he was no longer willing to be partner in their acts, and says, Seal it as ye will yourselves, that ye may not be able to accuse others. For had the soldiers alone sealed, they might have said that the soldiers had suffered the disciples to steal the body, and so given the disciples a handle to forge a tale concerning the resurrection; but this could they not say now, when they themselves had sealed the sepulchre.

Chrys. Hom. lxxxix.

CHAP. XXVIII.

1. In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3. His countenance was like lightning, and his raiment white as snow:

4. And for fear of him the keepers did shake, and became as dead men.

5. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6. He is not here: for He is risen, as He said. Come, see the place where the Lord lay.

7. And go quickly and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you.

Pseudo-Chrys. After the mockings and scourgings, after the mingled draughts of vinegar and gall, the pains of the cross, and the wounds, and finally after death itself and Hades, there rose again from the grave a renewed flesh, there returned from obstruction a hidden life, health chained up in death broke forth, with fresh beauty from its ruin. Aug. Concerning the hour when the women came to the

Pseudo-Chrys. Hom. de Resur. iii.

Aug. de Cons. Ev. iii. 24.

sepulchre there arises a question not to be overlooked. Matthew here says, *On the evening of the Sabbath.* What then means that of Mark, *Very early in the morning, the first day of the week?* Truly Matthew, by naming the first part of the night, to wit, the evening, denotes the whole night in the end of which they come to the sepulchre. But seeing the Sabbath hindered them from doing this before, he designates the whole night by the earliest portion of it in which it became lawful for them to do whatever, during some period of the night, they designed to do. Thus, *On the evening of the sabbath,* is just the same as if he had said, On the night of the sabbath, i.e. the night which follows the day of the sabbath, which is sufficiently proved by the words which follow, *As it began to dawn towards the first day of the week.* This could not be if we understood only the first portion of the night, its beginning, to be conveyed by the word, *evening.* For the evening or beginning of the night does not *begin to dawn towards the first day of the week,* but only the night which is concluded by the dawn. And this is the usual mode of speaking in Holy Scripture, to express the whole by a part. By *evening* therefore he implied the night, in the end of which they came to the sepulchre. Bede. Otherwise; It may be understood that they began to come in the evening, but that it was the dawn of the first day of the week when they reached the sepulchre; that is, that they prepared the spices for anointing the Lord's body in the evening, but that they took them to the sepulchre in the morning. This has been so shortly described by Matthew, that it is not quite clear in his account, but the other Evangelists give the order more distinctly. The Lord was buried on the sixth day of the week, and the women returning from the sepulchre prepared spices and ointments as long as it was lawful to work; on the sabbath they rested, according to the commandment, as Luke plainly declares; and when the sabbath was past and the evening was come, and the season of labour returned, with zealous devotion they proceeded to purchase such spices as they yet lacked, (this is implied in Mark's words, *when the sabbath was past,* that they might go and anoint Jesus, for which purpose they come early in the morning to the sepulchre. Jerome. Or, otherwise; This apparent discrepancy

Mark 16, 2.

Beda in loc.

in the Evangelists as to the times of their visits is no mark of falsehood, as wicked men urge, but shews the sedulous duty and attention of the women, often going and coming, and not enduring to be long absent from the sepulchre of their Lord.

REMIG. It is to be known that Matthew designs to hint to us a mystical meaning, of how great worthiness this most holy night drew from the noble conquest of death, and the Resurrection of Our Lord. With this purpose he says, *On the evening of the sabbath.* For whereas according to the wonted succession of the hours of the day, evening does not dawn towards day, but on the contrary darkens towards night, these words shew that the Lord shed, by the light of His resurrection, joy and brilliance over the whole of this night. BEDE. For from the beginning of the creation of the world until now, the course of time has followed this arrangement, that the day should go before the night, because man, fallen by sin from the light of paradise, has sunk into the darkness and misery of this world. But now most fitly night goes before day, when, through faith in the resurrection, we are brought back from the darkness of sin and the shadow of death to the light of life, by the bounty of Christ. CHRYSOLOGUS[g]. Because the sabbath is illuminated, not taken away, by Christ, Who said, *I am not come to destroy the Law, but to fulfil it.* It is illuminated that it may lighten into the Lord's day, and shine forth in the Church, when it had hitherto burnt dim, and been obscured by the Jews in the Synagogue.

Beda, Hom. Æst. i.

Chrys. Serm. 75.

Matt. 5, 17.

It follows, *Came Mary Magdalen, and the other Mary, &c.* Late runs woman for pardon, who had run early to sin; in paradise she had taken up unbelief, from the sepulchre she hastes to take up faith; she now hastens to snatch life from death, who had before snatched death from life. And it is not, They come, but *came*, (in the singular,) for in mystery and not by accident, the two came under one name. She came, but altered; a woman, changed in life, not in name; in virtue, not in sex. The women go before the Apostles, bearing to the Lord's sepulchre a type of the Churches; the

[g] The Sermons of S. Peter of Ravenna, surnamed Chrysologus, are quoted in the Catena under the name Severianus.

two Marys, to wit. For Mary is the name of Christ's mother; and one name is twice repeated for two women, because herein is figured the Church coming out of the two nations, the Gentiles and the Jews, and being yet one. Mary came to the sepulchre, as to the womb of the resurrection, that Christ might be the second time born out of the sepulchre of faith, who after the flesh had been born of her womb; and that as a virgin had borne Him into this life present, so a sealed sepulchre might bring Him forth into life eternal. It is proof of Deity to have left a womb virgin after birth, and no less to have come forth in the body from a closed sepulchre. JEROME. *And, behold, there was a great earthquake.* Our Lord, Son at once of God and man, according to His two-fold nature of Godhead and of flesh, gives a sign one while of His greatness, another while of His lowliness. Thus though now it was man who was crucified, and man who was buried, yet the things that were done around shew the Son of God. HIL. The earthquake is the might of the resurrection, when the sting of death being blunted, and its darkness illuminated, there is stirred up a quaking of the powers beneath, as the Lord of the heavenly powers rises again. CHRYS. Or the earthquake was to rouse and waken the women, who had come to anoint the body; and as all these things were done in the night-time, it was probable that some of them had fallen asleep. BEDE. The earthquake at the Resurrection, as also at the Crucifixion, signifies that worldly hearts must be first moved to penitence by a health-giving fear through belief in His Passion and Resurrection. CHRYSOL. If the earth thus quaked when the Lord rose again to the pardon of the Saints, how will it quake when He shall rise again to the punishment of the wicked? As the Prophet speaks, *The earth trembled when the Lord rose again to judgment.* And how will it endure the Lord's presence, when it was unable to endure the presence of His Angel? *And the Angel of the Lord descended from heaven.* For when Christ arose, death was destroyed, commerce with heaven is restored to things on the earth; and woman who had of old held communication to death with the Devil, now holds communication to life with the Angel. HIL. This is an instance of the mercy of God the Father, to supply the ministry of heavenly power to

Beda, ubi sup.

Chrysol. Serm. 77 et 74.

Ps. 76, 8.

the Son on His resurrection from the grave; and he is therefore the proclaimer of this first resurrection, that it may be heralded by some attendant token of the Father's good pleasure. BEDE. Forasmuch as Christ is both God and man, therefore there lack not amidst the acts of His humanity the ministrations of Angels, due to Him as God. *And came and rolled back the stone;* not to open the door for the Lord to come forth, but to give evidence to men that He was already come forth. For He who as mortal had power to enter the world through the closed womb of a Virgin, He when become immortal, was able to depart out of the world by rising from a sealed sepulchre. REMIG. The rolling back of the stone signifies the opening of Christ's sacraments, which were covered by the letter of the Law. For the Law having been written on stones, is here denoted by the stone. CHRYSOL. He said not 'rolled,' but *rolled back;* because the rolling to of the stone was a proof of death; the rolling it back asserted the resurrection. The order of things is changed; The Tomb devours death, and not the dead; the house of death becomes the mansion of life; a new law is imposed upon it, it receives a dead, and renders up a living, man. It follows, *And sat thereon.* He sat down, who was incapable of weariness; but sat as a teacher of the faith, a master of the Resurrection; upon the stone, that the firmness of his seat might assure the stedfastness of the believers; the Angel rested the foundations of the Faith upon that rock, on which Christ was to found His Church. Or, by the stone of the sepulchre may be denoted death, under which we all lay; and by the Angel sitting thereon, is shewn that Christ hath by His might subdued death. BEDE. And rightly did the Angel appear standing, who proclaimed the Lord's coming into the world, to shew that the Lord should come to vanquish the prince of this world. But the Herald of the Resurrection is related to have been seated, to shew that now He had overcome him that had the power of death, He had mounted the throne of the everlasting kingdom. He sate upon the stone, now rolled back, wherewith the mouth of the sepulchre had been closed, to teach that He by His might had burst the bonds of the tomb. AUG. It may disquiet some, how it is that according to Matthew

Beda ubi sup.

Chrys. Serm. 74.

Beda, ubi sup.

Aug. de Cons. Ev. iii. 24.

the Angel sate upon the stone after it had been rolled back from the sepulchre, whereas Mark says that the women having gone into the sepulchre, saw a young man sitting on the right hand. Either we may suppose that they saw two, and that Matthew has not mentioned him whom they saw within, nor Mark him whom they saw without the sepulchre; but that they heard from each severally what the Angels said concerning Jesus. Or the words, *entering into the sepulchre*, may mean entering into some inclosed place, which probably there might be in front of the rock out of which the sepulchre was hewn; and thus it might be the same Angel whom they saw sitting on the right hand, whom Matthew describes as sitting on the stone which he had rolled back. CHRYSOL. The splendour of his countenance is distinct from the shining of his raiment; his countenance is compared to lightning, his raiment to snow; for the lightning is in heaven, snow on the earth; as the Prophet saith, *Praise the Lord from the earth; fire and hail, snow and vapours.* Thus in the Angel's countenance is preserved the splendour of his heavenly nature; in his raiment is shewn the grace of human communion. For the appearance of the Angel that talked with them is so ordered, that eyes of flesh might endure the still splendour of his robes, and by reason of his shining countenance they might tremble before the messenger of their Maker. ID. But what means this raiment where there is no need of a covering? The Angel figures our dress, our shape, our likeness in the Resurrection, when man is sufficiently clothed by the splendour of his own body. JEROME. The Angel in white raiment signifies the glory of His triumph. GREG. Or otherwise; *Lightning* inspires terror; *snow* is an emblem of equity; and as the Almighty God is terrible to sinners and mild to the righteous, so this Angel is rightly a witness of His resurrection, and is exhibited with a countenance as lightning, and with raiment as snow, that by His presence He might terrify the wicked, and comfort the good; and so it follows, *And for fear of him the keepers did shake.* RABAN. These who had not the faith of love were shaken with a panic fear; and they who would not believe the truth of the resurrection *become* themselves *as dead men.* CHRYSOL. For they kept watch over

Mark 16, 5.

Chrysol. Serm. 75.

Ps. 148, 7.

Chrysol. Serm. 77.

Greg. Hom. in Ev. xxi. 4.

Chrysol. Serm. 75.

Him with a purpose of cruelty, not with the solicitude of affection. And no man can stand who is forsaken by his own conscience, or troubled with a sense of guilt. Hence the Angel confounds the wicked, and comforts the good. JEROME. The guards lay like dead men in a trance of terror, but the Angel speaks comfort not to them, but to the women, saying, *Fear not ye ;* as much as to say, Let them fear with whom unbelief abides; but do ye who seek the crucified Jesus hear that He has risen again, and has accomplished what He promised. CHRYSOL. For their faith had been bowed by the cruel storm of His Passion, so that they sought Him yet as crucified and dead; *I know that ye seek Jesus which was crucified;* the weight of the trial had bent them to look for the Lord of heaven in the tomb, but, *He is not here.* RABAN. His fleshly presence, that is; for His spiritual presence is absent from no place. *He is risen, as He said.* CHRYS. As much as to say, If ye believe me not, remember His own words. And then follows further proof, when he adds, *Come, see the place where the Lord lay.* JEROME. That if my words fail to convince you, the empty tomb may. CHRYSOL. Thus the Angel first announces His name, declares His Cross, and confesses His passion; but straightway proclaims Him risen and their Lord. An Angel after such sufferings, after the grave acknowledges Him Lord; how then shall man judge that the Godhead was diminished by the flesh, or that His Might failed in His Passion. He says, *Which was crucified,* and points out the place where the Lord was laid, that they should not think that it was another, and not the same, who had risen from the dead. And if the Lord re-appears in the same flesh, and gives evidence of His resurrection, why should man suppose that he himself shall re-appear in other flesh? Or why should a slave disdain his own flesh, seeing the Lord did not change ours? RABAN. And this glad tiding is given not to you alone for the secret comfort of your own hearts, but ye must extend it to all who love Him; *Go quickly, and tell His disciples.* CHRYSOL. As much as to say, Woman, now thou art healed, return to the man, and persuade him to faith, whom thou didst once persuade to treachery. Carry to man the proof of the Resurrection, to whom thou didst

Chrys. Serm. 77.

Chrys. Serm. 76.

Chrys. Serm. 77.

once carry counsel of destruction. Chrys. *And, behold, He shall go before you,* that is, to save you from danger, lest fear should prevail over faith.

Jerome. Mystically; *He shall go before you into Galilee,* that is, into the wallowing stye[1] of the Gentiles, where before was wandering and stumbling, and the foot had no firm and steady resting-place. Bede. The Lord is rightly seen by His disciples in Galilee, forasmuch as He had already passed from death to life, from corruption to incorruption; for such is the interpretation of Galilee, 'Transmigration.' Happy women! who merited to announce to the world the triumph of the Resurrection! More happy souls, who in the day of judgment, when the reprobate are smitten with terror, shall have merited to enter the joy of the blessed resurrection!

[1] volutabrum.

Beda, Hom. ubi sup.

8. And they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word.

9. And as they went to tell His disciples, behold, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshipped Him.

10. Then said Jesus unto them, Be not afraid: go tell My brethren that they go into Galilee, and there shall they see Me.

Hilary. The women having been comforted by the Angel, are straightway met by the Lord, that when they should proclaim His resurrection to the disciples, they should speak rather from Christ's own mouth than from an Angel's. Aug. *They departed forth of the tomb,* that is, from that spot of the garden which was before the tomb hewn in the rock. Jerome. A twofold feeling possessed the minds of the women, fear and joy; fear, at the greatness of the miracle, joy, in their desire of Him that was risen; but both added speed to their women's steps, as it follows, *And did run to bring His disciples word.* They went to the Apostles, that through them might be spread abroad the seed of the faith. They who thus desired, and who thus ran, merited to have their

Aug. de Cons. Ev. iii. 23.

rising Lord come to meet them; whence it follows, *And, behold, Jesus met them, saying, All hail.* RABAN. Hereby He shewed that He will meet with His help all those who begin the ways of virtue, and enable them to attain to everlasting salvation. JEROME. The women ought first to hear this *Hail*, that the curse of the woman Eve may be removed in these women.

CHRYSOL. That in these women is contained a full figure of the Church is shewn hereby, that Christ convinces His disciples when in doubt concerning the Resurrection, and confirms them when in fear; and when He meets them He does not terrify them by His power, but prevents them with the ardour of love. And Christ in His Church salutes Himself, for He has taken it into His own Body. AUG. We conclude that they had speech of Angels twice at the sepulchre; when they saw one Angel, of whom Matthew and Mark speak; and again when they saw two Angels, as Luke and John relate. And twice in like manner of the Lord; once at that time when Mary supposed Him to be *the gardener*, and now again when He met them in the way to confirm them by repetition, and to restore them from their faintness. CHRYSOL. Then Mary was not suffered to touch Him; now she has permission not only to touch, but to hold Him altogether; *they came and held Him by the feet, and worshipped Him.* RABAN. It was told above how He rose when the sepulchre was closed, to shew that that body which had been shut up therein dead, was now become immortal. He now offers His feet to be held by the women, to shew that He had real flesh, which can be touched by mortal creatures. CHRYSOL. They hold Christ's feet, who in the Church present the type of Evangelic preaching, and merit this privilege by their running to Him; and by faith so detain their Saviour's footsteps, that they may come to the honour of His perfect Godhead. She is deservedly bid to *touch Me not*, who mourns her Lord upon earth, and so seeks Him dead in the tomb, as not to know that He reigns in heaven with the Father. This, that the same Mary, one while exalted to the summit of faith, touches Christ, and holds Him with entire and holy affection; and again, cast down in weakness of flesh, and womanly infirmity, doubts,

Chrysol. Serm. 76.

Aug. ubi sup.

John 20, 15.

Chrysol. ubi sup.

Chrysol. ubi sup.

undeserving to touch her Lord, causes us no difficulty. For that is of mystery, this of her sex; that is of divine grace, this of human nature. And so also we, when we have knowledge of divine things, live unto God; when we are wise in human things, we are blinded by our own selves.

Chrysol. Serm. 80. Id. They held His feet to shew that the head of Christ is the man, but that the woman is in Christ's feet, and that it was given to them through Christ, not to go before, but to follow the man. Christ also repeats what the Angel had said, that what an Angel had made sure, Christ might make yet more sure. It follows, *Then saith Jesus unto them, Fear not.* Jerome. This may be always observed, both in the Old and New Testament, that when there is an appearance of any majestic person, the first thing done is to banish fear, that the mind being tranquillized may receive the things that are said. Hilary. The same order as of old now followed in the reversal of our woe, that whereas death began from the female sex, the same should now first see the glory of the Resurrection, and be made the messenger thereof. Whence the Lord adds, *Go tell My brethren that they go into Galilee,*

Chrysol. ubi sup. *there shall they see Me.* Chrysol. He calls them *brethren* whom He has made akin to His own body; *brethren,* whom the generous Heir has made His co-heirs; *brethren,* whom

Aug. de Cons. Ev. iii. ult. He has adopted to be sons of His own Father. Aug. That the Lord, both by His own mouth, and by the Angel, directs them to seek for Him, not in that place in which He was to shew Himself first, but in Galilee, makes every believer anxious to understand in what mystery it is spoken. Galilee is interpreted 'transmigration,' or 'revelation[a].' And according to the first interpretation what meaning offers itself, save this, that the grace of Christ was to pass from the people of Israel to the Gentiles, who would not believe when the Apostles should preach the Gospel to them, unless the Lord Himself should first make ready their way in the hearts of men. This is the signification of that, *He shall go before you into Galilee. There shall ye see Him,* means, there shall ye find His members, there shall ye perceive

[a] According to the two different senses of the Hebrew root גלה 'migrating from a country,' or 'revealing,' both coming from the primitive notion of 'making bare.'

His living Body in such as shall receive you. According to the other interpretation, 'revelation,' it is to be understood, *ye shall see Him* no longer in the form of a servant, but in that in which He is equal with the Father. That revelation will be the true Galilee, when *we shall be like Him, and shall see Him as He is.* That will be the blessed passing from this world to that eternity. 1 John 3, 2.

11. Now when they were going, behold, some of the watch came into the city, and shewed unto the Chief Priests all the things that were done.

12. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13. Saying, Say ye, His disciples came by night, and stole Him away while we slept.

14. And if this come to the governor's ears, we will persuade him, and secure you.

15. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

CHRYS. Of the signs which were shewn around Christ, some were common to the whole world, as the darkness; some peculiar to the watch, as the wonderful apparition of Angels, and the earthquake, which were wrought for the soldiers' sake, that they might be stunned with amazement, and bear testimony to the truth. For when truth is proclaimed by its adversaries, it adds to its brightness. Which befel now; *Some of the watch came into the city, and shewed unto the Chief Priests all the things that were done.* RABAN. Simple minds, and unlearned country-folk, often make manifest without guile the truth of a matter, as the thing is; but on the other hand, a crafty wickedness studies how to recommend falsehood by glosing words. JEROME. Thus the Chief Priests, who ought to have been by this turned to penitence, and to seek Jesus risen, persevere in their wickedness, and convert the money which was given for the use of the Temple Chrys. Hom. xc.

to the purchase of a lie, as before they had given thirty pieces of silver to the traitor Judas. Chrysol. Not content to have put the Master to death, they plot how they may destroy the disciples, and make the Master's power matter of charge against His disciples. The soldiers indeed lost Him, the Jews missed Him, but the disciples carried Him away, not by theft, but by faith; by virtue, and not by fraud; by holiness, and not by wickedness; alive, and not dead. Chrys. How should the disciples carry Him away by stealth, men poor, and of no station, and who scarcely dared to shew themselves? They fled when afterwards they saw Christ alive, how, when He was dead, would they not have feared so great a multitude of soldiers? How were they to remove the door of the sepulchre? One might have done it unperceived by the guard. But a large stone was rolled to the mouth requiring many hands. And was not the seal thereon? And why did they not attempt it the first night, when there was none at the sepulchre? For it was on the Sabbath that they begged the body of Jesus. Moreover, what mean these napkins which Peter sees laid here? Had the disciples stolen the Body, they would never have stripped it, both because it might so receive hurt, and cause unnecessary delay to themselves, and so expose them to be taken by the watch; especially since the Body and clothes were covered with myrrh, a glutinous spice, which would cause them to adhere. The allegation of the theft then is improbable. So that their endeavours to conceal the Resurrection do but make it more manifest. For when they say, *His disciples stole the body*, they confess that it is not in the sepulchre. And as they thus confess that they had not the Body, and as the watch, the sealing, and the fears of the disciples, make the theft improbable, there is seen evidence of the Resurrection not to be gainsaid. Remig. But if the guards slept, how saw they the theft? And if they saw it not, how could they witness thereto? So that what they desire to shew, they cannot shew. Gloss. That the fear of the Governor might not restrain them from this lie, they promise them impunity. Chrys. See how all are corrupted; Pilate persuaded; the people stirred up; the soldiers bribed; as it follows, *And they took the money, and did as they were*

Chrys. ubi sup.

Gloss. non occ.

instructed. If money prevailed with a disciple so far as to make him become the betrayer of his Master, what wonder that the soldiers are overcome by it. HILARY. The concealment of the Resurrection, and the false allegation of theft, is purchased by money; because by the honour of this world, which consists in money and desire, Christ's glory is denied. RABAN. But as the guilt of His blood, which they imprecated upon themselves and their children, presses them down with a heavy weight of sin, so the purchase of the lie, by which they deny the truth of the Resurrection, charges this guilt upon them for ever; as it follows, *And this saying is commonly reported among the Jews until this day.* CHRYSOL. *Among the Jews,* not among the Christians; what in Judæa the Jew concealed by his gold, is by faith blazed abroad throughout the world. Chrysol. ubi sup.

JEROME. All who abuse to other purposes the money of the Temple, and the contributions for the use of the Church, purchasing with them their own pleasure, are like the Scribes and Priests who bought this lie, and the blood of the Saviour.

16. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17. And when they saw Him, they worshipped Him: but some doubted.

18. And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth.

19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

BEDE. When Saint Matthew has vindicated the Lord's Resurrection as declared by the Angel, he relates the vision of the Lord which the disciples had, *Then the eleven disciples went into Galilee into a mountain where Jesus had* Beda, in Hom. non occ.

appointed them. For when coming to His Passion the Lord had said to His disciples, *After I am risen I will go before you into Galilee;* and the Angel said the same to the women. Therefore the disciples obey the command of their Master. Eleven only go, for one had already perished. JEROME. After His Resurrection, Jesus is seen and worshipped in the mountain in Galilee; though some doubt, their doubting confirms our faith. REMIG. This is more fully told by Luke; how when the Lord after the Resurrection appeared to the disciples, in their terror they thought they saw a spirit. BEDE.[b] The Lord appeared to them in the mountain to signify, that His Body which at His Birth He had taken of the common dust of the human race, He had by His Resurrection exalted above all earthly things; and to teach the faithful that if they desire there to see the height of His Resurrection, they must endeavour here to pass from low pleasures to high desires. And He goes before His disciples into Galilee, because *Christ is risen from the dead, the first fruits of them that slept.* And they that are Christ's follow Him, and pass in their order from death to life, contemplating Him as He appears with His proper Divinity. And it agrees with this that Galilee is interpreted 'revelation.' AUG. But it is to be considered, how the Lord could be seen bodily in Galilee. For that it was not the day of the Resurrection is manifest; for He was seen that day in Jerusalem in the beginning of the night, as Luke and John evidently agree. Nor was it in the eight following days, after which John says that the Lord appeared to His disciples, and when Thomas first saw Him, who had not seen Him on the day of the Resurrection. For if within these eight days the eleven had seen Him on a mountain in Galilee, Thomas, who was one of the eleven, could not have seen Him first after the eight days. Unless it be said, that the eleven there spoken of were eleven out of the general body of the disciples, and not the eleven Apostles. But there is another difficulty. John having related that the Lord was seen not in the mountain, but at the sea of Tiberias, by seven who were fishing, adds, *This is now the third time that Jesus shewed Himself to*

Matt. 26, 32.

Beda, Hom. Æst. in Fer. vi. Pasch.

1 Cor. 15, 20.

Aug. de Cons. Ev. iii. 25.

John 21, 14.

[b] This Homily of Bede (tom. vii. p. 12.) is word for word the same with the Commentary of Rabanus on this part of St. Matthew.

His disciples after He was risen from the dead. So that if we understand the Lord to have been seen within those eight days by eleven of the disciples, this manifestation at the sea of Tiberias will be the fourth, and not the third, appearance. Indeed, to understand John's account at all it must be observed, that he computes not each appearance, but each day on which Jesus appeared, though He may have appeared more than once on the same day; as He did three times on the day of His Resurrection. We are then obliged to understand that this appearance to the eleven disciples on the mountain in Galilee took place last of all. In the four Evangelists we find in all ten distinct appearances of Our Lord after His Resurrection. 1. At the sepulchre to the women. 2. To the same women on their way back from the sepulchre. 3. To Peter. 4. To two disciples as they went into the country. 5. To many together in Jerusalem; 6. when Thomas was not with them. 7. At the sea of Tiberias. 8. At the mountain in Galilee, according to Matthew. 9. To the eleven as they sat at meat, because they should not again eat with Him upon earth, related by Mark. 10. On the day of His Ascension, no longer on the earth, but raised aloft in a cloud, as related by both Mark and Luke. But all is not written, as John confesses, for He had much conversation with them during forty days before His ascension, *being seen of them, and speaking unto them of the things pertaining to the kingdom of God.*

Mark 16, 14.

Acts 1, 3.

Remig. The disciples then, when they saw Him, knew the Lord; and worshipped Him, bowing their faces to the ground. And He their affectionate and merciful Master, that He might take away all doubtfulness from their hearts, coming to them, strengthened them in their belief; as it follows, *And Jesus came and spake to them, saying, All power is given unto Me in heaven and in earth.* Jerome. Power is given to Him, Who but a little before was crucified, Who was buried, but Who afterwards rose again. Bede. This He speaks not from the Deity coeternal with the Father, but from the Humanity which He took upon Him, according to which *He was made a little lower than the Angels.* Chrysol. The Son of God conveyed to the Son of the Virgin, the God to the Man, the Deity to the Flesh, that which He

Beda, ubi sup.

Heb. 2, 9.

Chrys. Serm. 80.

had ever together with the Father. JEROME. Power is given in heaven and in earth, that He who before reigned in heaven, should now reign on earth by the faith of the believers. REMIG. What the Psalmist says of the Lord at His rising again, *Thou madest Him to have dominion over the works of Thy hands,* this the Lord now says of Himself, *All power is given unto Me in heaven and in earth.* And here it is to be noted, that even before His Resurrection the Angels knew that they were subjected to the man Christ. Christ then desiring that it should be also known to men that all power was committed to Him in heaven and in earth, sent preachers to make known the word of life to all nations; whence it follows, *Go ye therefore, and teach all nations.* BEDE. He who before His Passion had said, *Go not into the way of the Gentiles,* now, when rising from the dead, says, *Go and teach all nations.* Hereby let the Jews be put to silence, who say that Christ's coming is to be for their salvation only. Let the Donatists also blush, who, desiring to confine Christ to one place, have said that He is in Africa only, and not in other countries.

Ps. 8, 6.

'Beda, in Hom.' non occ. Matt. 10, 5.

JEROME. They first then teach all nations, and when taught dip them in water. For it may not be that the body receive the sacrament of Baptism, unless the soul first receive the truth of the Faith. *In the name of the Father, the Son, and the Holy Ghost,* that they whose Godhead is one should be conferred at once, to name this Trinity, being to name One God. CHRYSOL. Thus all nations are created a second time to salvation by that one and the same Power, which created them to being. JEROME. And though some one there may be of so averse a spirit as to undertake to baptize in such sort as to omit one of these names, therein contradicting Christ Who ordained this for a law, his baptism will effect nothing; those who are baptized by him will not be at all delivered from their sins. From these words we gather how undivided is the substance of the Trinity, that the Father is verily the Father of the Son, and the Son verily the Son of the Father, and the Holy Spirit the Spirit of both the Father and the Son, and also the Spirit of wisdom and of truth, that is, of the Son of God. This then is the salvation of them that believe, and in this Trinity is wrought the

Chrysol. Serm. 80.

Didymi Lib. ii. de Spir. Sanct.

perfect communication of ecclesiastical discipline. HILARY. For what part of the salvation of men is there that is not contained in this Sacrament? All things are full and perfect, as proceeding from Him who is full and perfect. The nature of His relation is expressed in the title Father; but He is nothing but Father; for not after the manner of men does He derive from somewhat else that He is Father, being Himself Unbegotten, Eternal, and having the source of His being in Himself, known to none, save the Son. The Son is the Offspring of the Unbegotten, One of the One, True of the True, Living of the Living, Perfect of the Perfect, Strength of Strength, Wisdom of Wisdom, Glory of Glory; the Image of the Unseen God, the Form of the Unbegotten Father. Neither can the Holy Spirit be separated from the confession of the Father and the Son. And this consolation of our longing desires is absent from no place. He is the pledge of our hope in the effects of His gifts, He is the light of our minds, He shines in our souls. These things as the heretics cannot change, they introduce into them the human explanations. As Sabellius who identifies the Father with the Son, thinking the distinction to be made rather in name than in person, and setting forth one and the same Person, as both Father and Son. As Ebion, who deriving the beginning of His existence from Mary, makes Him not Man of God, but God of man. As the Arians, who derive the form, the power, and the wisdom of God out of nothing, and in time. What wonder then that men should have diverse opinions about the Holy Spirit, who thus rashly after their own pleasure create and change the Son, by whom that Spirit is bestowed? Hil. de Trin. ii. 1, &c.

JEROME. Observe the order of these injunctions. He bids the Apostles first to teach all nations, then to wash them with the sacrament of faith, and after faith and baptism then to teach them what things they ought to observe; *Teaching them to observe all things whatsoever I have commanded you.* RABAN. *For as the body without the spirit is dead, so faith without works is dead also.* CHRYS. And because what He had laid upon them was great, therefore to exalt their spirits He adds, *And, lo, I am with you alway, even unto the end of the world.* As much as to say, Tell Me not of the difficulty of these things, seeing I am with you, Who can make all James 2, 26.

things easy. A like promise He often made to the Prophets in the Old Testament, to Jeremiah who pleaded his youth, to Moses, and to Ezekiel, when they would have shunned the office imposed upon them. And not with them only does He say that He will be, but with all who shall believe after them. For the Apostles were not to continue till the end of the world, but He says this to the faithful as to one body. RABAN. Hence we understand that to the end of the world shall not be wanting those who shall be worthy of the Divine indwelling. CHRYS. He brings before them the end of the world, that He may the more draw them on, and that they may not look merely to present inconveniences, but to the infinite goods to come. As much as to say, The grievous things which you shall undergo, terminate with this present life, seeing that even this world shall come to an end, but the good things which ye shall enjoy endure for ever. BEDE. It is made a question how He says here, *I am with you,* when we read elsewhere that He said, *I go unto Him that sent Me.* What is said of His human nature is distinct from what is said of His divine nature. He is going to His Father in His human nature, He abides with His disciples in that form in which He is equal with the Father. When He says, *to the end of the world,* He expresses the infinite by the finite; for He who remains in this present world with His elect, protecting them, the same will continue with them after the end, rewarding them. JEROME. He then who promises that He will be with His disciples to the end of the world, shews both that they shall live for ever, and that He will never depart from those that believe. LEO. For by ascending into heaven He does not desert His adopted; but from above strengthens to endurance, those whom He invites upwards to glory.

'Beda, in Hom.' non occ.

John 16, 5.

Leo, Serm. 72, 3.

Of which glory may Christ make us partakers,
Who is the King of glory,
God blessed for ever,
AMEN.

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Catena Aurea.

COMMENTARY

ON THE

FOUR GOSPELS,

COLLECTED OUT OF THE

WORKS OF THE FATHERS

BY

S. THOMAS AQUINAS.

VOL. II.

ST. MARK.

OXFORD,
JOHN HENRY PARKER;
J. G. F. AND J. RIVINGTON, LONDON.
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ADVERTISEMENT.

THE following Compilation not being admissible into the Library of the Fathers from the date of some few of the authors introduced into it, the Editors of the latter work have been led to publish it in a separate form, being assured that those who have subscribed to their Translations of the entire Treatises of the ancient Catholic divines, will not feel less interest, or find less benefit, in the use of so very judicious and beautiful a selection from them. The Editors refer to the Preface for some account of the natural and characteristic excellences of the work, which will be found as useful in the private study of the Gospels, as it is well adapted for family reading, and full of thought for those who are engaged in religious instruction.

Oxford, May 6, 1841.

PREFACE.

The Remarks prefixed to the first volume of this Translation of the Aurea Catena, apply in their substance to the following portion of it, which contains the Commentary on S. Mark. Wherever the variations from the original writers were such as to destroy the sense of the passage, the true reading has been followed, and has been placed in the margin. In other cases the text has been translated, as it is found in S. Thomas.

Many of the passages ascribed to S. Chrysostom are not found in the works of that Father. Most of these occur also in a Greek Catena on S. Mark, published by Possinus, from a MS. in the Library of the Archbishop of Tolouse, and still more of them in the Edition which has been recently printed by the Oxford University Press, from a MS. in the Bodleian. A Latin Version of this Catena or Commentary had previously been published by Peltanus, and is found in the Bibliotheca Patrum; and contains far the greater number of the same passages marked as S. Chrysostom's in the Catena Aurea. It is commonly ascribed to Victor of Antioch; though by some, with little probability, to S. Cyril of Alexandria. A Commentary on a portion of S. Mark published by Wastel, who gives the authorship of it and of the Opus Imperfectum in Matthæum to John of Jerusalem, also contains a number of the same passages which S. Thomas ascribes to S. Chrysostom.

Some of the extracts marked "Cyril" are found in a Commentary of S. Cyril of Alexandria on S. Luke, lately published by Mai.

The passages ascribed to S. Jerome, are taken from a Commentary found among his works, but universally pronounced to be spurious. It has been ascribed to Pelagius, but with more probability to Philippus Presbyter, a friend and disciple of S. Jerome. It is entirely mystical, and is in many places hopelessly obscure.

For the translation of the Volume now presented to the reader, the Editors have to make their acknowledgments to John Dobrée Dalgairns, M. A. of Exeter College.

J. H. N.

ERRATUM.

P. 184. note l. *for* A. D. 1417. *read* Paris 1517.

PREFACE

TO THE GOSPEL ACCORDING TO

ST. MARK.

Isaiah xlix. 5, 6.

My God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

The Prophet Isaiah foretells in a clear prophecy the calling of the Gentiles, and the cause of their salvation, saying, *My God shall be my strength. And he said, &c.* Jerome; In which words, it is shewn that Christ is called a servant, because He is formed from the womb. For, before these words it is said: *Thus saith the Lord, that formed me from the womb to be his servant.* It had indeed been the will of the Father, that the wicked tillers of the vineyard should receive the Son whom He had sent; wherefore Christ says of them to His disciples, *Go not into the way of the Gentiles, but go rather to the lost sheep of the house of Israel.* Because then Israel was not brought back to God, for that reason the Son of God speaks to the unbelieving Jews, saying, *My God shall be my strength*, who also has consoled me on the casting away of my people. And he hath said to me, *It is a small thing that thou shouldest be my servant to raise up the tribes of Jacob*, which have fallen by their own wickedness, *and to restore the preserved*, or remnant *of Israel.*

Hier. Comm. in Esa.

Mat. 10, 5. 6.

For instead of them, *I have given thee for a light to all the Gentiles*, that thou shouldest illuminate the whole world, and shouldest cause *my salvation*, by which men are saved, to reach *to the ends of the world*.

Gloss. non occ. Gloss. From the words then, which have been quoted, we can infer two things; first, the divine virtue which was in Christ, by which He was able to lighten the Gentiles; for it 2 Cor. 5, 19. is said, *My God shall be my strength. God* therefore *was in Christ, reconciling the world to himself*, as the Apostle says Rom. 1, 16. to the Corinthians; whence also *the Gospel*, by which believers are saved, *is the power of God unto salvation, to every one who believeth*, as the same Apostle says to the Romans. The second thing is, the enlightening of the Gentiles, and the salvation of the world, fulfilled by Christ, according to the will of the Father; for it is said, *I will also give thee for a light to the Gentiles.* Wherefore the Lord after His resurrection, that He might fulfil the will of the Father, sent His disciples to preach, saying, *Go ye, and teach all nations;* some He sent to the Jews, some received the ministry of preaching to the Gentiles. But because it was right that the Gospel should not only be preached for those who then lived, but also be written for those who were to come, the same distinction is observed in the writers of the Gospel. For Matthew wrote the Gospel to the Jews in Hebrew, and Mark was the first to write a Gospel amongst Euseb. Hist. Eccles. ii. 15. the Gentiles. Euseb. For when the glorious light of the word of God had arisen over the city of Rome, the doctrine of truth and of light, which Peter was then preaching to them, so shone upon the minds of all, by their patience in listening, that they heard him daily without ever being weary. Whence also they were not content with hearing only, but they earnestly beg of Mark his disciple, to commit to writing those things which he preached by word of mouth, that they might have a perpetual memorial of them, and might continue both at home and abroad in meditations of this sort upon the word. And they did not leave off their importunities, till they obtained what they had requested. This then was the cause of the writing of the Gospel of Mark. But Peter, when by the Holy Ghost he discovered the pious theft which had been put upon him, was filled

with joy, for he saw by this, their faith and devotion; and he gave his sanction to what was done, and handed down the writing to the Churches, to be read for ever. PSEUDO-JEROME; He begins at once with the announcement of the more perfect age of Christ, nor does he spend his labour on the birth of Christ as a little child, for he speaks of his perfection as the Son of God. CHRYS. But he makes a compendious and brief beginning, in which he has imitated his master Peter, who was a lover of brevity. AUG. Matthew, who had undertaken to relate what concerned the kingly person of Christ, had Mark assigned to him for a companion and an abbreviator, who was to attend upon his steps. For it belongs to kings not to be without a train of attendants. Since again the priest used to enter alone into the Holy of Holies, Luke, whose design had regard to the priesthood of Christ, had no companion to follow his steps, and in a manner to abbreviate his narration.

Pseudo-Jerom. sup. Marc. in Præfat. Chrys. Hom. iv. in Matt. Aug. de Cons. Evan. i. 3.

BEDE; It is also to be observed, that the holy Evangelists have each fixed upon a different commencement for their narration, and each a different ending. For Matthew, setting out from the beginning of the preaching of the Gospel, has carried on the thread of his narrative up to the time of our Lord's resurrection. Mark, beginning with the first preaching of the Gospel, goes on to the ascension of the Lord, and the preaching of His disciples to all nations throughout the world. But Luke, commencing with the birth of the Forerunner, has ended with our Lord's ascension. John, taking his beginning from the eternity of the Word of God, reaches in his Gospel up to the time of the Lord's resurrection. AMBROSE; Because then Mark began with expressing the divine power, he is rightly represented under the figure of a lion. REMIG. Mark is signified by the lion; for as a lion sends forth his dreadful voice in the wilderness, so Mark begins with the voice in the wilderness, saying, *The voice of one crying in the wilderness.* AUG. Although the figure might also be otherwise interpreted. For Mark did not wish to relate either his kingly race, as Matthew did, who for this is figured by a lion, or his priestly kindred, or consecration, as Luke, figured by a calf; yet he is shewn to have had for

Bede in Marc. i. 1. Ambros. in Luc. in Præfat. v. vol. i. p. viii. Aug. de Cons. Evan. i. 6.

his subject the things which the man Christ did, and therefore appears to be signified by the figure of a man, in the four animals. THEOPHYLACT; Or, the eagle points out the Gospel according to Mark, for it begins with the prophecy of John; for prophecy views with acuteness things which are afar, as an eagle.

Theoph. in Marc. in Præfat.

COMMENTARY

ON THE GOSPEL ACCORDING TO

ST. MARK.

CHAP. I.

Ver. 1. The beginning of the Gospel of Jesus Christ, the Son of God.

JEROME; Mark the Evangelist, who served the priesthood in Israel, according to the flesh a Levite, having been converted to the Lord, wrote his Gospel in Italy, shewing in it how even his family benefited Christ. For, commencing his Gospel with the voice of the prophetic cry, he shews the order of the election of Levi, declaring that John the son of Zachariah was sent forth by the voice of an angel, and saying, *The beginning of the Gospel of Jesus Christ, the Son of God.* Jerom. in Prolog.

PSEUDO-JEROME; The Greek word 'Evangelium' means good tidings, in Latin it is explained, 'bona annunciatio,' or, the good news; these terms properly belong to the kingdom of God and to the remission of sins; for the Gospel is that, by which comes the redemption of the faithful and the beatitude of the saints. But the four Gospels are one, and one Gospel is four. In Hebrew, His name is Jesus, in Greek, Soter, in Latin, Salvator; but men say Christus in Greek, Messias in Hebrew, Unctus in Latin, that is, King and Priest. BEDE; The beginning of this Gospel should be compared with that of Matthew, in which it is said, *The book of the generation of Jesus Christ, the Son of David, the Son of Abraham.* But here He is called *the Son of God.* Now from both we must understand one Lord Jesus Christ, Son of God, and of man. And fitly the first Evangelist names Him *Son of man*, the second, *Son of* Bede in Marc. i. 1.

God, that from less things our sense may by degrees mount up to greater, and by faith and the sacraments of the human nature assumed, rise to the acknowledgment of His divine eternity. Fitly also did He, who was about to describe His human generation, begin with a son of man, namely, David or Abraham. Fitly again, he who was beginning his book with the first preaching of the Gospel, chose rather to call Jesus Christ, *the Son of God;* for it belonged to the human nature to take upon Him the reality of our flesh, of the race of the patriarchs, and it was the work of Divine power to preach the Gospel to the world. HILARY; He has testified, that Christ was the Son of God, not in name only, but by His own proper nature. We are the sons of God, but He is not a son as we are; for He is the very and proper Son, by origin, not by adoption; in truth, not in name; by birth, not by creation.

Hilar. de Trin. iii. 11.

Mal. 3, 1. 2. As it is written in the Prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Isa. 40, 3. 3. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Bede ubi sup. BEDE; Being about to write his Gospel, Mark rightly puts first the testimonies of the Prophets, that he might notify to all, that what he should write was to be received without scruple of doubt, in that he shewed that these things were beforehand foretold by the Prophets. At once, by one and the same beginning of his Gospel, he prepared the Jews, who had received the Law and the Prophets, for receiving the grace of the Gospel, and those sacraments, which their own prophecies had foretold; and he also calls upon the Gentiles, who came to the Lord by publishing of the Gospel, to receive and venerate the authority of the Law and the Prophets; whence he says, *As it is written in the prophet Isaiah, Behold, &c.* JEROME; But this is not written in Isaiah, but in Malachi, the last of the twelve prophets. PSEUDO-CHRYS. But it may be said that it is a mistake of the writer. Otherwise it may be said, that he has compressed

Hierom. ad Pammach. Epist. 57.

Vict. Ant. e Cat. in Marc.

into one, two prophecies delivered in different places by two prophets; for in the prophet Isaiah it is written after the story of Hezekiah, *The voice of one crying in the wilderness;* but in Malachi, *Behold, I send mine angel.* The Evangelist therefore, taking parts of two prophecies, has put them down as spoken by Isaiah, and refers them here to one passage, without mentioning, however, by whom it is said, *Behold, I send mine angel.* PSEUDO-AUG. For knowing that all things are to be referred to their author, he has brought these sayings back to Isaiah, who was the first to intimate the sense. Lastly, after the words of Malachi, he immediately subjoins, *The voice of one crying in the wilderness,* in order to connect the words of each prophet, belonging as they do to one meaning, under the person of the elder prophet. BEDE; Or otherwise, we must understand, that, although these words are not found in Isaiah, still the sense of them is found in many other places, and most clearly in this which he has subjoined, *The voice of one crying in the wilderness.* For that which Malachi has called, the angel to be sent before the face of the Lord, to prepare His way, is the same thing as Isaiah has said is to be heard, *the voice of one crying in the wilderness, saying, Prepare ye the way of the Lord.* But in each sentence alike, the way of the Lord to be prepared is proclaimed. It may be, too, that Isaiah occurred to the mind of Mark, in writing his Gospel, instead of Malachi, as often happens; which he would, however, without doubt correct, at least when reminded by other persons, who might read his work whilst he was yet in the flesh; unless he thought, that, since his memory was then ruled by the Holy Spirit, it was not without a purpose, that the name of one prophet had occurred to him instead of another. For thus whatsoever things the Holy Spirit spoke by the prophets, are implied each to have belonged to all, and all to each. JEROME; By Malachi, therefore, the voice Πνεύματος Ἁγίου of the Holy Spirit resounds to the Father concerning the Son, who is the countenance of the Father by which He has been known.

Pseudo-Aug. Quæst. nov. et vet. Test. lvii.

Bede ubi sup.

BEDE; But John is called an angel not by community of nature, according to the heresy of Origen[a], but by the dignity

Bede ubi sup.

[a] Origen taught that all rational beings, angels, devils, and men, were of one nature, differing only in rank and condition, according to their de-

of his office; for angel in Greek is in Latin, nuntius, (messenger,) by which name that man is rightly called, who was sent by God, that he might bear witness of the light, and announce to the world the Lord, coming in the flesh; since it is evident that all who are priests may by their office of preaching the Gospel be called angels, as the prophet Malachi says, *The lips of the priest keep knowledge, and they seek the law at his mouth, because he is the Angel of the Lord of hosts.*

Mal. 2, 7.

Theophylact; The Forerunner of Christ, therefore, is called an angel, on account of his angelic life and lofty reverence. Again, where he says, *Before thy face*, it is as if he said, Thy messenger is near thee: whence is shewn the intimate connection of the Forerunner with Christ; for those walk next to kings, who are their greatest friends. There follows, *Who will prepare thy way before thee.* For by baptism he prepared the minds of the Jews to receive Christ. Pseudo-Jerome; Or, *the way of the Lord*, by which He comes into men, is penitence, by which God comes down to us, and we mount up to Him. And for this reason the beginning of John's preaching was, *Repent ye.* Bede; But as John might be called an angel, because he went before the face of the Lord by his preaching, so he might also be rightly called a voice, because, by his sound, he preceded the Word of the Lord. Wherefore there follows, *The voice of one crying, &c.* For it is an acknowledged thing that the Only-Begotten Son is called the Word of the Father, and even we, from having uttered words ourselves, know that the voice sounds first, in order that the word may afterwards be heard. Pseudo-Jerome; But it is called *the voice of one crying*, for we are wont to use a cry to deaf persons, and to those afar off, or when we are indignant, all which things we know applied to the Jews; for *salvation is far from the wicked*, and they *stopped their ears like deaf adders*, and deserved to hear *indignation, and wrath, and tribulation* from Christ. Pseudo-Chrys. But the prophecy, by saying, *In the wilderness*, plainly shews that the divine teaching was not in Jerusalem, but in the wilderness, which was fulfilled to

Bede ubi sup.

Vict. Ant. e Cat. in Marc.

serts, (in Joan. tom. ii. 17.) and capable of change: that men had once been angels: that angels took human nature to serve man, and that St. John Baptist was an angel, quoting this text. (in Joan. ii. 25.) v. Huet. Orig. II. qu. 5. No. 14, 24, 25.

the letter by John the Baptist in the wilderness of Jordan, preaching the healthful appearing of the Word of God. The word of prophecy also shews, that besides the wilderness, which was pointed out by Moses, where he made paths, there was another wilderness, in which it proclaimed that the salvation of Christ was present. PSEUDO-JEROME; Or else the voice and the cry is in the desert, because they were deserted by the Spirit of God, as a house empty, and swept out; deserted also by prophet, priest, and king. BEDE; What he cried is revealed, in that which is subjoined, *Prepare ye the way of the Lord, make his paths straight.* For whosoever preaches a right faith and good works, what else does he but prepare the way for the Lord's coming to the hearts of His hearers, that the power of grace might penetrate these hearts, and the light of truth shine in them? And the paths he makes straight, when he forms pure thoughts in the soul by the word of preaching. PSEUDO-JEROME; Or else, *Prepare ye the way of the Lord*, that is, act out repentance and preach it; *make his paths straight*, that walking in the royal road, we may love our neighbours as ourselves, and ourselves as our neighbours. For he who loves himself, and loves not his neighbour, turns aside to the right; for many act well, and do not correct their neighbour well, as Eli. He, on the other hand, who, hating himself, loves his neighbour, turns aside to the left; for many, for instance, rebuke well, but act not well themselves, as did the Scribes and Pharisees. *Paths* are mentioned after the *way*, because moral commands are laid open after penitence. THEOPHYLACT; Or, the *way* is the New Testament, and the *paths* are the Old, because it is a trodden path. For it was necessary to be prepared for the way, that is, for the New Testament; but it was right that the paths of the Old Testament should be straightened.

non occ.

Bede ubi sup.

4. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5. And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6. And John was clothed with camel's hair, and

with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

Pseudo-Jerome; According to the above-mentioned prophecy of Isaiah, the way of the Lord is prepared by John, through faith, baptism, and penitence; the paths are made straight by the rough marks of the hair-cloth garment, the girdle of skin, the feeding on locusts and wild honey, and the most lowly voice; whence it is said, *John was in the wilderness.* For John and Jesus seek what is lost in the wilderness; where the devil conquered, there he is conquered; where man fell, there he rises up. But the name John means the grace of God, and the narrative begins with grace. For it goes on to say, *baptizing.* For by baptism grace is given, seeing that by baptism sins are freely remitted. But what is brought to perfection by the bridegroom, is introduced by the friend of the bridegroom. Thus catechumens, (which word means persons instructed,) begin by the ministry of the priest, receive the chrism[b] from the bishop. And to shew this, it is subjoined, *And preaching the baptism of repentance, &c.*

Bede in Marc. i. 2. Bede; It is evident that John not only preached, but also gave to some the baptism of repentance; but he could not give baptism for the remission of sins[c]. For remission of sins is only given to us by the baptism of Christ. It is therefore only said, *Preaching the baptism of repentance for the remission of sins;* for he *preached* a baptism which could remit sins, since he could not give it. Wherefore as he was the forerunner of the Incarnate Word of the Father, by the word of his preaching, so by his baptism, which could not remit sins, he preceded that baptism,

[b] "Chrismantur." Chrism in the Roman Church, was applied twice; at Baptism, and more solemnly to the forehead by the Bishop at Confirmation. In the Eastern Church, it was only given once, at Confirmation, and by the Bishop only. In the French Church, it was given once, usually at Baptism, by the Priest, but if for any reason omitted, by the Bishop at Confirmation. v. Bingham Antiq. b. xii. c. 2. §. 2.

[c] v. vol. i. p. 97. note a.

of penitence, by which sins are remitted. THEOPHYLACT; The baptism of John had not remission of sins, but only brought men to penitence. He preached therefore the baptism of repentance, that is, he preached that to which the baptism of penitence led, namely, remission of sins, that they who in penitence received Christ, might receive Him to the remission of their sins. PSEUDO-JEROME; Now by John as by the bridegroom's friend, the bride is brought to Christ, as by a servant Rebecca was brought to Isaac; wherefore there follows, *And there went out to him all, &c.* For *confession and beauty are in his presence*, that is, the presence of the bridegroom. And the bride leaping down from her camel signifies the Church, who humbles herself on seeing her husband Isaac, that is, Christ. But the interpretation of Jordan, where sins are washed away, is 'an alien descent.' For we heretofore aliens to God by pride, are by the sign of Baptism made lowly, and thus exalted on high[d]. Gen. 24, 61. Ps. 95, 6. Vulg. symbolum

BEDE; An example of confessing their sins and of promising to lead a new life, is held out to those who desire to be baptized, by those words which follow, *confessing their sins.* CHRYS. Because indeed John preached repentance, he wore the marks of repentance in his garment and in his food, wherefore there follows, *And John was clothed in camel's hair.* BEDE; It says, clothed in a garment of hair, not in woollen clothes; the former is the mark of an austere garb, the latter of effeminate luxury. But the girdle of skins, with which he was girt, like Elias, is a mark of mortification. And this meat, *locusts and wild honey*, is suited to a dweller in the wilderness, so that his object in eating was not the deliciousness of meats, but the satisfying of the necessity of human flesh. PSEUDO-JEROME; The dress of John, his food, and employment, signifies the austere life of preachers, and that future nations are to be joined to the grace of God, which is John, both in their minds and in externals. For by camel's hair, is meant the rich among the nations; and by the girdle of skin, the poor, dead to the world; and by the wandering locusts, the wise men of this world; who, leaving the dry stalks to the Jews, draw off with their legs the mystic grain, and in the warmth of their Bede ubi sup.

[d] v. S. Cyril of Jerus. Cat. xx. 4—7.

faith leap up towards heaven; and the faithful, being inspired by the wild honey, are full-fed from the untilled wood. THEOPH. Or else; The garment of *camel's hair* was significative of grief, for John pointed out, that he who repented should mourn. For sackcloth signifies grief; but the girdle of skins shews the dead state of the Jewish people. The food also of John not only denotes abstinence, but also shews forth the intellectual food, which the people then were eating, without understanding any thing lofty, but continually raising themselves on high, and again sinking to the earth. For such is the nature of locusts, leaping on high and again falling. In the same way the people ate honey, which had come from bees, that is, from the prophets; it was not however domestic, but wild, for the Jews had the Scriptures, which are as honey, but did not rightly understand them.

Greg. Moral. xxxi. 25. GREGORY; Or, by the kind itself of his food he pointed out the Lord, of whom he was the forerunner; for in that our Lord took to Himself the sweetness of the barren Gentiles, he ate wild honey. In that He in His own person partly converted the Jews, He received locusts for His food, which suddenly leaping up, at once fall to the ground. For the Jews leaped up when they promised to fulfil the precepts of the Lord; but they fell to the ground, when by their evil works they affirmed that they had not heard them. They made therefore a leap upwards in words, and fell down by their actions. Bede ubi sup. BEDE; The dress and food of John may also express of what kind was his inward walk. For he used a dress more austere than was usual, because he did not encourage the life of sinners by flattery, but chid them by the vigour of his rough rebuke; he had a girdle of skin round his loins, for he was one, *who crucified his flesh with the affections and lusts.* Gal. 5, 24. He used to eat locusts and wild honey, because his preaching had some sweetness for the multitude, whilst the people debated whether he was the Christ himself or not; but this soon came to an end, when his hearers understood that he was not the Christ, but the forerunner and prophet of Christ. For in honey there is sweetness, in locusts swiftness of flight; whence there follows, *And he preached, saying, there cometh one mightier*

than I after me. GLOSS. He said this to do away with the opinion of the crowd, who thought that he was the Christ; but he announces that Christ is *mightier than he*, who was to remit sins, which he himself could not do. PSEUDO-JEROME; Who again is mightier than the grace, by which sins are washed away, which John signifies? He who seven times and seventy times seven remits sin. Grace indeed comes first, but remits sins once only by baptism, but mercy reaches to the wretched from Adam up to Christ through seventy-seven generations, and up to one hundred and forty-four thousand. PSEUDO-CHRYS. But lest he should be thought to say this by way of comparing himself to Christ, he subjoins, *Of whom I am not worthy, &c.* It is not however the same thing to loose the shoe-latchet, which Mark here says, and to carry his shoes, which Matthew says. And indeed the Evangelists following the order of the narrative, and not able to err in any thing, say that John spoke each of these sayings in a different sense. But commentators on this passage have expounded each in a different way. For he means by the latchet, the tie of the shoe. He says this therefore to extol the excellence of the power of Christ, and the greatness of His divinity; as if he said, Not even in the station of his servant am I worthy to be reckoned. For it is a great thing to contemplate, as it were stooping down, those things which belong to the body of Christ, and to see from below the image of things above, and to untie each of those mysteries, about the Incarnation of Christ, which cannot be unravelled. PSEUDO-JEROME; The shoe is in the extremity of the body; for in the end the Incarnate Saviour is coming for justice, whence it is said by the prophet, *Over Edom will I cast out my shoe.*

Gloss. non occ. Mat. 18, 22. Vict. Ant. e Cat. in Marc. non occ. Ps. 60, 9.

GREGORY; Shoes also are made from the skins of dead animals. The Lord, therefore, coming incarnate, appeared as it were with shoes on His feet, for He assumed in His divinity the dead skins of our corruption. Or else; it was a custom among the ancients, that if a man refused to take as his wife the woman whom he ought to take, he who offered himself as her husband by right of kindred took off that man's shoe. Rightly then does he proclaim himself unworthy to loose his shoe-latchet, as if he said openly, I cannot

Greg. Hom. in Evan. vii.

make bare the feet of the Redeemer, for I usurp not the name of the Bridegroom, a thing which is above my deserts. THEOPH. Some persons also understand it thus; all who came to John, and were baptized, through penitence were loosed from the bands of their sins by believing in Christ. John then in this way loosed the shoe-latchet of all the others, that is, the bands of sin. But Christ's shoe-latchet he was not able to unloose, because he found no sin in Him. BEDE; Thus then John proclaims the Lord not yet as God, or the Son of God, but only as a man mightier than himself. For his ignorant hearers were not yet capable of receiving the hidden things of so great a Sacrament, that the eternal Son of God, having taken upon Him the nature of man, had been lately born into the world of a virgin; but gradually by the acknowledgment of His glorified lowliness, they were to be introduced to the belief of His Divine Eternity. To these words, however, he subjoins, as if covertly declaring that he was the true God, *I baptize you with water, but he shall baptize you with the Holy Ghost.* For who can doubt, that none other but God can give the grace of the Holy Ghost. JEROME; For what is the difference between water and the Holy Ghost, who was borne over the face of the waters? Water is the ministry of man; but the Spirit is ministered by God. BEDE; Now we are baptized by the Lord in the Holy Ghost, not only when in the day of our baptism, we are washed in the fount of life, to the remission of our sins, but also daily by the grace of the same Spirit we are inflamed, to do those things which please God.

Bede ubi sup.

Bede ubi sup.

9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

PSEUDO-JEROME; Mark the Evangelist, like a hart, longing

after the fountains of water, leaps forward over places, smooth and steep; and, as a bee laden with honey, he sips the tops of the flowers. Wherefore he hath shewn us in his narrative Jesus coming from Nazareth, saying, *And it came to pass in those days, &c.* PSEUDO-CHRYS. Forasmuch as He was ordaining a new baptism, He came to the baptism of John, which, in respect of His own baptism, was incomplete, but different from the Jewish baptism, as being between both. He did this that He might shew, by the nature of His baptism, that He was not baptized for the remission of sins, nor as wanting the reception of the Holy Ghost: for the baptism of John was destitute of both these. But He was baptized that He might be made known to all, that they might believe on Him and *fulfil all righteousness*, which is *keeping of the commandments:* for it had been commanded to men that they should submit to the Prophet's baptism. BEDE; He was baptized, that by being baptized Himself He might shew His approval of John's baptism[e], and that, by sanctifying the waters of Jordan through the descent of the dove, He might shew the coming of the Holy Ghost in the laver of believers; whence there follows, *And straightway coming up out of the water, he saw the heavens opened, and the Holy Spirit like a dove descending, and resting upon him.* But the heavens are opened, not by the unclosing of the elements, but to the eyes of the spirit, to which Ezekiel in the beginning of his book relates that they were opened; or this His seeing the heavens opened after baptism was done for our sakes, to whom the door of the kingdom of heaven is opened by the laver of regeneration.

Vict. Ant. e Cat. in Marc.

Bede in Marc. i. 4.

Ezek. 1.

PSEUDO-CHRYS. Or else, that from heaven sanctification might be given to men, and earthly things be joined to heavenly. But the Holy Spirit is said to have descended upon Him, not as if He then first came to Him, for He never had left Him; but that He might shew forth the Christ, Who was preached by John, and point Him out to all, as it were by the finger of faith. BEDE; This event also, in which the Holy Ghost was seen to come down upon baptism, was a sign of spiritual grace to be given to us in baptism. PSEUDO-JEROME; But this is the anointing of Christ according to

Vict. Ant. e Cat. in Marc.

Bede ubi sup.

[e] Vol. i. p. 109, note h.

the flesh, namely, the Holy Ghost, of which anointing it is said, *God, even thy God, hath anointed thee with the oil of gladness above thy fellows.* BEDE; Well indeed in the shape of a dove did the Holy Ghost come down, for it is an animal of great simplicity, and far removed from the malice of gall, that in a figure He might shew us that He looks out for simple hearts, and deigns not to dwell in the minds of the wicked. PSEUDO-JEROME; Again, the Holy Ghost came down in the shape of a dove, because in the Canticles it is sung of the Church: *My bride, my love, my beloved, my dove. Bride* in the Patriarchs, *love* in the Prophets, *near of kin* in Joseph and Mary, *beloved* in John the Baptist, *dove* in Christ and His Apostles: to whom it is said, *Be ye wise as serpents, and harmless as doves.* BEDE; Now the Dove sat on the head of Jesus, lest any one should think that the voice of the Father was addressed to John and not to Christ. And well did he add, *abiding on Him;* for this is peculiar to Christ, that the Holy Ghost once filling Him should never leave Him. For sometimes to His faithful disciples the grace of the Spirit is conferred for signs of virtue, and for the working of miracles, sometimes it is taken away; though for the working of piety and righteousness, for the preservation of love to God and to one's neighbour, the grace of the Spirit is never absent. But the voice of the Father shewed, that He Himself, who came to John to be baptized with the others, was the very Son of God, willing to baptize with the Holy Spirit, whence there follows, *And there came a voice from heaven, Thou art my beloved Son, in thee I am well pleased.* Not that this informed the Son Himself of a thing of which He was ignorant, but it shews to us what we ought to believe. AUG. Wherefore Matthew relates that the voice said, *This is my beloved Son;* for he wished to shew that the words, *This is My Son*, were in fact said, that thus the persons who heard it might know that He, and not another, was the Son of God. But, if you ask, which of these two sounded forth in that voice, take which you will, only remember, that the Evangelists, though not relating the same form of speaking, relate the same meaning. And that God delighted Himself in His Son, we are reminded in these words, *In*

Ps. 45, 8. Bede ubi sup.

Cant. passim.

Mat. 10, 16. Bede ubi sup.

Aug. de Cons. Ev.ii.14.

thee I am well pleased. BEDE; The same voice has taught us, that we also, by the water of cleansing, and by the Spirit of sanctification, may be made the sons of God. The mystery of the Trinity also is shewn forth in the baptism; the Son is baptized, the Spirit comes down in the shape of a dove, the voice of the Father bearing witness to the Son is heard. PSEUDO-JEROME; Morally also it may be interpreted; we also, drawn aside from the fleeting world by the smell and purity of flowers, run with the young maidens after the bridegroom, and are washed in the sacrament of baptism, from the two fountains of the love of God, and of our neighbour, by the grace of remission, and mounting up by hope gaze upon heavenly mysteries with the eyes of a clean heart. Then we receive in a contrite and lowly spirit, with simplicity of heart, the Holy Spirit, who comes down to the meek, and abides in us, by a never-failing charity. And the voice of the Lord from heaven is directed to us the beloved of God; *Blessed are the peacemakers, for they shall be called the sons of God;* and then the Father, with the Son and the Holy Spirit, is well-pleased with us, when we are made one spirit with God.

Bede ubi sup.

v. Cant. 1, 2. 3.

Matt. 5, 9.

12. And immediately the spirit driveth him into the wilderness.

13. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

CHRYS. Because all that Christ did and suffered was for our teaching, He began after His baptism to dwell in the wilderness, and fought against the devil, that every baptized person might patiently sustain greater temptations after His baptism, nor be troubled, as if this which happened to Him was contrary to His expectation, but might bear up against all things, and come off conqueror. For although God allows that we should be tempted for many other reasons, yet for this cause also He allows it, that we may know, that man when tempted is placed in a station of greater honour. For the Devil approaches not save where he has

Chrys. Hom in Matt. xii.

beheld one set in a place of greater honour; and therefore it is said, *And immediately the Spirit drove him into the wilderness.* And the reason why He does not simply say, that He went into the wilderness, but was driven, is, that thou mayest understand that it was done according to the word of Divine Providence. By which also He shews, that no man should thrust himself into temptation, but that those who from some other state are as it were driven into temptation, remain conquerors. BEDE; And that no one might doubt, by what spirit he said that Christ was driven into the wilderness, Luke has on purpose premised, that *Jesus being full of the Spirit returned from Jordan*, and then has added, *and was led by the Spirit into the wilderness;* lest the evil spirit should be thought to have any power over Him, who, being full of the Holy Spirit, departed whither He was willing to go, and did what He was willing to do. CHRYS. But the Spirit drove Him into the wilderness, because He designed to provoke the devil to tempt Him, and thus gave Him an opportunity not only by hunger, but also by the place. For then most of all does the devil thrust himself in, when he sees men remaining solitary.

Bede in Marc. l. 5.

Luke 4, 12.

Chrys. in Mat. Hom. xiii.

BEDE; But He retires into the desert that He may teach us that, leaving the allurements of the world, and the company of the wicked, we should in all things obey the Divine commands. He is left alone and tempted by the devil, that He might teach us, *that all that will live godly in Christ Jesus shall suffer persecution;* whence it follows, *And he was in the wilderness forty days and forty nights, and was tempted of Satan.* But He was tempted forty days and forty nights, that He might shew us, that as long as we live here and serve God, whether prosperity smile upon us, which is meant by the day, or adversity smite us, which agrees with the figure of night, at all times our adversary is at hand, who ceases not to trouble our way by temptations. For *the forty days and forty nights* imply the whole time of this world, for the globe in which we are serving God is divided into four quarters. Again, there are Ten Commandments, by observing which we fight against our enemy, but four times ten are forty.

Bede ubi sup.

2 Tim. 3, 12.

There follows, *and he was with the wild beasts.* PSEUDO-CHRYS. But He says this to shew of what nature was the wilderness, for it was impassable by man and full of wild beasts. It goes on; *and angels ministered unto him.* For after temptation, and a victory against the devil, He worked the salvation of man. And thus the Apostle says, *Angels are sent to minister for them who shall be heirs of salvation.* We must also observe, that to those who conquer in temptation angels stand near and minister. BEDE; Consider also that Christ dwells among the wild beasts as man, but, as God, uses the ministry of Angels. Thus, when in the solitude of a holy life we bear with unpolluted mind the bestial manners of men, we merit to have the ministry of Angels, by whom, when freed from the body, we shall be transferred to everlasting happiness. PSEUDO-JEROME; Or, then the beasts dwell with us in peace, as in the ark clean animals with the unclean, when the flesh lusts not against the spirit. After this, ministering Angels are sent to us, that they may give answers and comforts to hearts that watch.

Vict. Ant. e Cat. in Marc. Heb. 1, 14. Bede ubi sup.

14. Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God,

15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel.

PSEUDO-CHRYS. The Evangelist Mark follows Matthew in his order, and therefore after having said that Angels minister, he subjoins, *But after that John was put into prison, Jesus came, &c.* After the temptation and the ministry of Angels, He goes back into Galilee, teaching us not to resist the violence of evil men. THEOPHYL. And to shew us that in persecutions we ought to retire, and not to await them; but when we fall into them, we must sustain them. PSEUDO-CHRYS. He retired also that He might keep Himself for teaching and for healing, before He suffered, and after fulfilling all these things, might become obedient unto death. BEDE; John being put in prison, fitly does the Lord begin to preach: wherefore there follows, *Preaching the Gospel, &c.* For when the Law ceases, the Gospel arises in its steps.

Vict. Ant. e Cat. i Marc. Vict. Ant. e Cat. in Marc. Bede ubi sup.

Pseudo-Jerome; When the shadow ceases, the truth comes on; first, John in prison, the Law in Judæa; then, Jesus in Galilee, Paul among the Gentiles preaching the Gospel of the kingdom. For to an earthly kingdom succeeds poverty, to the poverty of Christians is given an everlasting kingdom; but earthly honour is like the foam of water, or smoke, or sleep. Bede; Let no one, however, suppose that the putting of John in prison took place immediately after the forty days' temptation and the fast of the Lord; for whosoever reads the Gospel of John will find, that the Lord taught many things before the putting of John in prison, and also did many miracles; for you have in his Gospel, *This beginning of miracles did Jesus;* and afterwards, *for John was not yet cast into prison.* Now it is said, that when John read the books of Matthew, Mark, and Luke, he approved indeed the text of the history, and affirmed that they had spoken truth, but said that they had composed the history of only one year after John was cast into prison, in which year also he suffered. Passing over then the year of which the transactions had been published by the three others, he related the events of the former period, before John was cast into prison. When therefore Mark had said that *Jesus came into Galilee, preaching the Gospel of the kingdom*, he subjoins, *saying, Since the time is fulfilled, &c.*

Bede ubi sup.

John 2, 11. John 3, 24.

Pseudo-Chrys. Since then the time was fulfilled, *when the fulness of time was come, and God sent his Son*, it was fitting that the race of man should obtain the last dispensation of God. And therefore he says, *for the kingdom of heaven is at hand.* But the kingdom of God is essentially the same as the kingdom of heaven, though they differ in idea. For by the kingdom of God is to be understood that in which God reigns; and this in truth is in the region of the living, where, seeing God face to face, they will abide in the good things now promised to them; whether by this region one chooses to understand Love, or some other confirmation[c] of those who put on the likeness of things

Vict. Ant. Cat. in Marc.

Orig. in Matt. tom. x. 14.

non occ. v. Orig. de Orat. 25, 26. in Matt. t. 12 14.

[c] By 'confirmatio,' seems to be meant the perfecting of spiritual natures. v. S. Thomas Aq. Summa, Theol. p. 1. qu. lxii. Art. 1. It answers to στερέωσις as used by S. Basil, (de Sp. S. 16.) 'Cœli' is commonly interpreted of the Angels, by the Fathers.

above, which are signified by the heavens. For it is clear enough that the kingdom of God is confined neither by place nor by time. THEOPHYL. Or else, the Lord means that the time of the Law is completed; as if He said, Up to this time the Law was at work; from this time the kingdom of God will work, that is, a conversation according to the Gospel, which is with reason likened to the kingdom of heaven. For when you see a man clothed in flesh living according to the Gospel, do you not say that he has the kingdom of heaven, which *is not meat and drink, but righteousness and peace and joy in the Holy Ghost?* v. Chrys. in Matt. Hom. 19. inc. 6, 9. Rom. 14, 17.

The next word is, *Repent.* PSEUDO-JEROME; For he must repent, who would keep close to eternal good, that is, to the kingdom of God. For he who would have the kernel, breaks the shell; the sweetness of the apple makes up for the bitterness of its root; the hope of gain makes the dangers of the sea pleasant; the hope of health takes away from the painfulness of medicine. They are able worthily to proclaim the preaching of Christ who have deserved to attain to the reward of forgiveness; and therefore after He has said, *Repent*, He subjoins, *and believe the Gospel.* For unless ye have believed, ye shall not understand. BEDE; *Repent*, therefore, *and believe;* that is, renounce dead works; for of what use is believing without good works? The merit of good works does not, however, bring to faith, but faith begins, that good works may follow. Bede ubi sup.

16. Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18. And straightway they forsook their nets, and followed him.

19. And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20. And straightway he called them: and they

left their father Zebedee in the ship with the hired servants, and went after him.

Gloss. non occ. Gloss. The Evangelist, having mentioned the preaching of Christ to the multitude, goes on to the calling of the disciples, whom he made ministers of his preaching, whence it follows, *And passing along the sea of Galilee, &c.* Theophyl. As the Evangelist John relates, Peter and Andrew were disciples of the Forerunner, but seeing that John had borne witness to Jesus, they joined themselves to him; afterwards, grieving that John had been cast into prison, they returned to their trade. Wherefore there follows, *casting nets into the sea, for they were fishers.* Look then upon them, living on their own labours, not on the fruits of iniquity; for such men were worthy to become the first disciples of Christ; whence it is subjoined, *And Jesus said unto them, Come ye after me.* Now He calls them for the second time; for this is the second calling in respect of that, of which we read in John. But it is shewn to what they were called, when it is added, *I will make you become fishers of men.* Remig. For by the net of holy preaching they drew fish, that is, men, from the depths of the sea, that is, of infidelity, to the light of faith. Wonderful indeed is this fishing! for fishes when they are caught, soon after die; when men are caught by the word of preaching, they rather are made alive. Bede; Now fishers and unlettered men are sent to preach, that the faith of believers might be thought to lie in the power of God, not in eloquence or in learning. It goes on to say, *and immediately they left their nets, and followed him.* Theophyl. For we must not allow any time to lapse, but at once follow the Lord. After these again, He catches James and John, because they also, though poor, supported the old age of their father. Wherefore there follows, *And when he had gone a little farther thence, he saw James the son of Zebedee, &c.* But they left their father, because he would have hindered them in following Christ. Do thou, also, when thou art hindered by thy parents, leave them, and come to God. It is shewn by this that Zebedee was not a believer; but the mother of the Apostles believed, for she followed Christ, when Zebedee was dead.

Bede in Marc. l. 6.

BEDE; It may be asked, how he could call two fishers from each of the boats, (first, Peter and Andrew, then having gone a little further, the two others, sons of Zebedee,) when Luke says that James and John were called to help Peter and Andrew, and that it was to Peter only that Christ said, *Fear not, from this time thou shalt catch men;* he also says, that *at the same time, when they had brought their ships to land, they followed him.* We must therefore understand that that transaction which Luke intimates happened first, and afterwards that they, as their custom was, had returned to their fishing. So that what Mark here relates happened afterwards; for in this case they followed the Lord, without drawing their boats ashore, (which they would have done had they meant to return,) and followed Him, as one calling them, and ordering them to follow. PSEUDO-JEROME; Further, we are mystically carried away to heaven, like Elias, by this chariot, drawn by these fishers, as by four horses. On these four corner-stones the first Church is built; in these, as in the four Hebrew letters, we acknowledge the tetragrammaton, יהוה the name of the Lord, we who are commanded, after their example, to *hear* the voice of the Lord, and *to forget* the *people* of wickedness, and *the house of our fathers'* conversation, which is folly before God, and the spider's net, in the meshes of which we, like gnats, were all but fallen, and were confined by things vain as the air, which hangs on nothing; loathing also the ship of our former walk. For Adam, our forefather according to the flesh, is clothed with the skins of dead beasts; but now, having put off the old man, with his deeds, following the new man we are clothed with those skins of Solomon, with which the bride rejoices that she has been made beautiful. Again, Simon, means obedient; Andrew, manly; James, supplanter[f]; John, grace; by which four names, we are knit together into God's host[g]; by obedience, that we may listen; by manliness, that we do battle; by overthrowing, that we may persevere; by grace, that we may be preserved. Which four virtues are called cardinal; for by prudence, we obey; by justice, we bear ourselves manfully; by temperance, we tread the serpent underfoot; by fortitude, we earn the grace of

Bede ubi sup.

Luke 5, 10.

Ps. 45, 11.

Cant. 1, 4. Vulg.

supplantatione

[f] Cf. vol. i. 139, 140, 364.

[g] *Al.* 'in imaginem.'

God. THEOPHYL. We must know also, that action is first called, then contemplation; for Peter is the type of the active life, for he was more ardent than the others, just as the active life is the more bustling; but John is the type of the contemplative life, for he speaks more fully of divine things.

21. And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the Scribes.

PSEUDO-JEROME; Mark, arranging the sayings of the Gospel as they were in his own mind, not in themselves, quits the order of the history, and follows the order of the mysteries. Wherefore he relates the first miracle on the sabbath day, saying, *And they go into Capernaum.* THEOPHYL. Quitting Nazareth. Now on the sabbath day, when the Scribes were gathered together, he entered into a synagogue, and taught. Wherefore there follows, *And straightway on the sabbath day, having entered into the synagogue, he taught them.* For for this end the Law commanded them to give themselves up to rest on the sabbath day, that they might meet together to attend to sacred reading. Again, Christ taught them by rebuke, not by flattery as did the Pharisees; wherefore it says, *And they were astonished at his doctrine; for he taught them as one having power, and not as the Scribes.* He taught them also in power, transforming men to good, and He threatened punishment to those who did not believe on Him. BEDE; The Scribes themselves taught the people what was written in Moses and the Prophets: but Jesus as the God and Lord of Moses himself, by the freedom of His own will, either added those things which appeared wanting in the Law, or altered things as He preached to the people; as we read in Matthew, *It was said to them of old time, but I say unto you.*

Bede ubi sup.

Mat. 5, 27.

23. And there was in their synagogue a man with an unclean spirit; and he cried out,

24. Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25. And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28. And immediately his fame spread abroad throughout all the region round about Galilee.

Bede; Since by the envy of the devil death first entered into the world, it was right that the medicine of healing should first work against the author of death; and therefore it is said, *And there was in their synagogue a man, &c.* Bede in Marc. l. 7.

Pseudo-Chrys. The word Spirit is applied to an Angel, the air, the soul, and even the Holy Ghost. Lest therefore by the sameness of the name we should fall into error, he adds, *unclean.* And he is called unclean on account of his impiousness and far removal from God, and because he employs himself in all unclean and wicked works. Vict. Ant. e Cat. in Marc.

Aug. Moreover, how great is the power which the lowliness of God, appearing in the form of a servant, has over the pride of devils, the devils themselves know so well, that they express it to the same Lord clothed in the weakness of flesh. For there follows, *And he cried out, saying, What have we to do with thee, Jesus of Nazareth, &c.* For it is evident in these words that there was in them knowledge, but there was not charity; and the reason was, that they feared their punishment from Him, and loved not the righteousness in Him. Aug. de Civ. Dei, 21.

Bede; For the devils, seeing the Lord on the earth, thought that they were immediately to be judged. Bede ubi sup.

Pseudo-Chrys. Or else the devil so speaks, as if he said, 'by taking away uncleanness, and giving Vict. Ant. e Cat. in Marc.

to the souls of men divine knowledge, Thou allowest us no place in men.' THEOPHYLACT; For to come out of man the devil considers as his own perdition; for devils are ruthless, thinking that they suffer some evil, so long as they are not troubling men. There follows, *I know that thou art the Holy One of God.* PSEUDO-CHRYS. As if he said, Methinks that Thou art come; for he had not a firm and certain knowledge of the coming of God. But he calls Him *holy* not as one of many, for every prophet was also holy, but he proclaims that He was the One holy; by the article in Greek he shews Him to be the One, but by his fear he shews Him to be Lord of all. AUG. For He was known to them in that degree in which He wished to be known; and He wished as much as was fitting. He was not known to them as to the holy Angels, who enjoy Him by partaking of His eternity according as He is the Word of God; but as He was to be made known in terror, to those beings from whose tyrannical power He was about to free the predestinate. He was known therefore to the devils, not in that He is eternal Life, but by some temporal effects of His Power, which might be more clear to the angelic senses of even bad spirits than to the weakness of men. PSEUDO-CHRYS. Further, the Truth did not wish to have the witness of unclean spirits; wherefore there follows, *And Jesus threatened him, saying, &c.* Whence a healthful precept is given to us; let us not believe devils, howsoever they may proclaim the truth. It goes on, *And the unclean spirit tearing him, &c.* For, because the man spoke as one in his senses and uttered his words with discretion, lest it should be thought that he put together his words not from the devil but out of his own heart, He permitted the man to be torn by the devil, that He might shew that it was the devil who spoke. THEOPHYL. That they might know, when they saw it, from how great an evil the man was freed, and on account of the miracle might believe. BEDE; But it may appear to be a discrepancy, that he should have gone out of him, tearing him, or, as some copies have it, vexing him, when, according to Luke, he did not hurt him. But Luke himself says, *When he had cast him into the midst, he came out from him, without hurting him.* Wherefore it is inferred that Mark meant by vexing or tearing him, what Luke ex-

Vict. Ant. e Cat. in Marc.

Aug. ubi sup.

1 John 5, 20. John 17, 3.

Vict. Ant. e Cat. in Marc.

Bede ubi sup.

Luke 4, 35.

presses, in the words, *When he had cast him into the midst;* so that what he goes on to say, *And did not hurt him*, may be understood to mean, that the tossing of his limbs and vexing, did not weaken him, as devils are wont to come out even with the cutting off and tearing away of limbs. But seeing the power of the miracle, they wonder at the newness of our Lord's doctrine, and are roused to search into what they had heard by what they had seen. Wherefore there follows, *And they all wondered &c.* For miracles were done that they might more firmly believe the Gospel of the kingdom of God, which was being preached, since those who were promising heavenly joys to men on earth, were shewing forth heavenly things and divine works even on earth. For before (as the Evangelist says) *He was teaching them as one who had power*, and now, as the crowd witnesses, *with power He commands the evil spirits, and they obey Him.* It goes on, *And immediately His fame spread abroad, &c.* Gloss. For those things which men wonder at they soon divulge, for *out of the abundance of the heart the mouth speaketh.* Pseudo-Jerome; Moreover, Capernaum is mystically interpreted the town of consolation, and the sabbath as rest. The man with an evil spirit is healed by rest and consolation, that the place and time may agree with his healing. This man with an unclean spirit is the human race, in which uncleanness reigned from Adam to Moses; for *they sinned without law*, and *perished without law.* And he, knowing the Holy One of God, is ordered to hold his peace, for they *knowing God did not glorify him as God*, but *rather served the creature than the Creator.* The spirit tearing the man came out of him. When salvation is near, temptation is at hand also. Pharaoh, when about to let[i] Israel go, pursues Israel; the devil, when despised, rises up to create scandals.

Gloss. non occ. Mat. 12, 24.

v. Rom. 5, 14. 2, 12.

1, 21. 25.

29. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30. But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

[h] Cf. vol. i. p. 132.

[i] *Al.* 'dimissus ab Israel.'

31. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

Bede in Marc. l. 7. BEDE; First, it was right that the serpent's tongue should be shut up, that it might not spread any more venom; then that the woman, who was first seduced, should be healed from the fever of carnal concupiscence. Wherefore it is said, *And forthwith, when they were come out of the synagogue, &c.* THEOPHYL. He retired then as the custom was on the sabbath-day about evening to eat in His disciples' house. But she who ought to have ministered was prevented by a fever. Wherefore it goes on, *But Simon's wife's mother was lying sick of a fever.* PSEUDO-CHRYS. But the disciples, knowing that they were to receive a benefit by that means, without waiting for the evening prayed that Peter's mother should be healed. Wherefore there follows, *who immediately tell him of her.* BEDE; But in the Gospel of Luke it is written, that *they besought him for her.* For the Saviour sometimes after being asked, sometimes of His own accord, heals the sick, shewing that He always assents to the prayers of the faithful, when they pray also against bad passions, and sometimes gives them to understand things which they do not understand at all, or else, when they pray unto Him dutifully, forgives their want of understanding; as the Psalmist begs of God, *Cleanse me, O Lord, from my secret faults.* Wherefore He heals her at their request; for there follows, *And he came and took her by the hand, and lifted her up.*

v. Vict. Ant. e Cat. in Marc. c. 1, 32.

Bede ubi sup. Luke 4, 38.

Ps. 19, 12.

THEOPHYL. By this it is signified, that God will heal a sick man, if he ministers to the Saints, through love to Christ. BEDE; But in that He gives most profusely His gifts of healing and doctrine on the sabbath day, He teaches, that He is not under the Law, but above the Law, and does not choose the Jewish sabbath, but the true sabbath, and our rest is pleasing to the Lord, if, in order to attend to the health of our souls, we abstain from slavish work, that is, from all unlawful things. It goes on, *and immediately the fever left her, &c.* The health which is conferred at the command of the Lord, returns at once entire, accompanied with such strength, that she is able to

Bede in Marc. l. 6.

in Marc. l. 8.

minister to those, of whose help she had before stood in need. Again, if we suppose that the man delivered from the devil means, in the moral way of interpretation, the soul purged from unclean thoughts, fitly does the woman cured of a fever by the command of God mean the flesh, restrained from the heat of its concupiscence by the precepts of continence. PSEUDO-JEROME; For the fever means intemperance, from which, we the sons of the synagogue[k], by the hand of discipline, and by the lifting up of our desires, are healed, and minister to the will of Him who heals us. THEOPHYL. But he has a fever who is angry, and in the unruliness of his anger stretches forth his hands to do hurt; but if reason restrains his hands, he will arise, and so serve reason.

32. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33. And all the city was gathered together at the door.

34. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

THEOPHYL. Because the multitude thought that it was not lawful to heal on the sabbath day, they waited for the evening, to bring those who were to be healed to Jesus. Wherefore it is said, *And at even, when the sun had set.* There follows, *and he healed many that were vexed with divers diseases.* PSEUDO-CHRYS. Now in that he says *many*, all are to be understood according to the Scripture mode of expression. THEOPHYL. Or he says *many*, because there were some faithless persons, who could not at all be cured on account of their unfaithfulness. Therefore He healed many of those who were brought, that is, all who had faith. It goes on, *and cast out many devils.*

Vict. Ant. e Cat. in Marc.

PSEUDO-AUG. For the devils knew that He was the Christ, who had been promised by the Law: for they saw in Him all

Pseudo-Aug. Quæst. e Vet. et Nov. Test. xvi.

[k] See S. Aug. on Ps. 72, no. 4, 6. "Ecclesia Socrus Synagogæ." The Church is called the daughter of the Synagogue in the spurious 'Altercatio Eccles. et Synagog.' (Aug. Opp. t. viii. p. 19.) The word 'synagogue' is applied to the Church by Justin M. Dial. c. Tryph. p. 160. (Ben.) Clem. Alex. Str. vi. 633.

the signs, which had been foretold by the Prophets; but they were ignorant of His divinity, as also were *their princes,* 1 Cor. 2, 8. *for if they had known it, they would not have crucified the Lord of glory.* Bede ubi sup. Bede; For, Him whom the devil had known as a man, wearied by His forty days' fast, without being able by tempting Him to prove whether He was the Son of God, he now by the power of His miracles understood or rather suspected to be the Son of God. The reason therefore why he persuaded the Jews to crucify Him, was not because he did not think that He was the Son of God, but because he did not foresee that he himself was to be condemned by Christ's death. Theophyl. Furthermore, the reason that He forbade the devils to speak, was to teach us not to believe them, even if they say true. For if once they find persons to believe them, they mingle truth with falsehood. Vict. Ant. e Cat. in Marc. Pseudo-Chrys. And Luke does not contradict this, when he says, that *devils came out of many, crying out and saying, Thou art Christ the Son of God:* for he subjoins, Luke 4, 41. *And he rebuking them, suffered them not to speak;* for Mark, who passes over many things for the sake of brevity, speaks about what happened subsequently to the above-mentioned words. Bede ubi sup. Bede; Again, in a mystical sense, the setting of the sun signifies the passion of Him, who said, John 9, 5. *As long as I am in the world, I am the light of the world.* And when the sun was going down, more demoniacs and sick persons were healed than before: because He who living in the flesh for a time taught a few Jews, has transmitted the gifts of faith and health to all the Gentiles throughout the world. Pseudo-Jerome; But the door of the kingdom, morally, is repentance and faith, which works health for various diseases; for divers are the vices, with which the city of this world is sick.

35. And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36. And Simon and they that were with him followed after him.

37. And when they had found him, they said unto him, All men seek for thee.

38. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39. And he preached in their synagogues throughout all Galilee, and cast out devils.

THEOPHYL. After that the Lord had cured the sick, He retired apart. Wherefore it is said, *And rising very early in the morning, he went out and departed into a desert place.* By which He taught us not to do any thing for the sake of appearance, but if we do any good, not to publish it openly. It goes on, *and there prayed.* PSEUDO-CHRYS. Not that He required prayer; for it was He who Himself received the prayers of men; but He did this by way of an economy, and became to us the model of good works. THEOPHYL. For He shews to us that we ought to attribute to God whatever we do well, and to say to Him, *Every good gift cometh down from above,* from Thee. It continues: *And Simon followed him, and they that were with him.* PSEUDO-CHRYS. Luke however says, that crowds came to Christ, and spoke what Mark here relates that the Apostles said, adding, *And when they came to him, they said to him, All seek thee.* But they do not contradict each other; for Christ received after the Apostles the multitude, breathlessly anxious to embrace His feet. He received them willingly, but chose to dismiss them, that the rest also might be partakers of His doctrine, as He was not to remain long in the world. And therefore there follows: *And he said, Let us go into the neighbouring villages and towns, that there also I may preach.* THEOPHYL. For He passes on to them as being more in need, since it was not right to shut up doctrine in one place, but to throw out his rays every where. It goes on: *For therefore am I come.* PSEUDO-CHRYS. In which word, He manifests the mystery of His *emptying himself*, that is, of His incarnation, and the sovereignty of His divine nature, in that He here asserts, that He came willingly into the world. Luke however says, *To this end was I sent*, proclaiming the Dispensation, and the good pleasure of God the Father concerning the incarnation

Vict. Ant. e Cat. in Marc.

James 1, 17.

Vict. Ant. e Cat. in Marc.

Luke 4, 42.

Vict. Ant. e Cat. in Marc.

Phil. 2, 7.

of the Son. There follows: *And he continued preaching in their synagogues, in all Galilee.*

Aug. de Cons. Evan. ii. 19. AUG. But by this preaching, which, he says, *He continued in all Galilee*, is also meant the sermon of the Lord delivered on the mount, which Matthew mentions, and Mark has entirely passed over, without giving any thing like it, save that he has repeated some sentences not in continuous order, but in scattered places, spoken by the Lord at other times. THEOPHYL. He also mingled action with teaching, for whilst employed in preaching, He afterwards put to flight devils. For there follows: *And casting out devils.* For unless Christ shewed forth miracles, His teaching would not be believed; so do thou also, after teaching, work, that thy word be not fruitless in thyself.

Bede ubi sup. BEDE; Again mystically if by the setting of the sun, the death of the Saviour is intended, why should not His resurrection be intended by the returning dawn? For by its clear light, He went far into the wilderness of the Gentiles, and there continued praying in the person of His faithful disciples, for He aroused their hearts by the grace of the Holy Spirit to the virtue of prayer.

40. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

42. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43. And he straitly charged him, and forthwith sent him away;

44. And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the Priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45. But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

BEDE; After that the serpent-tongue of the devils was shut up, and the woman, who was first seduced, cured of a fever, in the third place, the man, who listened to the evil counsels of the woman, is cleansed from his leprosy, that the order of restoration in the Lord might be the same as was the order of the fall in our first parents; whence it goes on: *And there came a leper to him, beseeching him.* Bede in Marc. i. 7.

AUG. Mark puts together circumstances, from which one may infer that he is the same as that one whom Matthew relates to have been cleansed, when the Lord came down from the mount, after the sermon. BEDE; And because the Lord said that He came *not to destroy the Law but to fulfill*, he who was excluded by the Law, inferring that he was cleansed by the power of the Lord, shewed that that grace, which could wash away the stain of the leper, was not from the Law, but over the Law. And truly, as in the Lord authoritative power, so in him the constancy of faith is shewn; for there follows, *Lord, if thou wilt, thou canst make me clean.* He falls on his face, which is at once a gesture of lowliness and of shame, to shew that every man should blush for the stains of his life. But his shame did not stifle confession; he shewed his wound, and begged for medicine, and the confession is full of devotion and of faith, for he refers the power to the will of the Lord. THEOPHYL. For he said not, If thou wilt, pray unto God, but, *If thou wilt*, as thinking Him very God. BEDE; Moreover, he doubted of the will of the Lord, not as disbelieving His compassion, but, as conscious of his own filth, he did not presume. It goes on; *But Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will, be thou clean.* It is not, as many of the Latins think, to be taken to mean and read, I wish to cleanse thee, but that Christ should say separately, *I will*, and then com- Aug. de Con. Evan. ii. 19. Matt. 8, 2. Bede in Marc. i. 9. Matt. 5, 17. Bede ubi sup.

mand, *be thou clean.* CHRYS. Further, the reason why He touches the leper, and did not confer health upon him by word alone, was, that it is said by Moses in the Law, that he who touches a leper, shall be unclean till the evening; that is, that he might shew, that this uncleanness is a natural one, that the Law was not laid down for Him, but on account of mere men. Furthermore, He shews that He Himself is the Lord of the Law; and the reason why He touched the leper, though the touch was not necessary to the working of the cure, was to shew that He gives health, not as a servant, but as the Lord. BEDE; Another reason why He touched him, was to prove that He could not be defiled, who freed others from pollution. At the same time it is remarkable, that He healed in the way in which He had been begged to heal. *If thou wilt*, says the leper, *thou canst make me clean. I will*, He answered, behold, thou hast My will, *be clean;* now thou hast at once the effect of My compassion. CHRYS. Moreover, by this, not only did He not take away the opinion of Him entertained by the leper, but He confirmed it; for He puts to flight the disease by a word, and what the leper had said in word, He filled up in deed; wherefore there follows, *And when he had spoken, immediately, &c.* BEDE; For there is no interval between the work of God and the command, because the work is in the command, for *He commanded, and they were created.* There follows: *And he straitly charged him, and forthwith, &c. See thou tell no man.* CHRYS. As if He said, It is not yet time that My works should be preached, I require not thy preaching. By which He teaches us not to seek worldly honour as a reward for our works. It goes on: *But go thy way, shew thyself to the chief of the priests.* Our Saviour sent him to the priest for the trial of his cure, and that he might not be cast out of the temple, but still be numbered with the people in prayer. He sends him also, that he might fulfil all the parts of the Law, in order to stop the evil-speaking tongue of the Jews. He Himself indeed completed the work, leaving them to try it. BEDE; This He did in order that the priest might understand that the leper was not healed by the Law, but by the grace of God above

Chrys. Hom. 25. in Matt.

Bede ubi sup.

Chrys. Hom. 25. in Matt.

Bede ubi sup.

Ps. 148, 5.

Chrys. Hom. 25.

Bede ubi sup.

the Law. There follows: *And offer for thy cleansing what Moses, &c.* THEOPHYL. He ordered him to offer the gift which they who were healed were accustomed to offer, as if for a testimony, that He was not against the Law, but rather confirmed the Law, inasmuch as He Himself worked out the precepts of the Law. BEDE; If any one wonders, how the Lord seems to approve of the Jewish sacrifice, which the Church rejects, let him remember, that He had not yet offered His own holocaust in His passion. And it was not right that significative sacrifices should be taken away, before that which they signified was confirmed by the witness of the Apostles in their preaching, and by the faith of the believing people. THEOPHYL. But the leper, although the Lord forbade him, disclosed the benefit, wherefore it goes on: *But he having gone out, began to publish and to blaze abroad the tale;* for the person benefited ought to be grateful, and to return thanks, even though his benefactor requires it not. BEDE; Now it may well be asked, why our Lord ordered His action to be concealed, and yet it could not be kept hid for an hour? But it is to be observed, that the reason why, in doing a miracle, He ordered it to be kept secret, and yet for all that it was noised abroad, was, that His elect, following the example of His teaching, should wish indeed that in the great things which they do, they should remain concealed, but should nevertheless unwillingly be brought to light for the good of others. Not then that He wished any thing to be done, which He was not able to bring about, but, by the authority of His teaching, He gave an example of what His members ought to wish for, and of what should happen to them even against their will. BEDE; Further, this perfect cure of one man brought large multitudes to the Lord; wherefore it is added, *So that he could not any more openly enter into the city, but could only be without in desert places.* CHRYS. For the leper every where proclaimed his wonderful cure, so that all ran to see and to believe on the Healer; thus the Lord could not preach the Gospel, but walked in desert places; wherefore there follows, *And they came together to him from all places.* PSEUDO-JEROME; Mystically, our leprosy is the sin of the first man, which began from the head, when he

Bede ubi sup.

Bede ubi sup. v. Greg. Moral. 19, 22.

Chrys. non occ.

desired the kingdoms of the world. For covetousness is the root of all evil; wherefore Gehazi, engaged in an avaritious pursuit, is covered with leprosy. Bede; But when the hand of the Saviour, that is, the Incarnate Word of God, is stretched out, and touches human nature, it is cleansed from the various parts of the old error. Pseudo-Jerome; This leprosy is cleansed on offering an oblation to the true Priest after the order of Melchisedec; for He tells us, *Give alms of such things as ye have, and, behold, all things are clean unto you.* But in that Jesus could not openly enter into the city, it is meant to be conveyed, that Jesus is not manifested to those, who are enslaved to the love of praise in the broad highway, and to their own wills, but to those who with Peter go into the desert, which the Lord chose for prayer, and for refreshing His people; that is, those who quit the pleasures of the world, and all that they possess, that they may say, *The Lord is my portion.* But the glory of the Lord is manifested to those, who meet together on all sides, that is, through smooth ways and steep, whom nothing can *separate from the love of Christ.* Bede; Even after working a miracle in that city, the Lord retires into the desert, to shew that He loves best a quiet life, and one far removed from the cares of the world, and that it is on account of this desire, He applied Himself to the healing of the body.

Bede ubi sup.

Luke 11, 41.

Rom. 8, 35.

Bede in Marc. i. 10.

CHAP. II.

1. And again he entered into Capernaum after some days; and it was noised that he was in the house.

2. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

3. And they came unto him, bringing one sick of the palsy, which was borne of four.

4. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6. But there were certain of the Scribes sitting there, and reasoning in their hearts,

7. Why doth this man thus speak blasphemies? who can forgive sins but God only?

8. And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9. Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10. But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11. I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

Bede in Marc. l. 10. BEDE; Because the compassion of God deserts not even carnal persons, He accords to them the grace of His presence, by which even they may be made spiritual. After the desert, the Lord returns into the city; wherefore it is

Aug. de Con. Evan. ii. 25. said, *And again he entered into Capernaum, &c.* AUG. But Matthew writes this miracle as if it were done in the city of the Lord, whilst Mark places it in Capernaum, which would be more difficult of solution, if Matthew had also named Nazareth. But seeing that Galilee itself might be called the city of the Lord, who can doubt but that the Lord did these things in His own city, since He did them in Capernaum, a city of Galilee; particularly as Capernaum was of such importance in Galilee as to be called its metropolis? Or else, Matthew passed by the things which were done after He came into His own city, until He came to Capernaum, and so adds on the story of the paralytic healed, subjoining, *And, behold, they presented to him a man sick of the palsy*, after he had said that He came into

Vict. Aut. e Cat. in Marc. His own city. PSEUDO-CHRYS. Or else, Matthew called Capernaum His city because He went there frequently, and there did many miracles. It goes on: *And it was noised that he was in the house, &c.* For the desire of hearing Him was stronger than the toil of approaching Him. After this, they introduce the paralytic, of whom Matthew and Luke speak; wherefore there follows: *And they came unto him bearing one sick of the palsy, who was carried by four.* Finding the door blocked up by the crowd, they could not by any means enter that way. Those who carried him, however, hoping that he could merit the grace of being healed, raising the bed with their burden, and uncovering the roof, lay him with his bed before the face of the Saviour. And this is that which is added: *And when they could not*

lay him before him, &c. There follows: *But when Jesus saw their faith, he said to the sick of the palsy, Son, thy sins be forgiven thee.* He did not mean the faith of the sick man, but of his bearers; for it sometimes happens, that a man is healed by the faith of another. BEDE; It may indeed be seen, how much each person's own faith weighs with God, when that of another had such influence that the whole man at once rose up, healed body and soul, and by one man's merit, another should have his sins forgiven him. THEOPHYL. He saw the faith of the sick man himself, since he would not have allowed himself to be carried, unless he had had faith to be healed. Bede ubi sup.

BEDE; Moreover, the Lord being about to cure the man of the palsy, first loosed the chains of his sins, in order to shew that he was condemned to the loosening of his joints, because of the bonds of his sins, and could not be healed to the recovery of his limbs, unless these were first loosened. But Christ's wonderful humility calls this man, despised, weak, with all the joints of his limbs unstrung, a son, when the priests did not deign to touch him. Or at least, He therefore calls him a son, because his sins are forgiven him. It goes on: *But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man speak blasphemies?* Bede ubi sup.

CYRIL[a]; Now they accuse Him of blasphemy, anticipating the sentence of His death: for there was a command in the Law, that whosoever blasphemed should be put to death. And this charge they laid upon Him, because He claimed for Himself the divine power of remitting sins: wherefore it is added, *Who can forgive sin, save God only?* For the Judge of all alone has power to forgive sin. BEDE; Who remits sin by those also to whom He has assigned the power of remitting, and therefore Christ is proved to be very God, for He is able to remit sins as God. The Jews then are in error, who although they hold the Christ both to be God, and to be able to remit sins, do not however believe that Jesus is the Christ. But the Arians err much more madly, who Bede ubi sup.

[a] Nicolai observes on this passage, Nihil tale occurrit in Cyrillo, tametsi blasphemiæ ideo a Judæis improperatæ Christo meminit in Johannem. Lib. ii. c. 3.

although overwhelmed with the words of the Evangelist, so that they cannot deny that Jesus is the Christ, and can remit sin, nevertheless fear not to deny that He is God. But He Himself, desiring to shame the traitors both by His knowledge of things hidden and by the virtue of His works, manifests Himself to be God. For there follows: *And immediately when Jesus perceived in his spirit that they so reasoned, he said unto them, Why reason ye these things in your hearts?* In which He shews Himself to be God, since He can know the hidden things of the heart; and in a manner though silent He speaks thus, With the same power and majesty, by which I look upon your thoughts, I can forgive the sins of men. THEOPHYL. But though their thoughts were laid bare, still they remain insensible, refusing to believe that He who knew their hearts could forgive sins, wherefore the Lord proves to them the cure of the soul by that of the body, shewing the invisible by the visible, that which is more difficult by that which is easier, although they did not look upon it as such. For the Pharisees thought it more difficult to heal the body, as being more open to view; but the soul more easy to cure, because the cure is invisible; so that they reasoned thus, Lo, He does not now cure the body, but heals the unseen soul; if He had had more power, He would at once have cured the body, and not have fled for refuge to the unseen world. The Saviour, therefore, shewing that He can do both, says, *Which is the easier?* as if He said, I indeed by the healing of the body, which is in reality more easy, but appears to you more difficult, will prove to you the health of the soul, which is really more difficult. PSEUDO-CHRYS. And because it is easier to say than to do, there was still manifestly something to say in opposition, for the work was not yet manifested; wherefore He subjoins, *But that ye may know, &c.* as if He said, Since ye doubt my word, I will bring on a work which will confirm what was unseen. But He says in a marked manner, *On earth to forgive sins*, that He might shew that He has joined the power of the divinity to the human nature by an inseparable union, because although He was made man, yet He remained the Word of God; and although by an economy He conversed on the earth with men, nevertheless He was not prevented from working

Vict. Ant. e Cat. in Marc.

miracles and from giving remission of sins. For His human nature did not in any thing take away from these things which essentially belonged to His Divinity, nor the Divinity hinder the Word of God from becoming on earth, according to the flesh, the Son of Man without change and in truth. THEOPHYL. Again, He says, *Take up thy bed*, to prove the greater certainty of the miracle, shewing that it is not a mere illusion; and at the same time to shew that He not only healed, but gave strength; thus He not only turns away souls from sin, but gives them the power of working out the commandments.

BEDE; A carnal sign therefore is given, that the spiritual sign may be proved, although it belongs to the same power to do away with the distempers of both soul and body; whence it follows: *And immediately he arose, took up the bed, and went forth before them all.* CHRYS. Further, He first healed by the remission of sins that which He had come to seek, that is, a soul, so that when they faithlessly doubted, then He might bring forward a work before them, and in this way His word might be confirmed by the work, and a hidden sign be proved by an open one, that is, the health of the soul by the healing of the body. Bede ubi sup. Chrys. non occ.

BEDE; We are also informed, that many sicknesses of body arise from sins, and therefore perhaps sins are first remitted, that the causes of sickness being taken away, health may be restored. For men are afflicted by fleshly troubles for five causes, in order to increase their merits, as Job and the Martyrs; or to preserve their lowliness, as Paul by the messenger of Satan; or that they may perceive and correct their sins, as Miriam, the sister of Moses, and this paralytic; or for the glory of God, as the man born blind and Lazarus; or as the beginnings of the pains of damnation, as Herod and Antiochus. But wonderful is the virtue of the Divine power, where without the least interval of time, by the command of the Saviour, a speedy health accompanies His words. Wherefore there follows: *Insomuch that they were all amazed.* Leaving the greater thing, that is, the remission of sins, they only wonder at that which is apparent, that is, the health of the body. Bede ubi sup.

THEOPHYL. This is not however the paralytic, whose cure

John 5. is related by John, for he had no man with him, this one had four; he is cured in the pool of the sheep market, but this one in a house. It is the same man, however, whose Matt. 9. cure is related by Matthew and Mark. But mystically, Christ is still in Capernaum, in the house of consolation.

Bede ubi sup. Bede; Moreover, whilst the Lord is preaching in the house, there is not room for them, not even at the door, because whilst Christ is preaching in Judæa, the Gentiles are not yet able to enter to hear Him, to whom, however, though placed without, he directed the words of His doctrine by His preachers. Pseudo-Jerome; Again, the palsy is a type of the torpor, in which man lies slothful in the softness of the flesh, though desiring health.

Theophyl. If therefore I, having the powers of my mind unstrung, remain, whenever I attempt any thing good without strength, as a palsied man, and if I be raised on high by the four Evangelists, and be brought to Christ, and there hear myself called son, then also are my sins quitted by me; for a man is called the son of God because he works the commandments. Bede; Or else, because there are four virtues, by which a man is through an assured heart exalted so that he merits safety; which virtues some call prudence, fortitude, temperance, and justice. Again, they desire to bring the palsied man to Christ, but they are impeded on every side by the crowd which is between them, because often the soul desires to be renewed by the medicine of Divine grace, but through the sluggishness of the grovelling body is held back by the hindrance of old custom. Oftentimes amidst the very sweetnesses of secret prayer, and, as it may be called, the pleasant converse with God, a crowd of thoughts, cutting off the clear vision of the mind, shuts out Christ from its sight. Let us not then remain in the lowest ground, where the crowds are bustling, but aim at the roof of the house, that is, the sublimity of the Holy Scripture, and meditate on the law of the Lord. Theophyl. But how should I be borne to Christ, if the roof be not opened. For the roof is the intellect, which is set above all those things which are within us; here it has much earth about it in the tiles which are made of clay, I mean, earthly things: but if these be taken away, the virtue of the intellect within

us is freed from its load. After this let it be let down, that is, humbled. For it does not teach us to be puffed up, because our intellect has its load cleared away, but to be humbled still more.

BEDE; Or else, the sick man is let down after the roof is opened, because, when the Scriptures are laid open to us, we arrive at the knowledge of Christ, that is, we descend to His lowliness, by the dutifulness of faith. But by the sick man being let down with his bed, it is meant that Christ should be known by man, whilst yet in the flesh. But by rising from the bed is meant the soul's rousing itself from carnal desires, in which it was lying in sickness. To take up the bed is to bridle the flesh itself by the bands of continence, and to separate it from earthly pleasures, through the hope of heavenly rewards. But to take up the bed and to go home is to return to paradise. Or else the man, now healed, who had been sick carries back home his bed, when the soul, after receiving remission of sins, returns, even though encompassed with the body, to its internal watch over itself. THEOPHYL. It is necessary to take up also one's bed, that is the body, to the working of good. For then shall we be able to arrive at contemplation, so that our thoughts should say within us, never have we seen in this way before, that is never understood as we have done since we have been cured of the palsy; for he who is cleansed from sin, sees more purely. Bede ubi sup.

13. And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14. And as he passed by, he saw Levi the son of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15. And it came to pass, that as Jesus sat at meat in his house, many Publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him.

16. And when the Scribes and Pharisees saw him

eat with Publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with Publicans and sinners?

17. When Jesus heard it, he said unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

Bede ubi sup.

BEDE; After that the Lord taught at Capernaum, He went to the sea, that He might not only set in order the life of men in towns, but also might preach the Gospel of the kingdom to those who dwelt near the sea, and might teach them to despise the restless motions of those things which pass away like the waves of the sea, and to overcome them by the firmness of faith; wherefore it is said, *And he went forth again to the sea, and all the multitude, &c.* THEOPHYL. Or else, after the miracle, He goes to the sea, as if wishing to be alone, but the crowd runs to Him again, that thou mightest learn, that the more thou fliest from glory, the more she herself pursues thee; but if thou followest her, she will fly from thee. The Lord passing on from thence called Matthew; wherefore there follows, *And as he passed by, he saw Levi the son of Alphæus sitting, &c.* CHRYS. Now this is the same publican who is named by all the Evangelists; Matthew by Matthew; simply Levi by Luke; and Levi, the son of Alphæus, by Mark; for he was the son of Alphæus. And you may find persons with two names in other parts of Scripture; as Moses' father in law is sometimes called Jethro, sometimes Raguel.

Chrys. non occ.

Bede i. 11. in Marc.

BEDE; So also the same person is called Levi and Matthew; but Luke and Mark, on account of their reverence and the honour of the Evangelist, are unwilling to put the common name, while Matthew is a just accuser of himself, and calls himself Matthew and publican. He wishes to shew to his hearers that no one who is converted should despair of his salvation, since he himself was suddenly changed from a publican into an Apostle. But he says that he was sitting at the 'telonium,' that is, the place where the customs are looked after

Prov. 18. Vulg.

and administered. For 'telos' in Greek is the same as 'vectigal,' customs, in Latin. THEOPHYL. For he sat at the receipt of custom, either, as is often done, exacting from some, or making up accounts, or doing some actions of that sort, which publicans are wont to do in their abodes, yea this man, who was raised on high from this state of life that he might leave all things and follow Christ. Wherefore it goes on, *And he saith to him, Follow me, &c.*

λεγο. πραγῶν apud Theo.

BEDE; Now to follow is to imitate, and therefore in order to imitate the poverty of Christ, in the feeling of his soul even more than in outward condition, he who used to rob his neighbour's wealth, now leaves his own. And not only did he quit the gain of the customs, but he also despised the peril, which might come from the princes of this world, because he left the accounts of the customs imperfect and unsettled. For the Lord Himself, Who externally, by human language, called Him to follow, inflamed him inwardly by divine inspiration to follow Him the moment that He called him. PSEUDO-JEROME; Thus then Levi, which means Appointed, followed from the custom-house of human affairs, the Word, Who says, *He who doth not quit all that he has, cannot be my disciple.* THEOPHYL. But he who used to plot against others becomes so benevolent, that he invites many persons to eat with him. Wherefore it goes on; *And it came to pass, that as Jesus sat at meat in his house.* BEDE; The persons here called publicans are those who exact the public customs, or men who farm the customs of the exchequer or of republics; moreover, those also, who follow after the gain of this world by business, are called by the same name. They who had seen that the publican, converted from his sins to better things, had found a place of pardon, even for this reason themselves also do not despair of salvation. And they come to Jesus, not remaining in their former sins, as the Pharisees and Scribes complain, but in penitence, as the following words of the Evangelist shew, saying, *For there were many who followed him.* For the Lord went to the feasts of sinners, that he might have an opportunity of teaching them, and might set before his entertainers spiritual meats, which also is carried on in mystical figures. For he who receives Christ into his inward habita-

Bede ubi sup.

Bede in Marc. i. 12.

tion is fed with the highest delights of overflowing pleasures. Therefore the Lord enters willingly, and takes up His abode in the affection of him who hath believed on Him; and this is the spiritual banquet of good works, which the rich cannot have, and on which the poor feast. THEOPHYL. But the Pharisees blame this, making themselves pure. Whence there follows: *And when the Scribes and Pharisees saw him eat, &c.*

Bede ubi sup.

BEDE; If by the election of Matthew and calling of the publicans, the faith of the Gentiles is expressed, who formerly were intent on the gains of this world; certainly the haughtiness of the Scribes and Pharisees intimates the envy of the Jewish people, who are vexed at the salvation of the Gentiles. It goes on: *When Jesus heard it, he saith unto them, They that are whole need not the physician, but they that are sick.* He aims at the Scribes and Pharisees, who, thinking themselves righteous, refused to keep company with sinners. He calls Himself the physician, Who, by a strange mode of healing, was wounded on account of our iniquities, and by His wound we are healed. And He calls those whole and righteous, who, wishing to establish their own righteousness, are not subject to the righteousness of God. Moreover He calls those rich and sinners, who, overcome by the consciousness of their own frailty, and seeing that they cannot be justified by the Law, submit their necks to the grace of Christ by repentance. Wherefore it is added, *For I came not to call the righteous, but sinners, &c.* THEOPHYL. Not indeed that they should continue sinners, but be converted to that repentance.

18. And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19. And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20. But the days will come, when the bridegroom

shall be taken away from them, and then shall they fast in those days.

21. No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

GLOSS. As above, the Master was accused to the disciples for keeping company with sinners in their feasts, so now, on the other hand, the disciples are complained of to the Master for their omission of fasts, that so matter for dissension might arise amongst them. Wherefore it is said, *And the disciples of John and the Pharisees used to fast.* THEOPHYL. For the disciples of John being in an imperfect state, continued in Jewish customs. AUG. But it may be thought that He added Pharisees, because they joined with the disciples of John in saying this to the Lord, whilst Matthew relates that the disciples of John alone said it: but the words which follow rather shew that those who said it spoke not of themselves, but of others. For it goes on, *And they come and say unto him, Why do the disciples, &c.* For these words shew, that the guests who were there came to Jesus, and had said this same thing to the disciples, so that in the words which he uses, *they came*, he speaks not of those same persons, of whom he had said, *And the disciples of John and the Pharisees were fasting.* But as they were fasting, those persons who remembered it, come to him. Matthew then says this, *And there came to him the disciples of John, saying*, because the Apostles also were there, and all eagerly, as each could, objected these things.

Gloss. non occ.

Aug. de Con. Evan. ii. 27.

CHRYS. The disciples of John, therefore, and of the Pharisees, being jealous of Christ, ask Him, whether He alone of all men with His disciples could, without abstinence and toil, conquer in the fight of the passions. BEDE; But John

Chrys. non occ.

did not drink wine and strong drink, because he who has no power by nature, obtains more merit by abstinence. But why should the Lord, to whom it naturally belonged to forgive sins, shun those whom he could make more pure, than those who fast? But Christ also fasted, lest He should break the precept, *He ate with sinners*, that thou mightest see His grace, and acknowledge His power. It goes on; *And Jesus said unto them, Can the children, &c.*

Aug. ubi sup.

Aug. Mark here calls them children of the nuptials, whom Matthew calls children of the bridegroom; for we understand the children of the nuptials to be not only those of the bridegroom, but also of the bride. Pseudo-Chrys. He then calls Himself a bridegroom, as if about to be betrothed to the Church. For the betrothal is giving an earnest, namely, that of the grace of the Holy Ghost, by which the world believed. Theophyl. He also calls Himself a bridegroom, not only as betrothing to Himself virgin minds, but because the time of His first coming is not a time of sorrow, nor of sadness to believers, neither does it bring with it toil, but rest. For it is without any works of the law, giving rest by baptism, by which we easily obtain salvation without toil. But the sons of the nuptials or of the Bridegroom are the Apostles; because they, by the grace of God, are made worthy of every heavenly blessing, by the grace of God, and partakers of every joy.

Vict. Ant. e Cat. in Marc.

Vict. Ant. e Cat. in Marc.

Pseudo-Chrys. But intercourse with Him, He says, is far removed from all sorrow, when He adds, *As long as they have the bridegroom with them, they cannot fast.* He is sad, from whom some good is far removed; but he who has it present with him rejoices, and is not sad. But that He might destroy their elation of heart, and shew that He intended not His own disciples to be licentious, He adds, *But the days will come when the bridegroom shall be taken, &c.* as if He said, The time will come, when they will shew their firmness; for when the Bridegroom shall be taken from them, they will fast as longing for His coming, and in order to unite to Him their spirits, cleansed by bodily suffering. He shews also that there is no necessity for His disciples to fast, as having present with them the Bridegroom of human nature, Who every where executes the words of God, and Who gives the seed

of life. The sons of the Bridegroom also cannot, because they are infants, be entirely conformed to their Father, the Bridegroom, Who, considering their infancy, deigns to allow them not to fast: but when the Bridegroom is gone, they will fast, through desire of Him; when they have been made perfect, they will be united to the Bridegroom in marriage, and will always feast at the king's banquet. THEOPHYL. We must also understand, that every man whose works are good is the son of the Bridegroom; he has the Bridegroom with him, even Christ, and fasts not, that is, does no works of repentance, because he does not sin: but when the Bridegroom is taken away by the man's falling into sin, then he fasts and is penitent, that he may cure his sin. BEDE; But in a mystical sense, it may thus be expressed; that the disciples of John and the Pharisees fast, because every man who boasts of the works of the law without faith, who follows the traditions of men, and receives the preaching of Christ with his bodily ear, and not by the faith of the heart, keeps aloof from spiritual goods, and wastes away with a fasting soul. But he who is incorporated into the members of Christ by a faithful love cannot fast, because he feasts upon His Body and Blood. It goes on, *No one seweth a piece of* rough, that is, *new, cloth on an old garment: else the new piece that filleth it up taketh away from the old, and the rent is made worse.*

Bede ubi sup.

PSEUDO-CHRYS. As if He said, because these are preachers of the New Testament, it is not possible that they should serve old laws; but ye who follow old customs, fitly observe the fasts of Moses. But for these, who are about to hand down to men new and wonderful observances, it is not necessary to observe the old traditions, but to be virtuous in mind; some time or other however they will observe fasting with other virtues. But this fasting is different from the fasting of the law, for that was one of restraint, this of goodwill; on account of the fervour of the Spirit, Whom they cannot yet receive. Wherefore it goes on, *And no one putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put in new bottles.*

Vict. Ant. e Cat in Marc.

BEDE; For He compares His disciples to old bottles, who would burst at spiritual precepts, rather than be held in

Bede ubi sup.

restraint by them. But they will be new bottles, when after the ascension of the Lord, they are renewed by desiring His consolation, and then new wine will come to the new bottles, that is, the fervour of the Holy Ghost will fill the hearts of spiritual men. A teacher must also take heed not to commit the hidden things of new mysteries to a soul, hardened in old wickedness. THEOPHYL. Or else the disciples are likened to old garments on account of the infirmity of their minds, on which it was not fitting to impose the heavy command of fasting. BEDE; Neither was it fitting to sew on a new piece; that is, a portion of doctrine which teaches a general fast from all the joy of temporal delights; for if this be done, the teaching is rent, and agrees not with the old part. But by a new garment is intended good works, which are done externally, and by the new wine, is expressed the fervour of faith, hope, and charity, by which we are reformed in our minds.

Bede ubi sup.

23. And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25. And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26. How he went into the house of God, in the days of Abiathar the High Priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27. And he said unto them, The sabbath was made for man, and not man for the sabbath:

28. Therefore the Son of man is Lord also of the sabbath.

Vict. Ant. e Cat. in Marc.

PSEUDO-CHRYS. The disciples of Christ, freed from the figure, and united to the truth, do not keep the figurative feast of the sabbath, wherefore it is said, *And it came to pass,*

that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

BEDE; We read also in the following part, that they who came and went away were many, and that they had not time enough to take their food, wherefore, according to man's nature, they were hungry. CHRYS. But being hungry, they ate simple food, not for pleasure, but on account of the necessity of nature. The Pharisees however, serving the figure and the shadow, accused the disciples of doing wrong. Wherefore there follows, *But the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful.*

Bede in Marc. 1, 13.

non occ. sed v. Chrys. Hom. 39, in Matt.

AUG. For it was a precept in Israel, delivered by a written law, that no one should detain a thief found in his fields, unless he tried to take something away with him. For the man, who had touched nothing else but what he had eaten, they were commanded to allow to go away free and unpunished. Wherefore the Jews accused our Lord's disciples, who were plucking the ears of corn, of breaking the sabbath, rather than of theft. PSEUDO-CHRYS. But our Lord brings forward David, to whom it once happened to eat though it was forbidden by the law, when he touched the Priest's food, that by his example, he might do away with their accusation of the disciples. For there follows, *Have ye never read, &c.*

Aug. de Op. Monach. 23.

Vict. Ant. e Cat. in Marc.

THEOPHYL. For David, when flying from the face of Saul, went to the Chief Priest, and ate the shew-bread, and took away the sword of Goliath, which things had been offered to the Lord. But a question has been raised how the Evangelist called Abiathar at this time High Priest, when the Book of Kings calls him Abimelech. BEDE; There is, however, no discrepancy, for both were there, when David came to ask for bread, and received it: that is to say, Abimelech, the High Priest, and Abiathar his son; but Abimelech having been slain by Saul, Abiathar fled to David, and became the companion of all his exile afterwards. When he came to the throne, he himself also received the rank of High Priest, and the son became of much greater excellence than the father, and therefore was worthy to be mentioned as the High Priest,

1 Sam. 21.

Bede ubi sup.

even during his father's life-time. It goes on: *And he said to them, The sabbath was made for man, and not man for the sabbath.* For greater is the care to be taken of the health and life of a man, than the keeping of the sabbath. Therefore the sabbath was ordered to be observed in such a way, that, if there were a necessity, he should not be guilty, who broke the sabbath-day; therefore it was not forbidden to circumcise on the sabbath, because that was a necessary work. And the Maccabees, when necessity pressed on them, fought on the sabbath-day. Wherefore, His disciples being hungry, what was not allowed in the law became lawful through their necessity of hunger; as now, if a sick man break a fast, he is not held guilty in any way. It goes on: *Therefore the Son of man is Lord, &c.* As if he said, David the king is to be excused for feeding on the food of the Priests, how much more the Son of man, the true King and Priest, and Lord of the sabbath, is free from fault, for pulling ears of corn on the sabbath-day. PSEUDO-CHRYS. He calls himself properly, Lord of the sabbath, and Son of man, since being the Son of God, he deigned to be called Son of man, for the sake of men. Now the law has no authority over the Lawgiver and Lord, for more is allowed the king, than is appointed by the law. The law is given to the weak indeed, but not to the perfect and to those who work above what the law enjoins.

Vict. Ant. e Cat. in Marc.

BEDE; But in a mystical sense the disciples pass through the corn fields, when the holy doctors look with the care of a pious solicitude upon those whom they have initiated in the faith, and who, it is implied, are hungering for the best of all things, the salvation of men. But to pluck the ears of corn means to snatch men away from the eager desire of earthly things. And to rub with the hands is by examples of virtue to put from the purity of their minds the concupiscence of the flesh, as men do husks. To eat the grains is when a man, cleansed from the filth of vice by the mouths of preachers, is incorporated amongst the members of the Church. Again, fitly are the disciples related to have done this, walking before the face of the Lord, for it is necessary that the discourse of the doctor should come first, although the grace of visitation from on high, following it, must enlighten the heart of the hearer. And well, on the sabbath-day, for the doctors themselves in

Bede ubi sup.

preaching labour for the hope of future rest, and teach their hearers to toil over their tasks for the sake of eternal repose. THEOPHYL. Or else, because when they have rest from their passions, then are they made doctors to lead others to virtue, plucking away from them earthly things. BEDE; Again, they walk through the corn fields with the Lord, who rejoice in meditating upon His sacred words. They hunger, when they desire to find in them the bread of life; and they hunger on sabbath days, as soon as their minds are in a soothing rest, and they rejoice in freedom from troubled thoughts; they pluck the ears of corn, and by rubbing, cleanse them, till they come to what is fit to eat, when by meditation they take to themselves the witness of the Scriptures, to which they arrive by reading, and discuss them continually, until they find in them the marrow of love; this refreshment of the mind is truly unpleasing to fools, but is approved by the Lord.

Bede ubi sup

CHAP. III.

1. And he entered again into the synagogue; and there was a man there which had a withered hand.

2. And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3. And he saith unto the man which had the withered hand, Stand forth.

4. And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

Theophyl. After confounding the Jews, who had blamed His disciples, for pulling the ears of corn on the sabbath day, by the example of David, the Lord now further bringing them to the truth, works a miracle on the sabbath; shewing that, if it is a pious deed to work miracles on the sabbath for the health of men, it is not wrong to do on the sabbath things necessary for the body: he says therefore, *And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath-day; that they might accuse him.* Bede; For, since He had defended the breaking of the sabbath, which they objected to His disciples, by an approved example, now they wish, by watching Him, to

Bede in Marc. 1, 14.

calumniate Himself, that they might accuse Him of a transgression, if He cured on the sabbath, of cruelty or of folly, if He refused. It goes on: *And he saith unto the man which had the withered hand, Stand in the midst.* PSEUDO-CHRYS. He placed him in the midst, that they might be frightened at the sight, and on seeing him compassionate him, and lay aside their malice. BEDE; And anticipating the calumny of the Jews, which they had prepared for Him, He accused them of violating the precepts of the law, by a wrong interpretation. Wherefore there follows: *And he saith unto them, Is it lawful to do good on the sabbath-day, or to do evil?* And this He asks, because they thought that on the sabbath they were to rest even from good works, whilst the law commands to abstain from bad, saying, *Ye shall do no servile work therein;* that is, sin: for *Whosoever committeth sin is the servant of sin.* What He first says, *to do good on the sabbath-day or to do evil*, is the same as what He afterwards adds, *to save a life or to lose it;* that is, to cure a man or not. Not that God, Who is in the highest degree good, can be the author of perdition to us, but that His not saving is in the language of Scripture to destroy. But if it be asked, wherefore the Lord, being about to cure the body, asked about the saving of the soul, let him understand either that in the common way of Scripture the soul is put for the man; as it is said, *All the souls that came out of the loins of Jacob;* or because he did those miracles for the saving of a soul, or because the healing itself of the hand signified the saving of the soul. AUG. But some one may wonder how Matthew could have said, that they themselves asked the Lord, if it was lawful to heal on the sabbath-day; when Mark rather relates that they were asked by our Lord, *Is it lawful to do good on the sabbath-day, or to do evil?* Therefore we must understand that they first asked the Lord, if it was lawful to heal on the sabbath-day, then that understanding their thoughts, and that they were seeking an opportunity to accuse Him, He placed in the middle him whom He was about to cure, and put those questions, which Mark and Luke relate. We must then suppose, that when they were silent, He propounded the parable of the sheep, and concluded, that it was lawful to do good on the sabbath-day. It goes on: *But they were silent.*

Vict. Ant. e Cat. in Marc. v. Chrys. Hom. in Matt. 40. Bede ubi sup.

Levit. 23, 7. John 8, 34.

Exodus 1, 5.

Aug. de Con. Evan. ii. 35.

Vict. Ant. e Cat. in Marc. PSEUDO-CHRYS. For they knew that He would certainly cure him. It goes on: *And looking round about upon them with anger.* His looking round upon them in anger, and being saddened at the blindness of their hearts, is fitting for His humanity, which He deigned to take upon Himself for us. He connects the working of the miracle with a word, which proves that the man is cured by His voice alone. It follows therefore, *And he stretched it out, and his hand was restored.* Answering by all these things for His disciples, and at the same time shewing that His life is above the law.

Bede ubi sup. BEDE; But mystically, the man with a withered hand shews the human race, dried up as to its fruitfulness in good works, but now cured by the mercy of the Lord; the hand of man, which in our first parent had been dried up when he plucked the fruit of the forbidden tree, through the grace of the Redeemer, Who stretched His guiltless hands on the tree of the cross, has been restored to health by the juices of good works. Well too was it in the synagogue that the hand was withered; for where the gift of knowledge is greater, there also the danger of inexcusable guilt is greater. PSEUDO-JEROME; Or else it means the avaricious, who, being able to give had rather receive, and love robbery rather than making gifts. And they are commanded to stretch forth their hands, that is, *let him that stole steal no more, but rather let him labour, working with his hand the thing which is good, that he may have to give to him that needeth.* THEOPHYL. Or, he has his right hand withered, who does not the works which belong to the right side; for from the time that our hand is employed in forbidden deeds, from that time it is withered to the working of good. But it will be restored whenever it stands firm in virtue; wherefore Christ saith, *Arise*, that is, from sin, *and stand in the midst;* that thus it may stretch itself forth neither too little or too much.

Eph. 4, 28.

6. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7. But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa,

8. And from Jerusalem, and from Idumæa, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9. And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

10. For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12. And he straitly charged them that they should not make him known.

BEDE; The Pharisees, thinking it a crime that at the word of the Lord the hand which was diseased was restored to a sound state, agreed to make a pretext of the words spoken by our Saviour; wherefore it is said, *And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.* As if every one amongst them did not greater things on the sabbath day, carrying food, reaching forth a cup, and whatever else is necessary for meals. Neither could He, Who said and it was done, be convicted of toiling on the sabbath day. Bede in Marc. 1, 15.

THEOPHYL. But the soldiers of Herod the king are called Herodians, because a certain new heresy had sprung up, which asserted that Herod was the Christ. For the prophecy of Jacob intimated, that when the princes of Judah failed, then Christ should come; because therefore in the time of Herod none of the Jewish princes remained, and he, an alien, was the sole ruler, some thought that he was the Christ, and set on foot this heresy. These, therefore, were with the Pharisees trying to kill Christ. BEDE; Or else he calls Herodians the servants of Herod the Tetrarch, who on account of the hatred which their lord had for John, pursued with treachery and hate the Saviour also, Whom John preached. Bede ubi sup.

It goes on, *But Jesus withdrew himself with his disciples to the sea;* He fled from their treachery, because the hour of His passion had not yet come, and no place away from Jerusalem was proper for His Passion. By which also He gave an example to His disciples, when they suffer persecution in one city, to flee to another. THEOPHYL. At the same time again, He goes away, that by quitting the ungrateful He might do good to more, *for many followed him, and he healed them.* For there follows, *And a great multitude from Galilee, &c.* Syrians and Sidonians, being foreigners, receive benefit from Christ; but His kindred the Jews persecute Him: thus there is no profit in relationship, if there be not a similarity in goodness.

Bede ubi sup. BEDE; For the strangers followed Him, because they saw the works of His powers, and in order to hear the words of His teaching. But the Jews, induced solely by their opinion of His powers, in a vast multitude come to hear Him, and to beg for His aiding health; wherefore there follows, *And he spake to his disciples, that they should wait, &c.*

THEOPHYL. Consider then how He hid His glory, for He begs for a little ship, lest the crowd should hurt Him, so that entering into it, He might remain unharmed. It follows, *As many as had scourges, &c.* But he means by scourges, diseases, for God scourges us, as a father does His children.

Bede ubi sup. BEDE; Both therefore fell down before the Lord, those who had the plagues of bodily diseases, and those who were vexed by unclean spirits. The sick did this simply with the intention of obtaining health, but the demoniacs, or rather the devils within them, because under the mastery of a fear of God they were compelled not only to fall down before Him, but also to praise His majesty; wherefore it goes on, *And they cried out, saying, Thou art the Son of God.* And here we must wonder at the blindness of the Arians, who, after the glory of His resurrection, deny the Son of God, Whom the devils confess to be the Son of God, though still clothed with human flesh. There follows, *And he straitly charged them, that they should not make him known.* For God said to the sinner, *Why dost thou preach my laws?* Ps. 50, 16. A sinner is forbidden to preach the Lord, lest any one listening to his preaching should follow him in his error, for the devil is an evil master, who always mingles false things

with true, that the semblance of truth may cover the witness of fraud. But not only devils, but persons healed by Christ, and even Apostles, are ordered to be silent concerning Him before the Passion, lest by the preaching of the majesty of His Divinity, the economy of His Passion should be retarded. But allegorically, in the Lord's coming out of the synagogue, and then retiring to the sea, He prefigured the salvation of the Gentiles, to whom He deigned to come through their faith, having quitted the Jews on account of their perfidy. For the nations, driven about in divers by-paths of error, are fitly compared to the unstable sea. Again, a great crowd from various provinces followed Him, because He has received with kindness many nations, who came to Him through the preaching of the Apostles. But the ship waiting upon the Lord in the sea is the Church, collected from amongst the nations; and He goes into it lest the crowd should throng Him, because flying from the troubled minds of carnal persons, He delights to come to those who despise the glory of this world, and to dwell within them. Further, there is a difference between thronging the Lord, and touching Him; for they throng Him, when by carnal thoughts and deeds they trouble peace, in which truth dwells; but he touches Him, who by faith and love has received Him into his heart; wherefore those who touched Him are said to have been saved.

v. Cyprian. Ep. lxiii. Aug. de Civ. Dei, 20, 16.

THEOPHYL. Morally again, the Herodians, that is, persons who love the lusts of the flesh, wish to slay Christ. For the meaning of Herod is, 'of skin.' But those who quit their country, that is, a carnal mode of living, follow Christ, and their plagues are healed, that is, the sins which wound their conscience. But Jesus in us is our reason, which commands that our vessel, that is, our body, should serve Him, lest the troubles of worldly affairs should press upon our reason.

pellicens. v. Hier. de Nom. Hebr.

13. And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14. And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15. And to have power to heal sicknesses, and to cast out devils:

16. And Simon he surnamed Peter;

17. And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Canaanite,

19. And Judas Iscariot, which also betrayed him.

Bede in Marc. 1, 16. Luke 6. Vict. Ant. e Cat. in Marc. Bede ubi sup. Ps. 46. Vulg. Matt. 19, 28.

BEDE; After having forbidden the evil spirits to preach Him, He chose holy men, to cast out the unclean spirits, and to preach the Gospel; wherefore it is said, *And he went up into a mountain, &c.* THEOPHYL. Luke, however, says that He went up to pray, for after the shewing forth of miracles He prays, teaching us that we should give thanks, when we obtain any thing good, and refer it to Divine grace. PSEUDO-CHRYS. He also instructs the Prelates of the Church to pass the night in prayer before they ordain, that their office be not impeded. When therefore, according to Luke, it was day, He called whom He would; for there were many who followed Him. BEDE; For it was not a matter of their choice and zeal, but of Divine condescension and grace, that they should be called to the Apostleship. The mount also in which the Lord chose His Apostles, shews the lofty righteousness in which they were to be instructed, and which they were about to preach to men.

PSEUDO-JEROME; Or spiritually, Christ is the mount, from which living waters flow, and milk is procured for the health of infants; whence the spiritual feast of fat things is made known, and whatsoever is believed to be most highly good is established by the grace of that Mountain. Those therefore who are highly exalted in merits and in words are called up into a mountain, that the place may correspond to the loftiness of their merits. It goes on: *And they came unto him, &c.* For the Lord loved the beauty of Jacob, that they might *sit upon twelve thrones, judging the twelve tribes of Israel*, who also

in bands of threes and fours watch around the tabernacle of the Lord, and carry the holy words of the Lord, bearing them forward on their actions, as men do burdens on their shoulders. BEDE; For as a sacrament of this the children of Israel once used to encamp about the Tabernacle, so that on each of the four sides of the square three tribes were stationed. Now three times four are twelve, and in three bands of four the Apostles were sent to preach, that through the four quarters of the whole world they might baptize the nations in the name of the Father, the Son, and the Holy Ghost. It goes on: *And he gave them power, &c.* That is, in order that the greatness of their deeds might bear witness to the greatness of their heavenly promises, and that they, who preached unheard-of things, might do unheard-of actions. THEOPHYL. Further, He gives the names of the Apostles, that the true Apostles might be known, so that men might avoid the false. And therefore it continues: *And Simon he surnamed Cephas.* AUG. But let no one suppose that Simon now received his name and was called Peter, for thus he would make Mark contrary to John, who relates that it had been long before said unto him, *Thou shalt be called Cephas.* But Mark gives this account by way of recapitulation; for as he wished to give the names of the twelve Apostles, and was obliged to call him Peter, his object was to intimate briefly, that he was not called this originally, but that the Lord gave him that name. BEDE; And the reason that the Lord willed that he should at first be called otherwise, was that from the change itself of the name, a mystery might be conveyed to us. Peter then in Latin or in Greek means the same thing as Cephas in Hebrew, and in each language the name is drawn from a stone. Nor can it be doubted that is the rock of which Paul spoke, *And this rock was Christ.* For as Christ was the true light, and allowed also that the Apostles should be called the light of the world, so also to Simon, who believed on the rock Christ, He gave the name of Rock. PSEUDO-JEROME; Thus from obedience, which Simon signifies, the ascent is made to knowledge, which is meant by Peter. It goes on: *And James the son of Zebedee, and John his brother.* BEDE; We must connect this with what went before, *He goeth up into a mountain, and calleth.* PSEUDO-

Bede ubi sup.

Aug. de Con. Evan. ii. 17.

John 1, 42.

Bede ubi sup.

1 Cor. 10, 4.

Matt. 5, 14.

Bede ubi sup.

Gen. 27, 36. v. Aur. Cat. in Matt. 10, 2. Vict. Ant. e Cat. in Marc. JEROME; Namely, James who has supplanted all the desires of the flesh, and John, who received by grace what others held by labour. There follows: *And he surnamed them, Boanerges.* PSEUDO-CHRYS. He calls the sons of Zebedee by this name, because they were to spread over the world the mighty and illustrious decrees of the Godhead. PSEUDO-JEROME; Or by this the lofty merit of the three mentioned above is shewn, who merited to hear in the mountain the thunders of the Father, when he proclaimed in thunder through a cloud concerning the Son, *This is my beloved Son;* that they also through the cloud of the flesh and the fire of the word[1], might as it were scatter the thunderbolts in rain on the earth, since the Lord turned the thunderbolts into rain, so that mercy extinguishes what judgment sets on fire. It goes on: *And Andrew,* who manfully does violence to perdition, so that he had ever ready within him his own death, to give as an answer, and his soul was ever in his hands. BEDE; For Andrew is a Greek name, which means 'manly,' from ἀνὴρ, that is, man, for he manfully adhered to the Lord. There follows, *And Philip.* PSEUDO-JEROME; Or, 'the mouth of a lamp,' that is, one who can throw light by his mouth upon what he has conceived in his heart, to whom the Lord gave the opening of a mouth, which diffused light. We know that this mode of speaking belongs to holy Scripture; for Hebrew names are put down in order to intimate a mystery. There follows: *And Bartholomew,* which means, the son of him who suspends the waters; of him, that is, who said, *I will also command the clouds that they rain no rain upon it.* But the name of son of God is obtained by peace and loving one's enemy; for, Blessed are the peacemakers, for they are the sons of God. And, Love your enemies, that ye may be the sons of God. There follows: *And Matthew,* that is, 'given,' to whom it is given by the Lord, not only to obtain remission of sins, but to be enrolled in the number of the Apostles. *And Thomas,* which means, 'abyss;' for men who have knowledge by the power of God, put forward many deep things. It goes on: *And James the son of Alphæus,* that is, of 'the learned' or 'the thousandth,' beside whom a thousand will fall. This other James is he, whose wrestling is not against flesh and blood, but against spiritual wickedness. There follows, *And Thaddæus,* that

Matt. 17. 1 verbi apud Pseudo-Hier.

1 Pet. 3, 15. Ps. 119, 109. Bede ubi sup.

Is. 5, 6.

Matt. 5, 9. 44, 45.

Ps. 91, 7. Eph. 6, 12.

is, 'corculum,' which means 'he who guards the heart,' one who keeps his heart in all watchfulness. BEDE; But Thaddæus is the same person, as Luke calls in the Gospel and in the Acts, Jude of James, for he was the brother of James, the brother of the Lord, as he himself has written in his Epistle. There follows, *And Simon the Canaanite, and Judas Iscariot, who betrayed him.* He has added this by way of distinction from Simon Peter, and Jude the brother of James. Simon is called the Canaanite from Cana, a village in Galilee, and Judas, Scariotes, from the village from which he had his origin, or he is so called from the tribe of Issachar. THEOPHYL. Whom he reckons amongst the Apostles, that we may learn that God does not repel any man for wickedness, which is future, but counts him worthy on account of his present virtue. PSEUDO-JEROME; But Simon is interpreted, 'laying aside sorrow;' for *blessed are they that mourn, for they shall be comforted.* And he is called Canaanite, that is, Zealot, because the zeal of the Lord ate him up. But Judas Iscariot is one who does not do away his sins by repentance. For Judas means 'boaster,' or vain-glorious. And Iscariot, 'the memory of death.' But many are the proud and vain-glorious confessors in the Church, as Simon Magus, and Arius, and other heretics, whose deathlike memory is celebrated in the Church, that it may be avoided.

qu. corculum

Bede ubi sup.

Matt. 5, 4.

19. ——— And they went into an house.

20. And the multitude cometh together again, so that they could not so much as eat bread.

21. And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

22. And the Scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

BEDE; The Lord leads the Apostles, when they were elected, into a house, as if admonishing them, that after

Bede ubi sup.

having received the Apostleship, they should retire to look on their own consciences. Wherefore it is said, *And they came into a house, and the multitude came together again, so that they could not eat bread.* PSEUDO-CHRYS. Ungrateful indeed were the multitudes of princes, whom their pride hinders from knowledge, but the grateful multitude of the people came to Jesus. BEDE; And blessed indeed the concourse of the crowd, flocking together, whose anxiety to obtain salvation was so great, that they left not the Author of salvation even an hour free to take food. But Him, whom a crowd of strangers loves to follow, his relations hold in little esteem: for it goes on: *And when his friends heard of it, they went out to lay hold upon him.* For since they could not take in the depth of wisdom, which they heard, they thought that He was speaking in a senseless way, wherefore it continues, *for they said, He is beside himself.* THEOPHYL. That is, He has a devil and is mad, and therefore they wished to lay hold upon Him, that they might shut Him up as one who had a devil. And even His friends wished to do this, that is, His relations, perchance His countrymen, or His brethren. [1] But it was a silly insanity in them, to conceive that the Worker of such great miracles of Divine Wisdom had become mad. BEDE; Now there is a great difference between those who do not understand the word of God from slowness of intellect, such as those, who are here spoken of, and those who purposely blaspheme, of whom it is added, *And the Scribes which came down from Jerusalem, &c.* For what they could not deny, they endeavour to pervert by a malicious interpretation, as if they were not the works of God, but of a most unclean spirit, that is, of Beelzebub, who was the God of Ekron. For 'Beel' means Baal himself, and 'zebub' a fly; the meaning of Beelzebub therefore is the man of flies, on account of the filth of the blood which was offered, from which most unclean rite, they call him prince of the devils, adding, *and by the prince of the devils casteth he out devils.* PSEUDO-JEROME; But mystically, the house to which they came, is the early Church. The crowds which prevent their eating bread are sins and vices; for he who eateth unworthily, *eateth and drinketh damnation to himself.* BEDE; The Scribes also coming down from Jerusalem blaspheme. But the multitude from Jerusalem, and from other regions of Judæa, or of the

Vict. Ant. e Cat. in Marc. Bede ubi sup.

[1] Vict. Ant. e Cat. in Marc. Bede ubi sup.

1 Cor. 11, 29. Bede ubi sup.

Gentiles, followed the Lord, because so it was to be at the time of His Passion, that a crowd of the people of the Jews should lead Him to Jerusalem with palms and praises, and the Gentiles should desire to see Him; but the Scribes and Pharisees should plot together for His death.

23. And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24. And if a kingdom be divided against itself, that kingdom cannot stand.

25. And if a house be divided against itself, that house cannot stand.

26. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28. Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30. Because they said, He hath an unclean spirit.

Pseudo-Chrys. The blasphemy of the Scribes having been detailed, our Lord shews that what they said was impossible, confirming His proof by an example. Wherefore it says, *And having called them together unto him, he said unto them in parables, How can Satan cast out Satan?* As if He had said, A kingdom divided against itself by civil war must be desolated, which is exemplified both in a house and in a city. Wherefore also if Satan's kingdom be divided against itself, so that Satan expels Satan from men, the desolation of the kingdom of the devils is at hand. But their kingdom consists in keeping men under their dominion. If therefore they are driven away from men, it amounts to nothing less Vict. Ant. e Cat. in Marc.

than the dissolution of their kingdom. But if they still hold their power over men, it is manifest that the kingdom of evil is still standing, and Satan is not divided against himself.

Gloss. non occ. GLOSS. And because He has already shewn by an example that a devil cannot cast out a devil, He shews how he can be expelled, saying, *No man can enter into a strong man's house, &c.* THEOPHYL. The meaning of the example is this: The devil is the strong man; his goods are the men into whom he is received; unless therefore a man first conquers the devil, how can he deprive him of his goods, that is, of the men whom he has possessed? So also I who spoil his goods, that is, free men from suffering by his possession, first spoil the devils and vanquish them, and am their enemy. How then can ye say that I have Beelzebub, and that being the

Bede in Marc. 1, 17. friend of the devils, I cast them out? BEDE; The Lord has also bound the strong man, that is, the devil: which means, He has restrained him from seducing the elect, and entering into his house, the world; He has spoiled his house, and his goods, that is men, because He has snatched them from the snares of the devil, and has united them to His Church. Or, He has spoiled his house, because the four parts of the world, over which the old enemy had sway, He has distributed to the Apostles and their successors, that they may convert the people to the way of life. But the Lord shews that they committed a great sin, in crying out that that which they knew to be of God, was of the devil, when He subjoins, *Verily I say unto you, All sins are forgiven, &c.* All sins and blasphemies are not indeed remitted to all men, but to those who have gone through a repentance in this life sufficient for their sins; thus neither is Novatus[m] right, who denied that any pardon should be granted to penitents, who had lapsed in time of martyrdom; nor Origen, who asserts that after the general judgment, after the revolution of ages, all sinners will receive pardon for their sins, which error the following words of the Lord condemn, when He adds, *But he that shall blaspheme against the Holy Ghost, &c.*

[m] Novatus was a Carthaginian presbyter, who, after having abetted Felicissimus in his schism against St. Cyprian, came to Rome and joined Novatian against Pope Cornelius, A.D. 251. His error, which is here opposed to Origen's, consisted in denying that Christ had left with His Church the power of absolving from certain sins, especially from apostasy.

Pseudo-Chrys. He says indeed, that blasphemy concerning Himself was pardonable, because He then seemed to be a man despised and of the most lowly birth, but, that contumely against God has no remission. Now blasphemy against the Holy Ghost is against God, for the operation of the Holy Ghost is the kingdom of God; and for this reason, He says, that blasphemy against the Holy Ghost cannot be remitted. Instead, however, of what is here added, *But will be in danger of eternal damnation*, another Evangelist says, *Neither in this world, nor in the world to come.* By which is understood, the judgment which is according to the law, and that which is to come. For the law orders one who blasphemes God to be slain, and in the judgment of the second law he has no remission. [n]However, he who is baptized is taken out of this world; but the Jews were ignorant of the remission which takes place in baptism. He therefore who refers to the devil miracles, and the casting out of devils which belong to the Holy Ghost alone, has no room left him for remission of his blasphemy. Neither does it appear that such a blasphemy as this is remitted, since it is against the Holy Ghost. Wherefore he adds, explaining it, *Because they said, He hath an unclean spirit.* Theophyl. We must however understand, that they will not obtain pardon unless they repent. But since it was at the flesh of Christ that they were offended, even though they did not repent, some excuse was allowed them, and they obtained some remission. Pseudo-Jerome; Or this is meant; that he will not deserve to work out repentance, so as to be accepted, who, understanding who Christ was, declared that He was the prince of the devils. Bede; Neither however are those, who do not believe the Holy Spirit to be God, guilty of an unpardonable blasphemy, because they were persuaded to do this by human ignorance, not by devilish malice.

Vict. Ant. e Cat. in Marc.

Bede ubi sup.

Aug. Or else impenitence itself is the blasphemy against the Holy Ghost which hath no remission. For either in his thought

Aug. Serm. 71, 12, 22.

[n] A few words are left out in the Catena, which occur in Victor, and which do away with the obscurity of the passage. The meaning of the whole is, that though there is no remission either in this world or in the next, yet that baptism is as it were a space between the two worlds, where remission can be obtained. The reason, therefore, why this blasphemy could not be remitted, was, because the Jews would not come to Christ's baptism.

or by his tongue, he speaks a word against the Holy Ghost, the forgiver of sins, who treasures up for himself an impenitent heart. But he subjoins, *Because they said, He hath an unclean spirit*, that he might shew that His reason for saying it, was their declaring that He cast out a devil by Beelzebub, not because there is a blasphemy, which cannot be remitted, since even this might be remitted through a right repentance; but the cause why this sentence was put forth by the Lord, after mentioning the unclean spirit, (who as our Lord shews was divided against himself,) was, that the Holy Ghost even makes those whom He brings together undivided, by His remitting those sins, which divided them from Himself, which gift of remission is resisted by no one, but him who has the hardness of an impenitent heart. For in another place, the Jews said of the Lord, that He had a devil, without however His saying any thing there about the blasphemy against the Spirit; and the reason is, that they did not there cast in His teeth the unclean spirit, in such a way, that that spirit could by their own words be shewn to be divided against Himself, as Beelzebub was here shewn to be, by their saying, that it might be he who cast out devils[o].

John 7, 20.

31. There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33. And he answered them, saying, Who is my mother, or my brethren?

34. And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35. For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

[o] St. Augustine explains his meaning by going on to say, that as the Devil was proved by the words of the Jews to be the author of division, so the Holy Ghost was the author of unity, so that one form of blasphemy of the Holy Ghost was rending the unity of the Church, without which there is no remission. St. Ambrose, something in the same way, applies the text to the Arians, as dividing the Holy Trinity. de Fide, i. 1.

THEOPHYL. Because the relations of the Lord had come to seize upon Him, as if beside Himself, His mother, urged by the sympathy of her love, came to Him; wherefore it is said, *And there came unto him his mother, and, standing without, sent unto him, calling him.*

CHRYS. From this it is manifest that His brethren and His mother were not always with Him; but because He was beloved by them, they come from reverence and affection, waiting without. Wherefore it goes on, *And the multitude sat about him, &c.* BEDE; The brothers of the Lord must not be thought to be the sons of the ever-virgin Mary, as Helvidius says[p], nor the sons of Joseph by a former marriage, as some think, but rather they must be understood to be His relations. Chrys. non occ. Bede ubi sup.

PSEUDO-CHRYS. But another Evangelist says, that His brethren did not believe on Him. With which this agrees, which says, that they sought Him, waiting without, and with this meaning the Lord does not mention them as relations. Wherefore it follows, *And he answered them, saying, Who is my mother or my brethren?* But He does not here mention His mother and His brethren altogether with reproof, but to shew that a man must honour his own soul above all earthly kindred; wherefore this is fitly said to those who called Him to speak with His mother and relations, as if it were a more useful task than the teaching of salvation. Vict. Ant. e Cat. in Marc. John 7, 5.

BEDE; Being asked therefore by a message to go out, He declines, not as though He refused the dutiful service of His mother, but to shew that He owes more to His Father's mysteries than to His mother's feelings. Nor does He rudely despise His brothers, but, preferring His spiritual work to fleshly relationship, He teaches us that religion is the bond of the heart rather than that of the body. Wherefore it goes on, *And looking round about on them which sat about him, he said, Behold my mother and my brethren.* CHRYS. By this, the Lord shews that we should honour those who are relations by faith rather than those Ambr. in Luc. 6, 36. Bede ubi sup. Chrys. non occ.

[p] The perpetual virginity of the Mother of God is reckoned by White, Bramhall, Patrick, and Pearson, amongst the traditions which have ever been held in the Catholic Church. For an account of the heretics who denied it, v. Bp. Pearson on the Creed, Art. iii. p. 272, note x. v. also Aur. Cat. in Matt. p. 58, note c.

who are relations by blood. A man indeed is made the mother of Jesus by preaching Him[q]; for He, as it were, brings forth the Lord, when he pours Him into the heart of his hearers. PSEUDO-JEROME; But let us be assured that we are His brethren and His sisters, if we do the will of the Father; that we may be joint-heirs with Him, for He discerns us not by sex but by our deeds. Wherefore it goes on: *Whosoever shall do the will of God, &c.* THEOPHYL. He does not therefore say this, as denying His mother, but as shewing that He is worthy of honour, not only because she bore Christ, but on account of her possessing every other virtue. BEDE; But mystically, the mother and brother of Jesus means the synagogue, (from which according to the flesh He sprung,) and the Jewish people who, while the Saviour is teaching within, come to Him, and are not able to enter, because they cannot understand spiritual things. But the crowd eagerly enter, because when the Jews delayed, the Gentiles flocked to Christ; but His kindred, who stand without wishing to see the Lord, are the Jews who obstinately remained without, guarding the letter, and would rather compel the Lord to go forth to them to teach carnal things, than consent to enter in to learn spiritual things of Him. If therefore not even His parents when standing without are acknowledged, how shall we be acknowledged, if we stand without? For the word is within and the light within.

Bede ubi sup.

Ambr. in Luc. 6, 37.

[q] Nearly the same idea occurs in St. Ambrose, in Luc. 2, 8.

CHAP. IV.

1. And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2. And he taught them many things by parables, and said unto them in his doctrine,

3. Hearken; Behold, there went out a sower to sow:

4. And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6. But when the sun was up, it was scorched; and because it had no root, it withered away.

7. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9. And he said unto them, He that hath ears to hear, let him hear.

10. And when he was alone, they that were about him with the twelve asked of him the parable.

11. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

12. That seeing they may see, and not perceive; and hearing they may hear, and not understand;

lest at any time they should be converted, and their sins should be forgiven them.

13. And he said unto them, Know ye not this parable? and how then will ye know all parables?

14. The sower soweth the word.

15. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17. And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18. And these are they which are sown among thorns; such as hear the word,

19. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

Theophyl. Although the Lord appears in the transactions mentioned above to neglect His mother, nevertheless He honours her; since on her account He goes forth about the borders of the sea: wherefore it is said, *And Jesus began to teach again by the sea-side, &c.* Bede; For if we look into the Gospel of Matthew, it appears that this same teaching of the Lord at the sea, was delivered on the same day as the former. For after the conclusion of the first sermon, Matthew immediately subjoins, saying, *The same day went Jesus out of the house, and sat by the sea-side.*

Bede in Marc. 1, 18.

Pseudo-Jerome; But He began to teach at the sea, that the

place of His teaching might point out the bitter feelings and instability of His hearers. BEDE; After leaving the house also, He began to teach at the sea, because, quitting the synagogue, He came to gather together the multitude of the Gentile people by the Apostles. Wherefore it continues: *And there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea.* CHRYS. Which we must understand was not done without a purpose, but that He might not leave any one behind Him, but have all His hearers before His face. BEDE; Now this ship shewed in a figure the Church, to be built in the midst of the nations, in which the Lord consecrates for Himself a beloved dwelling-place. It goes on: *And he taught them many things by parables.* PSEUDO-JEROME; A parable is a comparison made between things discordant by nature, under some similitude. For parable is the Greek for a similitude, when we point out by some comparisons what we would have understood. In this way we say an iron man, when we desire that he should be understood to be hardy and strong; when to be swift, we compare him to winds and birds. But He speaks to the multitudes in parables, with His usual providence, that those who could not take in heavenly things, might conceive what they heard by an earthly similitude. CHRYS. For He rouses the minds of His hearers by a parable, pointing out objects to the sight, to make His discourse more manifest. THEOPHYL. And in order to rouse the attention of those who heard, the first parable that He proposes is concerning the seed, which is the word of God. Wherefore it goes on, *And he said to them in his doctrine.* Not in that of Moses, nor of the Prophets, because He preaches His own Gospel. *Hearken: behold, there went out a sower to sow.* Now the Sower is Christ. CHRYS. Not that He went out in space, Who is present in all space, and fills all, but in the form and economy by which He is made more near to us through the clothing of flesh. For since we were not able to go to Him, because sins impeded our path, He went out to us. But He went out, preaching in order to sow the word of piety, which He spake abundantly. Now He does not needlessly repeat the same word, when He says, *A sower went out to sow*, for sometimes a sower goes out that he may break up

Bede ubi sup.

Chrys. Hom. in Matt. 44.

Bede ubi sup.

Chrys. ubi sup.

Chrys. ubi sup.

land for tillage, or to pull up weeds, or for some other work.

Bede in Marc. 1, 19. But this one went out to sow. BEDE; Or else, He went out to sow, when after calling to His faith the elect portion of the synagogue, He poured out the gifts of His grace in order

Chrys. ubi sup. to call the Gentiles also. CHRYS. Further, as a sower does not make a distinction in the ground which is beneath him, but simply and without distinction puts in the seed, so also He Himself addresses all. And to signify this, He says, *And as he sowed, some fell by the way-side.* THEOPHYL. Take notice, that He says not that He threw it in the way, but that it fell, for a sower, as far as he can, throws it into good ground, but if the ground be bad, it corrupts the seed. Now the way is Christ; but infidels are by the way-side,

Bede ubi sup. that is, out of Christ. BEDE; Or else, the way is a mind which is a path for bad thoughts, preventing the seed of the word from growing in it. And therefore whatsoever good seed comes in contact with such a way, perishes, and is carried off by devils. Wherefore there follows, *And the fowls of the air came and devoured it up.* And well are the devils called fowls of the air, either because they are of a heavenly and spiritual origin, or because they dwell in the air. Or else, those who are about the way are negligent and slothful men. It goes on: *And some fell on stony ground.* He calls stone, the hardness of a wanton mind; He calls ground, the inconstancy of a soul in its obedience; and sun, the heat of a raging persecution. Therefore the depth of earth, which ought to have received the seed of God, is the honesty of a mind trained in heavenly discipline, and regularly brought up in obedience to the Divine words. But the stony places, which have no strength for fixing the root firmly, are those breasts which are delighted only with the sweetness of the word which they hear, and for a time with the heavenly promises, but in a season of temptation fall away, for there is too little of healthful desire in them to conceive the seed of life. THEOPHYL. Or, the stony persons are those who adhering a little to the rock, that is, to Christ, up to a short time, receive the word, and afterwards, falling back, cast it away. It goes on: *And some fell among thorns;* by which are marked souls which care for many things. For thorns are cares.

CHRYS. But further He mentions good ground, saying, *And other fell on good ground.* For the difference of the fruits follows the quality of the ground. But great is the love of the Sower for men, for the first He commends, and rejects not the second, and gives a place to the third. THEOPHYL. See also how the bad are the greatest number, and the few are those who are saved, for the fourth part of the ground is found to be saved. Chrys. ubi sup.

CHRYS. This, however, the greater portion of the seed is not lost through the fault of the owner, but of the earth, which received it, that is, of the soul, which hears. And indeed the real husbandman, if he sowed in this way, would be rightly blamed; for he is not ignorant that rock, or the road, or thorny ground, cannot become fertile. But in spiritual things it is not so; for there it is possible that stony ground may become fertile; and that the road should not be trodden down, and that the thorns may be destroyed, for if this could not take place, he would not have sown there. By this therefore He gives to us hope of repentance. It goes on, *And he said unto them, He that hath ears to hear, let him hear.* BEDE; As often as this is inserted in the Gospel or in the Apocalypse of John, that which is spoken is mystical, and is pointed out as healthful to be heard and learnt. For the ears by which they are heard belong to the heart, and the ears by which men obey and do what is commanded, are those of an interior sense. There follows, *And when he was alone, the twelve that were with him asked of him the parable; and he said unto them, Unto you it is given to know the mystery of the kingdom of God, but to them that are without all things are done in parables.* PSEUDO-CHRYS. As if He said unto them, You that are worthy to be taught all things which are fitted for teaching, shall learn the manifestation of parables; but I use parables with them who are unworthy to learn, because of their wickedness. For it was right that they who did not hold fast their obedience to that law which they had received, should not have any share in a new teaching, but should be estranged from both; for He shewed by the obedience of His disciples, that, on the other hand, the others were become unworthy of mystical doctrine. But afterwards, by bringing in a voice from prophecy, He con- Chrys. ubi sup. Bede ubi sup. Vict. Ant. e Cat. in Marc.

founds their wickedness, as having been long before reproved;
Isa. 6, 9. wherefore it goes on, *that seeing they might see, and not perceive, &c.* as if He said, that the prophecy might be fulfilled which foretells these things. Theophyl. For it was God Who made them to see, that is, to understand what is good. But they themselves see not, of their own will making themselves not to see, lest they should be converted and correct themselves, as if they were displeased at their own salvation. It goes on, *Lest at any time they should be converted, and their sins be forgiven them.* Pseudo-Chrys. Thus, therefore, they see and they do not see, they hear and do not understand, for their seeing and hearing comes to them from God's grace, but their seeing and not understanding comes to them from their unwillingness to receive grace, and closing their eyes, and pretending that they could not see; neither do they acquiesce in what was said, and so are not changed as to their sins by hearing and seeing, but rather are made worse. Theophyl. Or we may understand in a different way His speaking to the rest in parables, that seeing they might not perceive, and hearing, not understand. For God gives sight and understanding to men who seek for them, but the rest He blinds, lest it become a greater accusation against them, that though they understood, they did not choose to do what they ought. Wherefore it goes on, *Lest at any time they should be, &c.* Aug. Or else they deserved this, their not understanding, and yet this in itself was done in mercy to them, that they might know their sins, and, being converted, merit pardon. Bede; To those then who are without, all things are done in parables, that is, both the actions and the words of the Saviour, because neither in those miracles which He was working, nor in those mysteries which He preached, were they able to acknowledge Him as God. Therefore they are not able to attain to the remission of their sins. Pseudo-Chrys. But His speaking to them only in parables, and yet not leaving off speaking to them entirely, shews that to those who are placed near to what is good, though they may have no good in themselves, still good is shewn disguised. But when a man approaches it with reverence and a right heart, he wins for himself an abundant revelation of mysteries; when on the contrary his thoughts are not sound,

Vict. Ant. e Cat. in Marc.

Aug. Quæst. 14, in Matt.

Bede ubi sup.

Vict. Ant. e Cat. in Marc.

he will be neither made worthy of those things which are easy to many men, nor even of hearing them. There follows, *And he said unto them, Know ye not this parable, how then shall ye know all parables?* PSEUDO-JEROME; For it was necessary that they to whom He spoke in parables should ask for what they did not understand, and learn by the Apostle whom they despised, the mystery of the kingdom which they themselves had not. GLOSS. And for this reason, the Lord in saying these things, shews that they ought to understand both this first, and all following miracles. Wherefore explaining it, He goes on, *The sower soweth the word.* CHRYS. And indeed the prophet has compared the teaching of the people to the planting of a vine; in this place however it is compared to sowing, to shew that obedience is now shorter and more easy, and will sooner yield fruit. BEDE; But in this exposition of the Lord there is embraced the whole range of those who might hear the words of truth, but are unable to attain to salvation. For there are some to whom no faith, no intellect, nay no opportunity of trying its usefulness, can give a perception of the word which they hear; of whom He says, *And these are by the wayside.* For unclean spirits take away at once the word committed to their hearts, as birds carry away the seed of the trodden way. There are some who both experience its usefulness and feel a desire for it, but some of them the calamities of this world frighten, and others its prosperity allures, so that they do not attain to that which they approve. Of the first of whom He says, *And these are they who fell on stony ground;* of the latter, *And these are they which are sown among thorns.* But riches are called thorns, because they tear the soul with the piercing of its own thoughts, and after bringing it to sin, they, as one may say, make it bleed by inflicting a wound. Again He says, *And the toil of this world, and the deceitfulness of riches;* for the man who is deceived by an empty desire of riches must soon be afflicted by the toils of continual cares. He adds, *And the lusts of other things;* because, whosoever despises the commandments of God, and wanders away lustfully seeking other things, is unable to attain to the joy of beatitude. And concupiscences of this sort choke the word, because they do not allow a good desire to enter into the heart, and, as it were, stifle the

Gloss. non occ.

Chrys. in Matt. Hom. 44. Isa. 5.

Bede ubi sup.

entrance of vital breath. There are, however, excepted from these different classes of men, the Gentiles who do not even have grace to hear the words of life. THEOPHYL. Further, of those who receive the seed as they ought there are three degrees. Wherefore it goes on, *And these are they who are sown on good ground.* Those who bear fruit an hundred-fold are those who lead a perfect and an obedient life, as virgins and hermits. Those who bear fruit sixty-fold are those who are in the mean as continent persons[r] and those who are living in convents. Those who bear thirty-fold are those who though weak indeed, bear fruit according to their own virtue, as laymen and married persons. BEDE; Or he bears thirty-fold, who instills into the minds of the elect faith in the Holy Trinity; sixty-fold, who teaches the perfection of good works; a hundred-fold, who shews the rewards of the heavenly kingdom. For in counting a hundred, we pass on to the right hand[s]; therefore that number is fitly made to signify everlasting happiness. But the good ground is the conscience of the elect, which does the contrary to all the former three, which both receives with willingness the seed of the word committed to it, and keeps it when received up to the season of fruit. PSEUDO-JEROME; Or else the fruits of the earth are contained in thirty, sixty, and a hundred-fold, that is, in the Law, the Prophets, and the Gospel.

Bede ubi sup.

21. And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22. For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23. If any man have ears to hear, let him hear.

[r] The word translated continentes, is μιγάδες in the Greek; it means ascetics, who mix in the affairs of the world; whereas hermits lived quite out of them, and gave themselves up to contemplation; cænobites came between the two, living together in convents, and combined both the practical and contemplative life. v. Greg. Naz. Or. 43, 62.

[s] "He alludes to the mode of counting among the ancients. All numbers were signified by fingers of the left hand, either straight or variously bent, up to a hundred; and then they changed to the right. Consult Cælius Rhodiginus, Lectionum Antiq. lib. 23. cap. 11, 12." Benedictine note on Greg. Hom. in Ezec. lib. 2. Hom. 5.

24. And he saith unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

CHRYS. After the question of the disciples concerning the parable, and its explanation, He well subjoins, *And he said unto them, Is a candle brought, &c.* As if he said, A parable is given, not that it should remain obscure, and hidden as if under a bed or a bushel, but that it should be manifested to those who are worthy. The candle within us is that of our intellectual nature, and it shines either clearly or obscurely according to the proportion of our illumination. For if meditations which feed the light, and the recollection with which such a light is kindled, are neglected, it is presently extinguished. PSEUDO-JEROME; Or else the candle is the discourse concerning the three sorts of seed. The bushel or the bed is the hearing of the disobedient. The Apostles are the candlestick, whom the word of the Lord hath enlightened; wherefore it goes on, *For there is nothing hidden, &c.* The hidden and secret thing is the parable of the seed, which comes forth to light, when it is spoken of by the Lord. THEOPHYL. Or else the Lord warns His disciples to be as light, in their life and conversation; as if He said, As a candle is put so as to give light, so all will look to your life. Therefore be diligent to lead a good life; sit not in corners, but be ye a candle. For a candle gives light, not when placed under a bed, but on a candlestick; this light indeed must be placed on a candlestick, that is, on the eminence of a godly life, that it may be able to give light to others. Not under a bushel, that is, in things pertaining to the palate, nor under a bed, that is, in idleness. For no one who seeks after the delights of his palate and loves rest can be a light shining over all. Chrys. non occ.

BEDE; Or, because the time of our life is contained under a certain measurement of Divine Providence, it is rightly compared to a bushel. But the bed of the soul is the body, in which it dwells and reposes for a time. He therefore who Bede in Marc. 1, 20.

hides the word of God under the love of this transitory life, and of carnal allurements, covers his candle with a bushel or a bed. But he puts his light on a candlestick, who employs his body in the ministry of the word of God; therefore under these words He typically teaches them a figure of preaching. Wherefore it goes on, *For there is nothing hidden, which shall not be revealed, nor is there any thing made secret, which shall not come abroad.* As if He said, Be not ashamed of the Gospel, but amidst the darkness of persecution raise the light of the word of God upon the candlestick of your body, keeping fixedly in your mind that day, when the Lord will throw light upon the hidden places of darkness, for then everlasting praise awaits you, and everlasting punishment your adversaries.

Chrys. in Matt. Hom. 15. CHRYS. Or else, *There is nothing hid;* as if He said, If ye conduct your life with care, accusation will not be able to obscure your light. THEOPHYL. For each of us, whether he have done good or evil, is brought to light in this life, much more in that which is to come. For what can be more hidden than God, nevertheless He Himself is manifested in the flesh. It continues, *If any man have ears to ear, let him hear.*

Bede ubi sup. BEDE; That is, if any man have a sense for understanding the word of God, let him not withdraw himself, let him not turn his ear to fables, but let him lend his ear to search those things which truth hath spoken, his hands for fulfilling them, his tongue for preaching them. There follows, *And he said unto them, Take heed what ye hear.* THEOPHYL. That is, that none of those things which are said to you by me should escape you. *With what measure ye mete, it shall be measured to you,* that is, whatsoever degree of application ye bring, in that degree ye will receive profit.

Bede ubi sup. BEDE; Or else, If ye diligently endeavour to do all the good which ye can, and to teach it to your neighbours, the mercy of God will come in, to give you both in the present life a sense to take in higher things, and a will to do better things, and will add for the future an everlasting reward. And therefore it is subjoined, *And to you shall more be given.*

PSEUDO-JEROME; According to the measure of his faith the understanding of mysteries is divided to every man, and the virtues of knowledge will also be added to them. It goes on:

For he that hath, to him shall be given; that is, he who hath faith shall have virtue, and he who hath obedience to the word, shall also have the understanding of the mystery. Again, he who, on the other hand, has not faith, fails in virtue; and he who has not obedience to the word, shall not have the understanding of it; and if he does not understand, he might as well not have heard. PSEUDO-CHRYS. Or else, He who has the desire and wish to hear and to seek, to him shall be given. But he who has not the desire of hearing divine things, even what he happens to have of the written law is taken from him. BEDE; For sometimes a clever reader by neglecting his mind, deprives himself of wisdom, of which he tastes the sweetness, who, though slow in intellect, works more diligently. CHRYS. Again it may be said, that he *hath not*, who has not truth. But our Lord says that *he hath*, because he has a lie, for every one whose understanding believes a lie, thinks that he has something.

Vict. Ant. e Cat. in Marc.

Bede ubi sup.

Chrys. non occ.

26. And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27. And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

PSEUDO-CHRYS. A parable occurred, a little above, about the three seeds which perished in various ways, and the one which was saved; in which last He also shews three differences, according to the proportion of faith and practice. Here, however, He puts forth a parable concerning those only who are saved. Wherefore it is said, *And he said, So is the kingdom of God, as if a man should cast seed into the ground, &c.*

Vict. Ant. e Cat. in Marc.

PSEUDO-JEROME; The kingdom of God is the Church, which is ruled by God, and herself rules over men, and treads down

the powers which are contrary to her, and all wickedness.
Vict. Ant. e Cat. in Marc. Pseudo-Chrys. Or else He calls by the name of kingdom of God, faith in Him, and in the economy of His Incarnation; which kingdom indeed is as if a man should throw seed. For He Himself being God and the Son of God, having without change been made man, has cast seed upon the earth, that is, He has enlightened the whole world by the word of divine knowledge. Pseudo-Jerome; For the seed is the word of life, the ground is the human heart, and the sleep of the man means the death of the Saviour. The seed springs up night and day, because after the sleep of Christ, the number of Christians, through calamity and prosperity, continued to flourish more
Vict. Ant. e Cat. in Marc. and more in faith, and to wax greater in deed. Pseudo-Chrys. Or Christ Himself is the man who rises, for He sat waiting with patience, that they who received seed should bear fruit. He rises, that is, by the word of His love, He makes us grow to the
2 Cor. 6, 7. bringing forth fruit, by the armour of righteousness on the right hand, by which is meant the day, and on the left, by which is meant the night of persecution; for by these the seed springs up, and does not wither. Theophyl. Or else Christ sleeps, that is, ascends into heaven, where, though He seem to sleep, yet He rises by night, when through temptations He raises us up to the knowledge of Himself; and in the day time, when on account of our prayers, He sets in order our salvation. Pseudo-Jerome; But when He says, *He knoweth not how*, He is speaking in a figure; that is, He does not make known to us, who amongst us will produce fruit unto the end.
Vict. Ant. e Cat. in Marc. Pseudo-Chrys. Or else He says, *He knoweth not*, that He may shew the free-will of those who receive the word, for He commits a work to our will, and does not work the whole Himself alone, lest the good should seem involuntary. For the earth brings forth fruits of its own accord, that is, she is brought to bear fruit without being compelled by a necessity contrary to her will. *First the blade.* Pseudo-Jerome; That is, fear. For
Ps. 111, 10. Rom. 13, 8. *the fear of God is the beginning of wisdom. Then the full corn in the ear;* that is, charity, for charity is the fulfilling of the Law. Pseudo-Chrys. Or, first it produces the blade, in the law
Vict. Ant. e Cat. in Marc. of nature, by degrees growing up to advancement; afterwards it brings forth the ears, which are to be collected into a bundle, and to be offered on an altar to the Lord, that is, in the law

of Moses; afterwards the full-fruit, in the Gospel. Or because we must not only put forth leaves by obedience, but also learn prudence, and, like the stalk of corn, remain upright without minding the winds which blow us about. We must also take heed to our soul by a diligent recollection, that, like the ears, we may bear fruit, that is, shew forth the perfect operation of virtue. THEOPHYL. For we put forth the blade, when we shew a principle of good; then the ear, when we can resist temptations; then comes the fruit, when a man works something perfect. It goes on: *and when it has brought forth the fruit, immediately he sendeth the sickle, because the harvest is come.* PSEUDO-JEROME; The sickle is death or the judgment, which cuts down all things; the harvest is the end of the world. GREGORY; Or else; Man casts seed into the ground, when he places a good intention in his heart; and he sleeps, when he already rests in the hope which attends on a good work. But he rises night and day, because he advances amidst prosperity and adversity, though he knows it not, for he is as yet unable to measure his increase, and yet virtue, once conceived, goes on increasing. When therefore we conceive good desires, we put seed into the ground; when we begin to work rightly, we are the blade. When we increase to the perfection of good works, we arrive at the ear; when we are firmly fixed in the perfection of the same working, we already put forth the full corn in the ear. Greg. in Ezech. 2. Hom. 3.

30. And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31. It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32. But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33. And with many such parables spake he the word unto them, as they were able to hear it.

34. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

Gloss. non occ. Gloss. After having narrated the parable concerning the coming forth of the fruit from the seed of the Gospel, he here subjoins another parable, to shew the excellence of the doctrine of the Gospel before all other doctrines. Wherefore it is said, *And he said, Whereunto shall we liken the kingdom of God?* Theophyl. Most brief indeed is the word of faith; Believe in God, and thou shalt be saved. But the preaching of it has been spread far and wide over the earth, and increased so, that the birds of heaven, that is, contemplative men, sublime in understanding and knowledge, dwell under it. For how many wise men among the Gentiles, quitting their wisdom, have found rest in the preaching of the Gospel! Its preaching then is greater than all.

Chrys. non occ. leg. ap. Possin. Cyril. Chrys. And also because the wisdom spoken amongst the perfect expands, to an extent greater than all other sayings, that which was told to men in short discourses, for there is nothing greater than this truth. Theophyl. Again, it put forth great boughs, for the Apostles were divided off as the boughs of a tree, some to Rome, some to India, some to other parts of the world. Pseudo-Jerome; Or else, that seed is very small in fear, but great when it has grown into charity, which is greater than all herbs; for *God is love*, whilst *all flesh is grass*. But the boughs which it puts forth are those of mercy and compassion, since under its shade the poor of Christ, who are meant by the living creatures of the heavens, delight to dwell.

1 John 4, 16. Isa. 40, 6.

Bede ubi sup. Bede; Again, the man who sows is by many taken to mean the Saviour Himself, by others, man himself sowing in his own heart. Chrys. Then after this, Mark, who delights in brevity, to shew the nature of the parables, subjoins, *And with many such parables spake he the word unto them as they could hear him*. Theophyl. For since the multitude was unlearned, he instructs them from objects of food and familiar names, and for this reason he adds, *But without a parable spake he not unto them*, that is, in order that they might be induced to approach and to ask Him. It goes on:

Chrys. non occ. sed v. Cat. in Marc.

And when they were alone, he expounded all things to his disciples, that is, all things about which they were ignorant and asked Him, not simply all, whether obscure or not. PSEUDO-JEROME; For they were worthy to hear mysteries apart, in the most secret haunt of wisdom, for they were men, who, removed from the crowds of evil thoughts, remained in the solitude of virtue; and wisdom is received in a time of quiet.

35. And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39. And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40. And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41. And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

PSEUDO-JEROME; After His teaching, they come from that place to the sea, and are tossed by the waves. Wherefore it is said, *And the same day, when the even was come, &c.* REMIG. For the Lord is said to have had three places of refuge, namely, the ship, the mountain, and the desert. As often as He was pressed upon by the multitude, he used to fly to one of these. When therefore the Lord saw many crowds about Him, as man, He wished to avoid their importunity, and ordered His disciples to go over to the other side. There follows: *And sending away the multitudes, they took him, &c.*

Chrys. Hom. in Matt. 28.

CHRYS. The Lord took the disciples indeed, that they might be spectators of the miracle which was coming, but He took them alone, that no others might see that they were of such little faith. Wherefore, to shew that others went across separately, it is said, *And there were also with him other ships.* Lest again the disciples might be proud of being alone taken, He permits them to be in danger; and besides this, in order that they might learn to bear temptations manfully. Wherefore it goes on, *And there arose a great storm of wind;* and that He might impress upon them a greater sense of the miracle which was to be done, He gives time for their fear, by sleeping. Wherefore there follows, *And he was himself in the hinder part of the ship, &c.* For if He had been awake, they would either not have feared, nor have asked Him to save them when the storm arose, or they would not have thought that He could do any such things. THEOPHYL. Therefore He allowed them to fall into the fear of danger, that they might experience His power in themselves, who saw others benefitted by Him. But He was sleeping upon the pillow of the ship, that is, on a wooden one. CHRYS. Shewing His humility, and thus teaching us many lessons of wisdom. But not yet did the disciples who remained about Him know His glory; they thought indeed that if He arose He could command the winds, but could by no means do so reposing or asleep. And therefore there follows, *And they awake him, and say unto him, Master, carest thou not that we perish?*

Chrys. Hom. in Matt. 28.

THEOPHYL. But He arising, rebukes first the wind, which was raising the tempest of the sea, and causing the waves to swell, and this is expressed in what follows, *And he arose, and rebuked the wind;* then He commands the sea; wherefore it goes on, *And he said to the sea, Peace, be still.*

Gloss. non occ.

GLOSS. For from the troubling of the sea there arises a certain sound, which appears to be its voice threatening danger, and therefore, by a sort of metaphor, He fitly commands tranquillity by a word signifying silence: just as in the restraining of the winds, which trouble the sea with their violence, He uses a rebuke. For men who are in power are accustomed to curb those, who rudely disturb the peace of mankind, by threatening to punish them; by this, therefore, we are given to understand, that, as a king can repress violent

men by threats, and by his edicts sooth the murmurs of his people, so Christ, the King of all creatures, by His threats restrained the violence of the winds, and compelled the sea to be silent. And immediately the effect followed, for it continues, *And the wind ceased*, which He had threatened, *and there arose a great calm*, that is, in the sea, to which He had commanded silence. THEOPHYL. He rebuked His disciples, for not having faith; for it goes on, *And he said unto them, Why are ye so fearful?* How is it that ye have not faith? For if they had had faith, they would have believed that even when sleeping, He could preserve them safe. There follows, *And they feared with a great fear, and said one to another, &c.* For they were in doubt about Him, for since He stilled the sea, not with a rod like Moses, nor with prayers as Elisha at the Jordan, nor with the ark as Joshua, the son of Nun, on this account they thought Him truly God, but since He was asleep, they thought Him a man. PSEUDO-JEROME; Mystically, however, the hinder part of the ship is the beginning of the Church, in which the Lord sleeps in the body only, for He never sleepeth who keepeth Israel; for the ship with its skins of dead animals keeps in the living, and keeps out the waves, and is bound together by wood, that is, by the cross and the death of the Lord the Church is saved. The pillow is the body of the Lord, on which His Divinity, which is as His head, has come down. But the wind and the sea are devils and persecutors, to whom He says Peace, when He restrains the edicts of impious kings, as He will. The great calm is the peace of the Church after oppression, or a contemplative after an active life. BEDE; Or else the ship into which He embarked, is taken to mean the tree of His passion, by which the faithful attain to the security of the safe shore. The other ships which are said to have been with the Lord, signify those, who are imbued with faith in the cross of Christ, and are not beaten about by the whirlwind of tribulation; or who, after the storms of temptation, are enjoying the serenity of peace. And whilst His disciples are sailing on, Christ is asleep, because the time of our Lord's Passion came on His faithful ones, when they were meditating on the rest of His future reign. Wherefore it is related, that it took place late, that not only the sleep of our Lord, but the hour itself of depart-

Bede ubi sup.

ing light, might signify the setting of the true Sun. Again, when He ascended the cross, of which the stern of the ship was a type, His blaspheming persecutors rose like the waves against Him, driven on by the storms of the devils, by which, however, His own patience is not disturbed, but His foolish disciples are struck with amazement. The disciples awake the Lord, because they sought, with most earnest wishes, the resurrection of Him whom they had seen die. Rising up, He threatened the wind, because when He had triumphed in His resurrection, He prostrated the pride of the devil. He ordered the sea to be still, that is, in rising again, He cast down the rage of the Jews. The disciples are blamed, because after His resurrection, He chid them for their unbelief. And we also when being marked with the sign of the Lord's cross, we determine to quit the world, embark in the ship with Christ; we attempt to cross the sea; but, He goes to sleep, as we are sailing amidst the roaring of the waters, when amidst the strivings of our virtues, or amidst the attacks of evil spirits, of wicked men, or of our own thoughts, the flame of our love grows cold. Amongst storms of this sort, let us diligently strive to awake Him; He will soon restrain the tempest, pour down peace upon us, give us the harbour of salvation.

CHAP. V.

1. And they came over unto the other side of the sea, into the country of the Gadarenes.

2. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3. Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

4. Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6. But when he saw Jesus afar off, he ran and worshipped him,

7. And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8. For he said unto him, Come out of the man, thou unclean spirit.

9. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

10. And he besought him much that he would not send them away out of the country.

11. Now there was nigh unto the mountains a great herd of swine feeding.

12. And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16. And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.

17. And they began to pray him to depart out of their coasts.

18. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

Theophyl. Those who were in the ship enquired among themselves, *What manner of man is this?* and now it is made known Who He is by the testimony of His enemies. For the demoniac came up confessing that He was the Son of God.

Proceeding to which circumstance the Evangelist says, *And they came over unto the other side, &c.* BEDE; Geraza is a noted town of Arabia, across the Jordan, near mount Galaad, which the tribe of Manasseh held, not far from the lake of Tiberias, into which the swine were precipitated. PSEUDO-CHRYS. Nevertheless the exact reading contains neither Gadarenes, nor Gerasines, but Gergesenes. For Gadara is a city of Judæa, which has no sea at all about it; and Geraza is a city of Arabia, having neither lake nor sea near it. And that the Evangelists may not be thought to have spoken so manifest a falsehood, well acquainted as they were with the parts around Judæa, Gergese, from which come the Gergesenes, was an ancient city, now called Tiberias, around which is situated a considerable lake[t]. It continues, *And when he was come out of the ship, immediately there met him, &c.* AUG. Though Matthew says that there were two, Mark and Luke mention one, that you may understand that one of them was a more illustrious person, concerning whose state that country was much afflicted. CHRYS. Or else, Mark and Luke relate what was most worthy of compassion, and for this reason they put down more at length what had happened to this man; for there follows, *no man could bind him, no, not with chains.* They therefore simply said, *a man possessed of a devil,* without taking heed to the number; or else, that he might shew the greater virtue in the Worker; for He who had cured one such, might cure many others. Nor is there any discrepancy shewn here, for they did not say that there was one alone, for then they would have contradicted Matthew. Now devils dwelt in tombs, wishing to convey a false opinion to many, that the souls of the dead were changed to devils. GREG. NYSS. Now the assembly of the devils had prepared itself to resist the Divine power. But when He was approaching Who had power over all things, they proclaim aloud His eminent virtue. Wherefore there follows, *But when he saw Jesus afar off, he ran and worshipped him, saying, &c.* CYRIL; See how the devil is divided between two passions, fear and audacity; he hangs back and prays, as

Bede in Marc. 2, 21.

Vict. Ant. c Cat. in Marc.

Aug. de Con. Evan. 2, 24.

Vict. Ant. c Cat. in Marc. et v. Chrys. Hom. in Mat. 28.

Greg. non occ.

Cyril non occ.

[t] Reland seems to feel the same difficulty about Gadara as the author of this comment; but he reconciles it by saying that the whole region might have been so called from the town of Gadara in Peræa, though the town itself was not on the lake. Reland. Palæs. vol. 2. p. 774. see also Lightfoot Horæ Hebr. in locum.

if meditating a question; he wishes to know what he had to do with Jesus, as though he would say, Do you cast me out from men, who are mine? Bede; And how great is the impiety of the Jews, to say that He cast out devils by the prince of the devils, when the very devils confess that they have nothing in common with Him. Chrys. Then praying to Him, he subjoins, *I adjure thee by God, that thou torment me not.* For he considered being cast out to be a torment, or else he was also invisibly tortured. For however bad the devils are, they know that there awaits them at last a punishment for their sins; but that the time of their last punishment was not yet come, they full well knew, especially as they were permitted to mix among men. But because Christ had come upon them as they were doing such dreadful deeds, they thought that, such was the heinousness of their crimes, He would not wait for the last times, to punish them; for this reason they beg that they may not be tormented. Bede; For it is a great torment for a devil to cease to hurt a man, and the more severely he possesses him, the more reluctantly he lets him go. For it goes on, *For he said unto him, Come out of the man, thou unclean spirit.* Cyril; Consider the unconquerable power of Christ; He makes Satan shake, for to him the words of Christ are fire and flame; as the Psalmist says, *The mountains melted at the presence of the Lord*, that is, great and proud powers. There follows, *And he asked him, What is thy name?* Theophyl. The Lord indeed asks, not that He Himself required to know, but that the rest might know that there was a multitude of devils dwelling in him. Pseudo-Chrys. Lest he should not be believed, if He affirmed there were many, He wishes that they themselves should confess it; wherefore there follows, *And he saith unto him, Legion, for we are many.* He gives not a fixed number, but a multitude, for such accuracy in the number would not help us to understand it. Bede; But by the public declaration of the scourge which the madman suffered, the virtue of the Healer appears more gracious. And even the priests of our time, who know how to cast out devils by the grace of exorcism, are wont to say that the sufferers cannot be cured at all, unless they in confession openly declare, as far as they are able to know, what they have suffered from the unclean spirits in sight, in hearing, in taste, in touch, or

Bede ubi sup.
Vict. Ant. e Cat. in Marc. et v. Chrys. Hom. in Matt. 28.
Bede ubi sup.
Cyril non occ.
Ps.97,5.
Vict. Ant. e Cat. in Marc.
Bede ubi sup.

any other sense of body or soul, whether awake or asleep. It goes on, *And he besought him much that he would not send them away out of the country.* PSEUDO-CHRYS. Luke, however, says, *into the abyss.* For the abyss is the separation of this world, for devils deserve to be sent into outer darkness, prepared for the devil and his angels. This Christ might have done, but He allowed them to remain in this world, lest the absence of a tempter should deprive men of the crown of victory. THEOPHYL. Also that by fighting with us, they may make us more expert. It goes on, *Now there was there about the mountain a great herd of swine feeding.* Vict. Ant. e Cat. in Marc. Luke 8, 3.

AUG. What Mark here says, that the herd was about the mountain, and what Luke calls on the mountain, are by no means inconsistent. For the herd of swine was so large, that some part were on the mountain, the rest around it. It goes on: *And the devils besought him, saying, Send us into the swine, that we may enter into them.* REMIG. The devils entered not into the swine of their own will, but their asking for this concession, was, that it might be shewn that they cannot hurt men without Divine permission. They did not ask to be sent into men, because they saw that He, by whose power they were tortured, bore a human form. Nor did they desire to be sent into the flocks, for they are clean animals offered up in the temple of God. But they desired to be sent into the swine, because no animal is more unclean than a hog, and devils always delight in filthiness. It goes on: *And forthwith Jesus gave them leave.* BEDE; And He gave them leave, that by the killing of the swine, the salvation of men might be furthered. PSEUDO-CHRYS. He wished to shew publicly the fury which devils entertain against men, and that they would inflict much worse things upon men, if they were not hindered by Divine power; because, again, His compassion would not allow this to be shewn on men, He permitted them to enter into the swine, that on them the fury and power of the devils might be made known. There follows: *And the unclean spirits went out.* TITUS; But the herdsmen also took to flight, lest they should perish with the swine, and spread the same fear amongst the inhabitants of the town. Wherefore there follows: *And they that fed them, &c.* The necessity of their loss, however, brought these men to the Saviour; for Aug. de Con. Evan. ii. 24. Remig. v. Aur. Cat. in Matt. p. 327. Bede ubi sup. Vict. Ant. e Cat. in Marc.

frequently when God makes men suffer loss in their possessions, he confers a benefit on their souls. Wherefore it goes on: *And they came to Jesus, and see him that was tormented by the devil, &c.* that is, at the feet of Him from whom he had obtained health; a man, whom before, not even chains could bind, clothed and in his right mind, though he used to be continually naked; and they were amazed; wherefore it says, *And they were afraid.* This miracle then they find out partly by sight, partly by words; wherefore there follows: *And they that saw it told them.* THEOPHYL. But amazed at the miracle, which they had heard, they were afraid, and for this reason they beseech him to depart out of their borders; which is expressed in what follows: *And they began to pray him to depart out of their coasts;* for they feared lest some time or other they should suffer a like thing: for, saddened at the loss of their swine, they reject the presence of

Bede ubi sup. the Saviour. BEDE; Or else, conscious of their own frailty, they judged themselves unworthy of the presence of the Lord. It goes on: *And when he was going to the ship, he that had been tormented, &c.* THEOPHYL. For he feared lest some time or other the devils should find him, and enter into him a second time. But the Lord sends him back to his house, intimating to him, that though He Himself was not present, yet His power would keep him; at the same time also that he might be of use in the healing of others; wherefore it goes on: *And he did not suffer him, and saith unto him, Go home to thy friends, &c.* See the humility of the Saviour. He said not, Proclaim all things which I have done to you, but, all that the Lord hath done; do thou also, when thou hast done any

Chrys. non occ. good thing, take it not to thyself, but refer it to God. CHRYS. But although he bade others, whom he healed, to tell it to no one, he nevertheless fitly bids this one proclaim it, since all that region, being possessed by devils, remained without God.

Theo. non occ. THEOPHYL. He therefore began to proclaim it, and all wonder, which is that which follows: *And he began to publish.*

Bede ubi sup. BEDE; Mystically, however, Gerasa or Gergese, as some read it, is interpreted casting out a dweller or a stranger approaching, because the people of the Gentiles both expelled the enemy from the heart, and he who was afar off is made near.

PSEUDO-JEROME; Here again the demoniac is the people of the Gentiles, in a most hopeless case, bound neither by the

law of nature, nor of God, nor by human fear. BEDE; Who dwelt in the tombs, because they delighted in dead works, that is, in sins; who were ever raging night and day, because whether in prosperity or in adversity, they were never free from the service of malignant spirits: again, by the foulness of their works, they lay as it were in the tombs, in their lofty pride, they wandered over the mountains, by words of most hardened infidelity, they as it were cut themselves with stones. But he said, *My name is Legion*, because the Gentile people were enslaved to divers idolatrous forms of worship. Again, that the unclean spirits going out from man enter into swine, which they cast headlong into the sea, implies that now that the people of the Gentiles are freed from the empire of demons, they who have not chosen to believe in Christ, work sacrilegious rites in hidden places. Bede ubi sup.

THEOPHYL. Or by this it is signified that devils enter into those men, who live like swine, rolling themselves in the slough of pleasure; they drive them headlong into the sea down the precipice of perdition, into the sea of an evil life where they are choked. PSEUDO-JEROME; Or they are choked in hell without any touch of mercy by the rushing on of an early death; which evils many persons thus avoid, for by the scourging of the fool, the wise is made more prudent. BEDE; But that the Lord did not admit him, though he wished to be with Him, signifies, that every one after the remission of his sins should remember that he must work to obtain a good conscience, and serve the Gospel for the salvation of others, that at last he may rest in Christ. GREG. For when we have perceived ever so little of the Divine knowledge, we are at once unwilling to return to human affairs, and seek for the quiet of contemplation; but the Lord commands that the mind should first toil hard at its work, and afterwards should refresh itself with contemplation. PSEUDO-JEROME; But the man who is healed preached in Decapolis, where the Jews, who hang on the letter of the Decalogue, are being turned away from the Roman rule. Bede ubi sup. Greg. Mor. 6, 37.

21. And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22. And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23. And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

24. And Jesus went with him; and much people followed him, and thronged him.

25. And a certain woman, which had an issue of blood twelve years,

26. And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27. When she had heard of Jesus, came in the press behind, and touched his garment.

28. For she said, If I may touch but his clothes, I shall be whole.

29. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

30. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31. And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32. And he looked round about to see her that had done this thing.

33. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

THEOPHYL. After the miracle of the demoniac, the Lord works another miracle, namely, in raising up the daughter of the ruler of the synagogue; the Evangelist, before narrating this miracle, says, *And when Jesus was passed over again by ship unto the other side, much people gathered unto him.* AUG. But we must understand, that what is added of the daughter of the ruler of the synagogue, took place when Jesus had again crossed the sea in a ship, though how long after does not appear; for if there were not an interval, there could be no time for the taking place of that which Matthew relates, concerning the feast at his own house; after which event, nothing follows immediately, except this concerning the daughter of the chief of the synagogue. For he has so put it together, that the transition itself shews that the narrative follows the order of time. It goes on, *There cometh one of the rulers of the synagogue, &c.* PSEUDO-CHRYS. He has recorded the name on account of the Jews of that time, that it might mark the miracle. It goes on, *And when he saw him, he fell at his feet, and besought him greatly, &c.* Matthew indeed relates that the chief of the synagogue reported that his daughter was dead, but Mark says that she was very sick, and that afterwards it was told to the ruler of the synagogue, when our Lord was about to go with him, that she was dead. The fact then, which Matthew implies, is the same, namely, that He raised her from the dead; and it is for the sake of brevity, that he says that she was dead, which was evident from her being raised. AUG. For he attaches himself not to the words of the father, but to what is of most importance, his wishes; for he was in such despair, that his wish was that she should return to life, not thinking that she could be found alive, whom he had left dying. THEOPHYL. Now this man was faithful in part, inasmuch as he fell at the feet of Jesus, but in that he begged of Him to come, he did not shew as much faith as he ought. For he ought to have said, Speak the word only, and my daughter shall be healed. There follows, *And he went away with him, and much people followed him, and thronged him; and a woman, which had an issue of blood twelve years, &c.* CHRYS. This woman, who was celebrated and known to all, did not dare to approach the Saviour openly, nor to

Aug. de Con. Evan. 2. 28.

Vict. Ant. e Cat. in Marc.

Aug. ubi sup.

non occ. sed v. Chrys. Hom. in Mat. 31.

come to Him, because, according to the law, she was unclean; for this reason she touched Him behind, and not in front, for that she durst not do, but only ventured to touch the hem of His garment. It was not however the hem of the garment, but her frame of mind that made her whole. There follows, *For she said, If I may but touch his clothes, I shall be whole.* THEOPHYL. Most faithful indeed is this woman, who hoped for healing from His garments. For which reason she obtains health; wherefore it goes on, *And straightway the fountain of her blood was dried up, and she felt in her body that she was healed.* PSEUDO-CHRYS. Now the virtues of Christ are by His own will imparted to those men, who touch Him by faith. Wherefore there follows, *And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?* The virtues indeed of the Saviour do not go out of Him locally or corporally, nor in any respect pass away from Him. For being incorporeal, they go forth to others and are given to others; they are not however separated from Him, from whom they are said to go forth, in the same way as sciences are given by the teacher to his pupils. Therefore it says, *Jesus, knowing in himself the virtue which had gone out of him,* to shew that with His knowledge, and not without His being aware of it, the woman was healed. But He asked, *Who touched me?* although He knew her who touched Him, that He might bring to light the woman, by her coming forward, and proclaim her faith, and lest the virtue of His miraculous work should be consigned to oblivion. It goes on, *And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?* But the Lord asked, *Who touched me,* that is in thought and faith, for the crowds who throng Me cannot be said to touch Me, for they do not come near to Me in thought and in faith. There follows, *And he looked round about to see her that had done this thing.* THEOPHYL. For the Lord wished to declare the woman, first to give His approbation to her faith, secondly to urge the chief of the synagogue to a confident hope that He could thus cure his child, and also to free the woman from fear. For the woman feared because she had stolen health; wherefore there follows, *But the woman fearing*

Vict. Ant. e Cat. in Marc.

and trembling, &c. BEDE; Observe that the object of His question was that the woman should confess the truth of her long [1]want of faith, of her sudden belief and healing, and so herself be confirmed in faith, and afford an example to others. Bede in Marc. 2. 22. [1]infirmitatis ap. Bede.

But he said to her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. He said not, Thy faith is about to make thee whole, but has made thee whole, that is, in that thou hast believed, thou hast already been made whole. CHRYS. He calls her *daughter* because she was saved by her faith; for faith in Christ makes us His children. THEOPHYL. But He saith to her, *Go in peace*, that is, in rest, which means, go and have rest, for up to this time thou hast been in pains and torture. PSEUDO-CHRYS. Or else He says, *Go in peace*, sending her away into that which is the final good, for God dwells in peace, that thou mayest know, that she was not only healed in body, but also from the causes of bodily pain, that is, from her sins PSEUDO-JEROME; Mystically, however, Jairus comes after the healing of the woman, because when the fulness of the Gentiles has come in, then shall Israel be saved. Jairus means either illuminating, or illuminated, that is, the Jewish people, having cast off the shadow of the letter, enlightened by the Spirit, and enlightening others, falling at the feet of the Word, that is, humbling itself before the Incarnation of Christ, prays for her daughter, for when a man lives himself, he makes others live also. Thus Abraham, and Moses, and Samuel, intercede for the people who are dead, and Jesus comes upon their prayers. BEDE; Again, the Lord going to the child, who is to be healed, is thronged by the crowd, because though He gave healthful advice to the Jewish nation, he is oppressed by the wicked habits of that carnal people; but the woman with an issue of blood, cured by the Lord, is the Church gathered together from the nations, for the issue of blood may be either understood of the pollution of idolatry, or of those deeds, which are accompanied by pleasure to flesh and blood. But whilst the word of the Lord decreed salvation to Judæa, the people of the Gentiles by an assured hope seized upon the health, promised and prepared for others. THEOPHYL. Or else, by the woman, who had a bloody flux, understand human nature; for sin rushed in upon it, which

Vict. Ant. e Cat. in Marc. v. Chrys. Hom. in Mat. 31. Vict. Ant. e Cat. in Marc.

v. Rom. 11.

Bede ubi sup.

since it killed the soul, might be said to spill its blood. It could not be cured by many physicians, that is, by the wise men of this world, and of the Law and the Prophets; but the moment that it touched the hem of Christ's garment, that is, His flesh, it was healed, for whosoever believes the Son of man to be Incarnate is he who touches the hem of His garment. BEDE; Wherefore one believing woman touches the Lord, whilst the crowd throngs Him, because He, who is grieved by divers heresies, or by wicked habits, is worshipped faithfully with the heart of the Catholic Church alone. But the Church of the Gentiles came behind Him; because though it did not see the Lord present in the flesh, for the mysteries of His Incarnation had been gone through, yet it attained to the grace of His faith, and so when by partaking of His sacraments, it merited salvation from its sins, as it were the fountain of its blood was dried up by the touch of His garments. And the Lord looked round about to see her who had done this, because He judges that all who deserve to be saved are worthy of His look and of His pity.

Bede ubi sup.

35. While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

36. As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37. And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42. And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

43. And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

Theophyl. Those who were about the ruler of the synagogue, thought that Christ was one of the prophets, and for this reason they thought that they should beg of Him to come and pray over the damsel. But because she had already expired, they thought that He ought not to be asked to do so. Therefore it is said, *While he yet spake, there came messengers to the ruler of the synagogue, which said, Thy daughter is dead; why troublest thou the Master any further?* But the Lord Himself persuades the father to have confidence. For it goes on, *As soon as Jesus heard the word which was spoken, he saith to the ruler of the synagogue, Be not afraid; only believe.* Aug. It is not said that he assented to his friends who brought the tidings and wished to prevent the Master from coming, so that our Lord's saying, *Fear not, only believe*, is not a rebuke for his want of faith, but was intended to strengthen the belief which he had already. But if the Evangelist had related, that the ruler of the synagogue joined the friends who came from his house, in saying that Jesus should not be troubled, the words which Matthew relates him to have said, namely, that the damsel was dead, would then have been contrary to what was in his mind. It goes on, *And he suffered no man to follow him, save Peter, and James, and John the brother of James.* Theophyl. For Christ in His lowliness would not do any thing for display. It goes on, *And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.* Pseudo-Chrys. But He Himself commands them not to wail, as if the damsel was not dead,

Aug. ubi sup.

Vict. Ant. e. Cat. in Marc.

but sleeping; wherefore it says, *And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.* PSEUDO-JEROME; It was told the ruler of the synagogue, Thy daughter is dead. But Jesus said to him, She is not dead, but sleepeth. Both are true, for the meaning is, She is dead to you, but to Me she is asleep.

Bede ubi sup. BEDE; For to men she was dead, who were unable to raise her up; but to God she was asleep, in whose purpose both the soul was living, and the flesh was resting, to rise again. Whence it became a custom amongst Christians, that the dead, who, they doubt not, will rise again, should be said to sleep. It goes on, *And they laughed him to scorn.* THEOPHYL. But they laugh at Him, as if unable to do any thing farther; and in this He convicts them of bearing witness involuntarily, that she was really dead whom He raised up, and therefore,

Bede ubi sup. that it would be a miracle if He raised her. BEDE; Because they chose rather to laugh at than to believe in this saying concerning her resurrection, they are deservedly excluded from the place, as unworthy to witness His power in raising her, and the mystery of her rising; wherefore it goes on, *But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and*

Chrys. non occ. *entereth in where the damsel was lying.* CHRYS. Or else, to take away all display, He suffered not all to be with Him; that, however, He might leave behind Him witnesses of His divine power, He chose His three chief disciples and the father and mother of the damsel, as being necessary above all. And He restores life to the damsel both by His hand, and by word of mouth. Wherefore it says, *And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise.* For the hand of Jesus, having a quickening power, quickens the dead body, and His voice raises her as she is lying; wherefore it follows, *And straightway the damsel arose and walked.*

Hier. ad Pam. Ep. 57. JEROME; Some one may accuse the Evangelist of a falsehood in his explanation, in that he has added, *I say unto thee*, when in Hebrew, *Talitha cumi* only means, *Damsel, arise;* but He adds, *I say unto thee, Arise*, to express that His meaning was to call and command her. It goes on, *For she was of*

Gloss. non occ. *the age of twelve years.* GLOSS. The Evangelist added this,

to shew that she was of an age to walk. By her walking, she is shewn to have been not only raised up, but also perfectly cured. It continues, *And they were astonished with a great astonishment.* CHRYS. To shew that He had raised her really, and not only to the eye of fancy. BEDE; Mystically; the woman was cured of a bloody flux, and immediately after the daughter of the ruler of the synagogue is reported to be dead, because as soon as the Church of the Gentiles is washed from the stain of vice, and called daughter by the merits of her faith, at once the synagogue is broken up on account of its zealous treachery and envy; treachery, because it did not choose to believe in Christ; envy, because it was vexed at the faith of the Church. What the messengers told the ruler of the synagogue, *Why troublest thou the Master any more*, is said by those in this day who, seeing the state of the synagogue, deserted by God, believe that it cannot be restored, and therefore think that we are not to pray that it should be restored. But if the ruler of the synagogue, that is, the assembly of the teachers of the Law, determine to believe, the synagogue also, which is subjected to them, will be saved. Further, because the synagogue lost the joy of having Christ to dwell in it, as its faithlessness deserved, it lies dead as it were, amongst persons weeping and wailing. Again, our Lord raised the damsel by taking hold of her hand, because the hands of the Jews, which are full of blood, must first be cleansed, else the synagogue, which is dead, cannot rise again. But in the woman with the bloody flux, and the raising of the damsel, is shewn the salvation of the human race, which was so ordered by the Lord, that first some from Judæa, then the fulness of the Gentiles, might come in, and so all Israel might be saved. Again, the damsel was twelve years old, and the woman had suffered for twelve years, because the sinning of unbelievers was contemporary with the beginning of the faith of believers; wherefore it is said, *Abraham believed on God, and it was counted to him for righteousness*[u].

Chrys. Hom. in Mat. 31.

Bede ubi sup.

Gen. 15, 6.

[u] Bede's own words are rather more clear than those in the Catena; "That is, the woman began to be afflicted at the same time as the damsel was born; for nearly at the same period of the world the synagogue began to arise amongst the patriarchs, and the race of Gentiles throughout the world to be polluted with idolatry."

Greg. Mor. 4. 27. GREG. Morally again, our Redeemer raised the damsel in the house, the young man without the gate, Lazarus in the tomb; he still lies dead in the house, whose sin is concealed; he is carried without the gate, whose sin has broken forth into the madness of an open deed; he lies crushed under the mound of the tomb, who in the commission of sin, lies powerless beneath the weight of habit. Bede ubi sup. BEDE; And we may remark, that lighter and daily errors may be cured by the remedy of a lighter penance. Wherefore the Lord raises the damsel, lying in the inner chamber with a very easy cry, saying, *Damsel, arise;* but that he who had been four days dead might quit the prison of the tomb, He groaned in spirit, He was troubled, He shed tears. In proportion, then, as the death of the soul presses the more heavily, so much the more ardently must the fervour of the penitent press forward. But this too must be observed, that a public crime requires a public reparation; wherefore Lazarus, when called from the sepulchre, was placed before the eyes of the people: but slight sins require to be washed out by a secret penance, wherefore the damsel lying in the house is raised up before few witnesses, and those are desired to tell no man. The crowd also is cast out before the damsel is raised; for if a crowd of worldly thoughts be not first cast out from the hidden parts of the heart, the soul, which lies dead within, cannot rise. Well too did she arise and walk, for the soul, raised from sin, ought not only to rise from the filth of its crimes, but also to make advances in good works, and soon it is necessary that it should be filled with heavenly bread, that is, made partaker of the Divine Word, and of the Altar.

CHAP. VI.

1. And he went out from thence, and came into his own country; and his disciples follow him.

2. And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3. Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4. But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

6. And he marvelled because of their unbelief.

Theophyl. After the miracles which have been related, the Lord returns into His own country, not that He was ignorant that they would despise Him, but that they might have no reason to say, If Thou hadst come, we had believed Thee; wherefore it is said, *And he went out from thence, and came into his own country.* Bede; He means by His country, Nazareth, in which He was brought up. But how great the blindness of the Nazarenes! they despise Him, Who Bede in Marc. 2, 23.

by His words and deeds they might know to be the Christ, solely on account of His kindred. It goes on, *And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?* By wisdom is meant His doctrine, by powers, the cures and miracles which He did. It goes on, *Is not this the carpenter, the son of Mary?* Aug. Matthew indeed says that He was called the son of a carpenter; nor are we to wonder, since both might have been said, for they believed Him to be a carpenter, because He was the son of a carpenter. Pseudo-Jerome; Jesus is called the son of a workman, of that one, however, whose work was the morning and the sun, that is, the first and second Church, as a figure of which the woman and the damsel are healed. Bede; For although human things are not to be compared with divine, still the type is complete, because the Father of Christ works by fire and spirit. It goes on, *The brother of James, and Joses, of Jude, and of Simon. And are not his sisters here with us?* They bear witness that His brothers and sisters were with Him, who nevertheless are not to be taken for the sons of Joseph or of Mary, as heretics say, but rather, as is usual in Scripture, we must understand them to be His relations, as Abraham and Lot are called brothers, though Lot was brother's son to Abraham. *And they were offended at him.* The stumbling and the error of the Jews is our salvation, and the condemnation of heretics. For so much did they despise the Lord Jesus Christ, as to call Him a carpenter, and son of a carpenter. It goes on, *And Jesus said unto them, A prophet is not without honour, but in his own country.* Even Moses bears witness that the Lord is called a Prophet in the Scripture, for predicting His future Incarnation to the sons of Israel, he says, *A Prophet shall the Lord raise up unto you of your brethren.* But not only He Himself, Who is Lord of prophets, but also Elias, Jeremiah, and the remaining lesser prophets, were worse received in their own country than in strange cities, for it is almost natural for men to envy their fellow-townsmen; for they do not consider the present works of the man, but they remember the weakness of His

Aug. de Con. Evan. ii. 42.

Bede ubi sup.

Acts 7, 37.

infancy. PSEUDO-JEROME; Oftentimes also the origin of a man brings him contempt, as it is written, *Who is the son of Jesse?* for the Lord *hath respect unto the lowly; as to the proud, He beholdeth them afar off.* THEOPHYL. Or again, if the prophet has noble relations, his countrymen hate them, and on that account do not honour the prophet. There follows, *And he could there do no mighty work, &c.* What, however, is here expressed by He could not, we must take to mean, He did not choose, because it was not that He was weak, but that they were faithless; He does not therefore work any miracles there, for he spared them, lest they should be worthy of greater blame, if they believed not, even with miracles before their eyes. Or else, for the working of miracles, not only the power of the Worker is necessary, but the faith of the recipient, which was wanting in this case: therefore Jesus did not choose to work any signs there. There follows, *And he marvelled at their unbelief.* BEDE; Not as if He Who knows all things before they are done, wonders at what He did not expect or look forward to, but knowing the hidden things of the heart, and wishing to intimate to men that it was wonderful, He openly shews that He wonders. And indeed the blindness of the Jews is wonderful, for they neither believed what their prophets said of Christ, nor would in their own persons believe on Christ, Who was born amongst them. Mystically again; Christ is despised in His own house and country, that is, amongst the people of the Jews, and therefore He worked few miracles there, lest they should become altogether inexcusable. But He performs greater miracles every day amongst the Gentiles, not so much in the healing of their bodies, as in the salvation of their souls.

1 Sam. 25, 10. Ps. 138, 6.

Bede ubi sup.

6. ——— And he went round about the villages, teaching.

7. And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8. And commanded them that they should take

nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:

9. But be shod with sandals; and not put on two coats.

10. And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12. And they went out, and preached that men should repent.

13. And they cast out many devils, and anointed with oil many that were sick, and healed them.

Theophyl. The Lord not only preached in the cities, but also in villages, that we may learn not to despise little things, nor always to seek for great cities, but to sow the word of the Lord, in abandoned and lowly villages. Wherefore it is said, *And he went round about the villages, teaching.* Bede; Now our kind and merciful Lord and Master did not grudge His servants and their disciples His own virtues, and as He Himself had healed every sickness and every infirmity, so also He gave the same power to His disciples. Wherefore it goes on: *And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits.* Great is the difference between giving and receiving. Whatsoever He does, is done in His own power, as Lord; if they do any thing, they confess their own weakness and the power of the Lord, saying in the name of Jesus, *Arise, and walk.* Theophyl. Again He sends the Apostles two and two that they might become more active; for, as says the Preacher, *Two are better than one.* But if He had sent more than two, there would not have been a sufficient number to allow of their being

Bede in Marc. 2, 24.

Eccl. 4, 9.

sent to many villages. GREG. Further, the Lord sent the disciples to preach, two and two, because there are two precepts of charity, namely, the love of God, and of our neighbour; and charity cannot be between less than two; by this therefore He implies to us, that he who has not charity towards his neighbour, ought in no way to take upon himself the office of preaching. There follows, *And he commanded them, that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: but be shod with sandals; and not put on two coats.* BEDE; For such should be the preacher's trust in God, that, though he takes no thought for supplying his own wants in this present world, yet he should feel most certain that these will not be left unsatisfied, lest whilst his mind is taken up with temporal things, he should provide less of eternal things to others. PSEUDO-CHRYS. The Lord also gives them this command, that they might shew by their mode of life, how far removed they were from the desire of riches. THEOPHYL. Instructing them also by this means not to be fond of receiving gifts, in order too that those, who saw them proclaim poverty, might be reconciled to it, when they saw that the Apostles themselves possessed nothing. AUG. Or else; according to Matthew, the Lord immediately subjoined, *The workman is worthy of his meat*, which sufficiently proves why He forbade their carrying or possessing such things; not because they were not necessary, but because He sent them in such a way as to shew, that they were due to them from the faithful, to whom they preached the Gospel. From this it is evident, that the Lord did not mean by this precept that the Evangelists ought to live only on the gifts of those to whom they preach the Gospel, else the Apostle transgressed this precept, when he procured his livelihood, by the labour of his own hands, but He meant that He had given them a power, in virtue of which, they might be assured, these things were due to them. It is also often asked, how it comes that Matthew and Luke have related that the Lord commanded His disciples not to carry even a staff, whilst Mark says, *And he commanded them that they should take nothing for their journey, save a staff only.* Which question is solved, by supposing that the word 'staff' has a meaning in

Greg. Hom. in Evan. 17.

Bede ubi sup.

Vict. Ant. e Cat. in Marc.

Aug. de Con. Evan. 2, 30.

Matt. 10, 19.

Mark, who says that it ought to be carried, different from that which it bears in Matthew and Luke, who affirm the contrary. For in a concise way one might say, Take none of the necessaries of life with you, nay, not a staff, save a staff only; so that the saying, nay not a staff, may mean, nay not the smallest thing; but that which is added, *save a staff only*, may mean that, through the power received by them from the Lord, of which a rod is the ensign, nothing, even of those things which they do not carry, will be wanting to them. The Lord therefore said both, but because one Evangelist has not given both, men suppose, that he who has said that the staff, in one sense, should be taken, is contrary to him who again has declared, that, in another sense, it should be left behind: now however that a reason has been given, let no one think so. So also when Matthew declares that shoes are not to be worn on the journey, he forbids anxiety about them, for the reason why men are anxious about carrying them, is that they may not be without them. This is also to be understood of the two coats, that no man should be troubled about having only that with which he is clad, from anxiety lest he should need another, when he could always obtain one from the power given by the Lord. In like manner Mark, by saying that they are to be shod with sandals or soles, warns us that this mode of protecting the feet has a mystical signification, that the foot should neither be covered above nor be naked on the ground, that is, that the Gospel should neither be hid, nor rest upon earthly comforts; and in that He forbids their possessing or taking with them, or more expressly their wearing, two coats, He bids them walk simply, not with duplicity. But whosoever thinks that the Lord could not in the same discourse say some things figuratively, others in a literal sense, let him look into His other discourses, and he shall see, how rash and ignorant is his judgment. Bede; Again, by the two tunics He seems to me to mean two sets of clothes; not that in places like Scythia, covered with the ice and snow, a man should be content with only one garment, but by coat, I think a suit of clothing is implied, that being clad with one, we should not keep another through anxiety as to what may happen. Pseudo-Chrys. Or else, Matthew and Luke neither allow shoes nor

Bede ubi sup.

Vict. Ant. e Cat. in Marc.

staff, which is meant to point out the highest perfection. But Mark bids them take a staff and be shod with sandals, which is spoken by permission. 1 Cor. 7, 6.

BEDE; Again, allegorically; under the figure of a scrip is pointed out the burdens of this world, by bread is meant temporal delights, by money in the purse, the hiding of wisdom; because he who receives the office of a doctor, should neither be weighed down by the burden of worldly affairs, nor be made soft by carnal desires, nor hide the talent of the word committed to him under the ease of an inactive body. Bede ubi sup. It goes on, *And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.* Where He gives a general precept of constancy, that they should look to what is due to the tie of hospitality, adding, that it is inconsistent with the preaching of the kingdom of heaven to run about from house to house. THEOPHYL. That is, lest they should be accused of gluttony in passing from one to another. It goes on, *And whoever shall not receive you, &c.* This the Lord commanded them, that they might shew that they had walked a long way for their sakes, and to no purpose. Or, because they received nothing from them, not even dust, which they shake off, that it might be a testimony against them, that is, by way of convicting them. [y] PSEUDO-CHRYS. Or else, that it might be a witness of the toil of the way, which they sustained for them; or as if the dust of the sins of the preachers was turned against themselves. Vict. Ant. e Cat. in Marc. It goes on, *And they went and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.* Mark alone mentions their anointing with oil. James however, in his canonical Epistle, says a thing similar. For oil both refreshes our labours, and gives us light and joy; but again, oil signifies the mercy of the unction of God, the healing of infirmity, and the enlightening of the heart, the whole of which is worked by prayer. THEOPHYL. It also means, the grace of the Holy Ghost, by which we are eased from our labours, and receive light and spiritual joy. BEDE; Wherefore it is evident from the Apostles themselves, that it Bede ubi sup.

[y] The first words of the comment occur in Chrys. Hom. 32. in Matt.

is an ancient custom of the holy Church that persons possessed or afflicted with any disease whatever, should be anointed with oil consecrated by priestly blessing.

14. And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16. But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

Gloss. non occ.

Gloss. After the preaching of the disciples of Christ, and the working of miracles, the Evangelist fitly subjoins account of the report, which arose amongst the people fore he says, *And king Herod heard of him.*

Vict. Ant. e Cat. in Marc.

Pseudo-C... This Herod is the son of the first Herod, under whom had led Jesus into Egypt. But Matthew calls him Tetrarc... and Luke mentions him as ruling over one fourth of h... father's kingdom; for the Romans after the death of... father divided his kingdom into four parts. But Mark call... him a king, either after the title of his father, or becau... it was consonant to his own wish. Pseudo-Jerome; It goes on, *For his name was spread abroad.* For it is not right that a candle should be placed under a bushel. *And they said,* that is, some of the multitude, *that John the Baptist was risen from the dead, and therefore mighty works do shew themselves forth in him.*

Bedein Marc. 2, 25.

Bede; Here we are taught how great was the envy of the Jews. For, lo, they believe that John, of whom it was said that he did no miracle, could rise from the dead, and that, without the witness of any one. But Jesus, approved of God by miracles and signs, whose resurrection, Angels and Apostles, men and women, preached, they chose to believe was carried away by stealth, rather than suppose that He had risen again. And these men, in saying that John was risen from the dead, and that therefore mighty works were wrought in him, had just thoughts of the power of

the resurrection, for men, when they shall have risen from the dead, shall have much greater power, than they possessed, when still weighed down by the weakness of the flesh. There follows, *But others said, that it is Elias.* THEOPHYL. For John confuted many men, when he said, *Ye generation of vipers.* It goes on, *But others said, that it is a prophet, or as one of the prophets.* PSEUDO-CHRYS. It seems to me that this prophet means that one of whom Moses said, *God will raise up a prophet unto thee of thy brethren.* They were right indeed, but because they feared to say openly, This is the Christ, they used the voice of Moses, veiling their own surmise through fear of their rulers. There follows, *But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.* Herod expressly says, this in irony. THEOPHYL. Or else, Herod, knowing that he without a cause had slain John, who was a just man, ...ght that he had risen from the dead, and had received ...h his resurrection the power of working miracles. AUG. ...n these words Luke bears witness to Mark, to this point ...st, that others and not Herod said that John had risen; ...ut Luke had represented Herod as hesitating, and has put down his words as if he said, *John have I beheaded, but who ...s of whom I hear such things?* We must however suppose, that after this hesitation, he had confirmed in his own mind what others had said, for he says to his children, as Matthew relates, *This is John the Baptist, he has risen from the dead.* Or else these words are to be spoken, so as to indicate that he is still hesitating, particularly as Mark who had said above that others had declared that John had risen from the dead, afterwards however is not silent as to Herod's plainly saying, *It is John, whom I beheaded: he is risen from the dead.* Which words also may be spoken in two ways, either they may be understood as those of a man affirming or doubting.

Vict. Ant. e Cat. in Marc. Deut. 8, 15.

Aug. de Con. Evan. ii. 43.

Luke 9, 7.

Matt. 14, 2.

17. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18. For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19. Therefore Herodias had a quarrel against him, and would have killed him; but she could not;

20. For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21. And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee;

22. And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27. And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28. And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

THEOPHYL. The Evangelist Mark, taking occasion from what went before, here relates the death of the Forerunner, saying, *For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.* BEDE; Ancient history relates, that Philip, the son of Herod the great, under whom the Lord fled into Egypt, the brother of this Herod, under whom Christ suffered, married Herodias, the daughter of king Aretas; but afterwards, that his father-in-law, after certain disagreements had arisen with his son-in-law, had taken his daughter away, and, to the grief of her former husband, had given her in marriage to his enemy; therefore John the Baptist rebukes Herod and Herodias for contracting an unlawful union, and because it was not allowed for a man to marry his brother's wife during his lifetime. THEOPHYL. The law also commanded a brother to marry his brother's wife, if he died without children; but in this case there was a daughter, which made the marriage criminal: there follows, *Therefore Herodias had a quarrel against him, and would have killed him; but she could not.* BEDE; For Herodias was afraid, lest Herod should repent at some time, or be reconciled to his brother Philip, and so the unlawful marriage be divorced. It goes on, *For Herod feared John, knowing that he was a just man, and an holy.* GLOSS. He feared him, I say, because he revered him, for he knew him to be just in his dealings with men, and holy towards God, and he took care that Herodias should not slay him. *And when he heard him, he did many things*, for he thought that he spake by the Spirit of God, *and heard him gladly*, because he considered that what he said was profitable. THEOPHYL. But see how great is the fury of lust, for though Herod had such an awe and fear of John, he forgets it all, that he may minister to his fornication. REMIG. For his lustful will drove him to lay hands on a man, whom he knew to be just and holy. And by this, we may see how a less fault became the cause to him of a greater; as it is said, *He which is filthy, let him be filthy still.* It goes on, *And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee.* BEDE; The only men

Bede ubi sup.

Bede ubi sup.

Gloss. non occ.

Rev. 22, 11.

Bede ubi sup.

whom we read of, as celebrating their birthdays with festive joys are Herod and Pharaoh, but each, with an evil presage, stained his birthday with blood; Herod, however, with so much the greater wickedness, as he slew the holy and guiltless teacher of truth, and that, by the wish, and at the instance of a female dancer. For there follows, *And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.* THEOPHYL. For during the banquet, Satan danced in the person of the damsel, and the wicked oath is completed. For it goes on, *And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.*

Bede ubi sup. BEDE; His oath does not excuse his murder, for perchance his reason for swearing was, that he might find an opportunity for slaying, and if she had demanded the death of his father and mother, he surely would not have granted it. It goes on, *And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.* Worthy is blood to be asked as the reward of such a deed as dancing. It goes on, *And she came in straightway with haste, &c.* THEOPHYL. The malignant woman begs that the head of John be given to her immediately, that is, at once, in that very hour, for she feared lest Herod should repent. There follows, *And the king was exceeding sorry.*

Bede ubi sup. BEDE; It is usual with Scripture, that the historian should relate events as they were then believed by all, thus Joseph is called the father of Jesus by Mary herself. So now also Herod is said to be *exceeding sorry*, for so the guests thought, since the hypocrite bore sadness on his face, when he had joy in his heart; and he excuses his wickedness by his oath, that he might be impious under pretence of piety. Wherefore there follows, *For his oath's sake, and for their sakes who sat with him, he would not reject her.* THEOPHYL. Herod not being his own master, but full of lust, fulfilled his oath, and slew the just man; it would have been better however to break his oath, than to commit so great a sin.

Bede ubi sup. BEDE; In that again which is added, *And for their sakes who sat with him*, he wishes to make all partakers in

his guilt, that a bloody feast might be set before luxurious and impure guests. Wherefore it goes on, *But sending an executioner, he commanded his head to be brought in a charger.* THEOPHYL. 'Spiculator' is the name for the public servant commissioned to put men to death.

BEDE; Now Herod was not ashamed to bring before his guests the head of a murdered man; but we do not read of such an act of madness in Pharaoh. From both examples, however, it is proved to be more useful, often to call to mind the coming day of our death, by fear and by living chastely, than to celebrate the day of our birth with luxury. For man is born in the world to toil, but the elect pass by death out of the world to repose. It goes on, *And he beheaded him in prison, &c.* GREG. I cannot, without the greatest wonder, reflect that he, who was filled even in his mother's womb with the spirit of prophecy, and who was the greatest that had arisen amongst those born of women, is sent into prison by wicked men, is beheaded for the dancing of a girl, and though a man of so great austerity, meets death through such a foul instrument. Are we to suppose that there was something evil in his life, to be wiped away by so ignominious a death? When, however, could he commit a sin even in his eating, whose food was only locusts and wild honey? How could he offend in his conversation, who never quitted the wilderness? How is it that Almighty God so despises in this life those whom He has so sublimely chosen before all ages, if it be not for the reason, which is plain to the piety of the faithful, that He thus sinks them into the lowest place, because He sees how He is rewarding them in the highest, and outwardly He throws them down amongst things despised, because inwardly He draws them up even to incomprehensible things. Let each then infer from this what they shall suffer, whom He rejects, if He so grieves those whom he loves. BEDE; There follows, *And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.* Josephus relates, that John was brought bound into the castle of Macheron, and there slain; and ecclesiastical history says that he was buried in Sebaste, a city of Palestine, once called Samaria. But the beheading of John the Baptist signifies the lessening of that fame, by which he was thought to be Christ

Bede ubi sup.

Greg. Mor. 3, 7.

Bede ubi sup.

Theodoret. Hist. Eccles. 3, 3.

by the people, as the raising of our Saviour on the cross typifies the advance of the faith, in that He Himself, who was first looked upon as a prophet by the multitude, was recognised as the Son of God by all the faithful; wherefore John, who was destined to decrease, was born when the daylight begins to wax short; but the Lord at that season of the year in which the day begins to lengthen. THEOPHYL. In a mystical way, however, Herod, whose name means, 'of skin,' is the people of the Jews, and the wife to whom he was wedded means vain glory, whose daughter even now encircles the Jews with her dance, namely, a false understanding of the Scriptures; they indeed beheaded John, that is, the word of prophecy, and hold to him without Christ, his head. PSEUDO-JEROME; Or else, The head of the law, which is Christ, is cut off from his own body, that is, the Jewish people, and is given to a Gentile damsel, that is, the Roman Church, and the damsel gives it to her adulterous mother, that is, to the synagogue, who in the end will believe. The body of John is buried, his head is put in a dish; thus the human Letter is covered over, the Spirit is honoured, and received on the altar.

30. And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31. And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32. And they departed into a desert place by ship privately.

33. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

GLOSS. The Evangelist, after relating the death of John, gives an account of those things which Christ did with His disciples after the death of John, saying, *And the Apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.* PSEUDO-JEROME; For they return to the fountain-head whence the streams flow; those who are sent by God, always offer up thanks for those things which they have received. THEOPHYL. Let us also learn, when we are sent on any mission, not to go far away, and not to overstep the bounds of the office committed, but to go often to him, who sends us, and report all that we have done and taught; for we must not only teach but act. BEDE; Not only do the Apostles tell the Lord what they themselves had done and taught, but also his own and John's disciples together tell Him what John had suffered, during the time that they were occupied in teaching, as Matthew relates. It goes on: *And he said to them, Come ye yourselves apart, &c.* AUG. This is said to have taken place, after the passion of John, therefore what is first related took place last, for it was by these events that Herod was moved to say, *This is John the Baptist, whom I beheaded.* THEOPHYL. Again, He goes into a desert place from His humility. But Christ makes His disciples rest, that men who are set over others may learn, that they who labour in any work or in the word deserve rest, and ought not to labour continually. BEDE; How arose the necessity for giving rest to His disciples, He shews, when He adds, *For there were many coming and going, and they had no leisure so much as to eat;* we may then see how great was the happiness of that time, both from the toil of the teachers, and from the diligence of the learners. It goes on, *And embarking in a ship, they departed into a desert place privately.* The disciples did not enter into the ship alone, but taking up the Lord with them, they went to a desert place, as Matthew shews. Here He tries the faith of the multitude, and by seeking a desert place He would see whether they care to follow Him. And they follow Him, and that not on horseback, nor in carriages, but laboriously coming on foot, they shew how great is their anxiety for their salvation. There follows, *And the people saw them departing, and many knew him, and ran afoot*

Gloss. non occ.

Bede ubi sup.

Aug. de Con. Evan. 2, 45.

Bede ubi sup.

Matt. 14.

thither out of all cities, and outwent them. In saying that they outwent them on foot, it is proved that the disciples with the Lord did not reach the other bank of the sea, or of the Jordan, but they went to the nearest places of the same country, where the people of those parts could come to them on foot. THEOPHYL. So do thou not wait for Christ till He Himself call you, but outrun Him, and come before Him. There follows, *And Jesus when he came out saw much people, and was moved with compassion towards them, because they were as sheep having no shepherd.* The Pharisees being ravening wolves did not feed the sheep, but devoured them; for which reason they gather themselves to Christ, the true Shepherd, who gave them spiritual food, that is, the word of God. Wherefore it goes on, *And he began to teach them many things.* For seeing that those who followed Him on account of His miracles were tired from the length of the way, He pitied them, and wished to satisfy their wish by teaching them. BEDE; Matthew says that He healed their sick, for the real way of pitying the poor is to open to them the way of truth by teaching them, and to take away their bodily pains. PSEUDO-JEROME; Mystically, however, the Lord took apart those whom He chose, that though living amongst evil men, they might not apply their minds to evil things, as Lot in Sodom, Job in the land of Uz, and Obadiah in the house of Ahab.

Bede in Marc. 2, 26.

Bede in Marc. 2, 25.

BEDE; Leaving also Judæa, the holy preachers, in the desert of the Church, overwhelmed by the burden of their tribulations amongst the Jews, obtained rest by the imparting of the grace of faith to the Gentiles. PSEUDO-JEROME; Little indeed is the rest of the saints here on earth, long is their labour, but afterwards, they are bidden to rest from their labours. But as in the ark of Noah, the animals that were within were sent forth, and they that were without rushed in, so is it in the Church, Judas went, the thief came to Christ. But as long as men go back from the faith, the Church can have no refuge from grief; for Rachel weeping for her children would not be comforted. Moreover, this world is not the banquet, in which the new wine is drank, when the new song will be sung by men made anew, when this mortal shall have put on immortality. BEDE; But when Christ

Bede in Marc. 2, 26.

goes to the deserts of the Gentiles, many bands of the faithful leaving the walls of their cities, that is their old manner of living, follow Him.

35. And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36. Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38. He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39. And he commanded them to make all sit down by companies upon the green grass.

40. And they sat down in ranks, by hundreds, and by fifties.

41. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42. And they did all eat, and were filled.

43. And they took up twelve baskets full of the fragments, and of the fishes.

44. And they that did eat of the loaves were about five thousand men.

THEOPHYL. The Lord, placing before them, first, what is most profitable, that is, the food of the word of God, afterwards also gave the multitude food for their bodies; in beginning to relate which, the Evangelist says, *And when the*

day was now far spent, his disciples came unto him, and said, This is a desert place. BEDE; The time being far spent, points out that it was evening. Wherefore Luke says, *But the day had begun to decline.* THEOPHYL. See now, how those who are disciples of Christ grow in love to man, for they pity the multitudes, and come to Christ to intercede for them. But the Lord tried them, to see whether they would know that His power was great enough to feed them. Wherefore it goes on, *He answered and said unto them, Give ye them to eat.* BEDE; By these words He calls on His Apostles, to break bread for the people, that they might be able to testify that they had no bread, and thus the greatness of the miracle might become more known. THEOPHYL. But the disciples thought that He did not know what was necessary for the feeding of so large a multitude, for their answer shews that they were troubled. For it goes on, *And they said unto him, Let us go and buy two hundred pennyworth of bread, and give them to eat.* AUG. This in the Gospel of John is the answer of Philip, but Mark gives it as the answer of the disciples, wishing it to be understood that Philip made this answer as a mouthpiece of the others; although he might put the plural number for the singular, as is usual. It goes on, *And he saith unto them, How many loaves have ye? go and see.* The other Evangelists pass over this being done by the Lord. It goes on, *And when they knew, they say, Five, and two fishes.* This, which was suggested by Andrew, as we learn from John, the other Evangelists, using the plural for the singular, have put into the mouth of the disciples. It goes on, *And he commanded them to make all sit down by companies upon the green grass, and they sat down in ranks by hundreds and by fifties.* But we need not be perplexed, though Luke says that they were ordered to sit down by fifties, and Mark by hundreds and fifties, for one has mentioned a part, the other the whole. Mark, who mentions the hundreds, fills up what the other has left out. THEOPHYL. We are given to understand that they lay down in parties, separate from one another, for what is translated by companies, is repeated twice over in the Greek, as though it were by companies and companies. It goes on, *And when he had taken the five loaves and the*

Bede ubi sup.

Bede ubi sup.

Aug. de Con. Evan. 2, 46.

two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them: and the two fishes divided he among them all. CHRYS. Now it was with fitness that He looked up to heaven, for the Jews, when receiving manna in the desert, presumed to say of God, *Can he give bread?* To prevent this therefore, before He performed the miracle, He referred to His Father what He was about to do. THEOPHYL. He also looks up to heaven, that He may teach us to seek our food from God, and not from the devil, as they do who unjustly feed on other men's labours. By this also He intimated to the crowd, that He could not be opposed to God, since He called upon God. And He gives the bread to His disciples to set before the multitude, that by handling the bread, they might see that it was an undoubted miracle. It goes on: *And they did all eat, and were filled: and they took up twelve baskets full of the fragments.* Twelve baskets of fragments remained over and above, that each of the Apostles, carrying a basket on his shoulder, might recognise the unspeakable wonder of the miracle. For it was a proof of overflowing power not only to feed so many men, but also to leave such a superabundance of fragments. Even though Moses gave manna, yet what was given to each was measured by his necessity, and what was over and above was overrun with worms. Elias also fed the woman, but gave her just what was enough for her; but Jesus, being the Lord, makes his gifts with superabundant profusion. BEDE; Again, in a mystical sense, the Saviour refreshes the hungry crowds at the day's decline, because, either now that the end of the world approaches, or now that the Sun of justice has set in death for us, we are saved from wasting away in spiritual hunger. He calls the Apostles to Him at the breaking of bread, intimating that daily by them our hungry souls are fed, that is, by their letters and examples. By the five loaves are figured the Five Books of Moses, by the two fishes the Psalms and Prophets. THEOPHYL. Or the two fishes are the discourses of fishermen, that is, their Epistles and Gospel. BEDE; [w] There are five senses in the outward man,

Vict. Ant. c Cat. in Marc. v. Chrys. Hom in Matt. 49. Ps. 78, 20.

Bede ubi sup.

Bede ubi sup.

[w] The same application to the five senses is found in Origen in Matt. 14, 17, and St. Ambrose in Luc. lib. 6, 80. The latter, probably, was the source from which Bede borrowed it, as in both it forms a portion of a comparison be-

which shews that by the five thousand men are meant those who, living in the world, know how to make a good use of external things. GREG. The different ranks in which those who ate lie down, mark out the divers churches which make up the one Catholic. [x] But the Jubilee rest is contained in the mystery of the number fifty, and fifty must be doubled before it reaches up to a hundred. As then the first step is to rest from doing evil, that afterwards the soul may rest more fully from evil thoughts, some lie down in parties of fifty, others of a hundred. BEDE; Again, those men lie down on grass and are fed by the food of the Lord, who have trodden under foot their concupiscences by continence, and apply themselves diligently to hear and fulfil the words of God. [l] The Saviour, however, does not create a new sort of food; for when He came in the flesh He preached no other things than were predicted [l], but shewed how pregnant with mysteries of grace were the writings of the Law and the Prophets. He looks up to heaven, that He may teach us that there we must look for grace. He breaks and distributes to the disciples that they may place the bread before the multitudes, because He has opened the mysteries of prophecy to holy doctors, who are to preach them to the whole world. What is left by the crowd is taken up by the disciples, because the more sacred mysteries, which cannot be received by the foolish, are not to be passed by with negligence, but to be inquired into by the perfect. For by the twelve baskets, the Apostles and the following Doctors are typified, externally indeed despised by men, but inwardly full of healthful food. For all know that carrying baskets is a part of the work of slaves. PSEUDO-JEROME; Or, in the gathering of the twelve baskets full of fragments, is signified the time, when they shall sit on thrones, judging all who are left of Abraham, Isaac, and Jacob, the twelve tribes of Israel, when the remnant of Israel shall be saved.

Greg. Mor. 16, 55.

Bede ubi sup.

[l] v. Aur. Cat. in Matt. p. 537. [l] prædicata ap. Bed.

tween this miracle and that of the four thousand being fed with seven loaves, in which the latter are said to be a type of the Christian, who has given up external things. Origen, Hom. 3. in Levit. lays it down as a principle, that the number five is almost always taken for the five senses in Scripture.

[x] The number fifty is connected with rest from sin, or remission, with an allusion to the Jubilee and to Pentecost by Origen in Matt. Tom. xi. 3. and by St. Ambrose Ap. David 8. On number a hundred, as the recognised symbol of perfection, v. Benedictine Note [s] on Origen in Matt. Tom. xi. 3.

45. And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46. And when he had sent them away, he departed into a mountain to pray.

47. And when even was come, the ship was in the midst of the sea, and he alone on the land.

48. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50. For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51. And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52. For they considered not the miracle of the loaves: for their heart was hardened.

Gloss. The Lord indeed by the miracle of the loaves shewed that He is the Creator of the world: but now by walking on the waves He proved that He had a body free from the weight of all sin, and by appeasing the winds and by calming the rage of the waves, He declared Himself to be the Master of the elements. Wherefore it is said, *And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.* Pseudo-Chrys. He dismisses indeed the people with His blessing and with some cures. But He constrained His disciples, because they could not without pain separate themselves from Him, and that, not only on account of the very great affection which they had for Him, but also because they were at a loss how He would join them. Bede; But it

Gloss. non occ.

Vict. Ant. e Cat. in Marc.

Bede in Marc. 2, 27.

is with reason that we wonder how Mark says, that after the miracle of the loaves the disciples crossed the sea of Bethsaida, when Luke relates that the miracle was done in the parts of Bethsaida, unless we understand that Luke means by the desert which is Bethsaida not the country immediately around the town, but the desert places belonging to it. But when Mark says that they should *go before unto Bethsaida*, the town itself is meant. It goes on: *And when he had sent them away, he departed into a mountain to pray.* Pseudo-Chrys. This we must understand of Christ, in that He is man; He does it also to teach us to be constant in prayer. Theophyl. But when He had dismissed the crowd, He goes up to pray, for prayer requires rest and silence. Bede; Not every man, however, who prays goes up into a mountain, but he alone prays well, who seeks God in prayer. But he who prays for riches or worldly labour, or for the death of his enemy, sends up from the lowest depths his vile prayers to God. John says, *When Jesus therefore perceived that they would come and take him by force and make him a king, he departed again into a mountain himself alone.* It goes on: *And when even was come, the ship was in the midst of the sea, and he alone on the land.* Theophyl. Now the Lord permitted His disciples to be in danger, that they might learn patience; wherefore He did not immediately come to their aid, but allowed them to remain in danger all night, that He might teach them to wait patiently, and not to hope at once for help in tribulations. For there follows, *And he saw them toiling in rowing, for the wind was contrary unto them: and about the fourth watch of the night, he cometh unto them walking upon the sea.* Pseudo-Chrys. Holy Scripture reckons four watches in the night, making each division three hours; wherefore by the fourth watch it means that which is after the ninth hour, that is, in the tenth or some following hour. There follows, *And would have passed them.* Aug. But how could they understand this, except from His going a different way, wishing to pass them as strangers; for they were so far from recognising Him, as to take Him for a spirit. For it goes on: *But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out.* Theophyl. See again how Christ, though He was about to put an end to

Luke 9, 10.

Vict. Ant. e Cat. in Marc.

Bede in Marc. 2, 28.

John 6, 15.

Vict. Ant. e Cat. in Marc.

Aug. de Con. Evan. 2, 47.

their dangers, puts them in greater fear. But He immediately reassured them by His voice, for it continues, *And immediately he talked with them, and said unto them, It is I, be not afraid.* CHRYS. As soon then as they knew Him by His voice, their fear left them. AUG. How then could He wish to pass them, whose fears He so reassures, if it were not that His wish to pass them would wring from them that cry, which called for His help? BEDE; But [y] Theodorus, who was Bishop of Phanara, wrote that the Lord had no bodily weight in His flesh, and walked on the sea without weight; but the Catholic faith declares that He had weight according to the flesh. For Dionysius says, We know not how without plunging in His feet, which had bodily weight and the gravity of matter, He could walk on the wet and unstable subtance. THEOPHYL. Then by entering into the ship, the Lord restrained the tempest. For it continues, *And he went up unto them into the ship, and the wind ceased.* Great indeed is the miracle of our Lord's walking on the sea, but the tempest and the contrary wind were there as well, to make the miracle greater. For the Apostles, not understanding from the miracle of the five loaves the power of Christ, now more fully knew it from the miracle of the sea. Wherefore it goes on, *And they were sore amazed in themselves.* For they understood not concerning the loaves. BEDE; The disciples indeed, who were still carnal, were amazed at the greatness of His virtue, they could not yet however recognise in Him the truth of the Divine Majesty. Wherefore it goes on, *For their hearts were hardened.* But mystically, the toil of the disciples in rowing, and the contrary wind, mark out the labours of the Holy Church, who amidst the beating waves of the world, and the blasts of unclean spirits, strives to reach the repose of her celestial country. And well is it said that the ship was in the midst of the sea, and He alone on land, for sometimes the Church is afflicted by a pressure from the

v. Chrys. Hom. in Matt. 50. Aug. ubi sup.

Bede ubi sup.

Bede ubi sup.

[y] The opinion with which Theodorus is charged, was one held by the Phantasiasts, a sect of the Monophysites. The denial of a human body to our Lord, was a natural consequence of denying Him a human soul, for how could a human body inclose, so to speak, His Divinity? Theodorus was Bp. of Pharan, in Arabia, and was condemned as the author of the Monothelite heresy in the Lateran Council under Pope Martin I, A.D. 649. The passage from Dionysius is quoted in Actio 3 of the Council, and occurs de Div. Nom. c. 1.

Gentiles so overwhelming, that her Redeemer seems to have entirely deserted her. But the Lord sees His own, toiling on the sea, for, lest they faint in tribulations, He strengthens them by the look of His love, and sometimes frees them by a visible assistance. Further, in the fourth watch He came to them as daylight approached, for when man lifts up his mind to the light of guidance from on high, the Lord will be with him, and the dangers of temptations will be laid asleep.

Vict. Ant. e Cat. in Marc. PSEUDO-CHRYS. Or else, the first watch means the time up to the deluge; the second, up to Moses; the third, up to the coming of the Lord; in the fourth the Lord came and spoke to His disciples.

Bede ubi sup. BEDE; Often then does the love of heaven seem to have deserted the faithful in tribulation, so that it may be thought that Jesus wishes to pass by His disciples, as it were, toiling in the sea. And still do heretics suppose that the Lord was a phantom, and did not take upon Him real flesh from the Virgin[1]. PSEUDO-JEROME; And He says to them, *Be of good cheer, it is I*, because we shall see Him as He is. But the wind and the storm ceased when Jesus sat down, that is, reigned in the ship, which is the Catholic Church.

[1] v. sup. note y.

Bede ubi sup. BEDE; In whatsoever heart, also, He is present by the grace of His love, there soon all the strivings of vices, and of the adverse world, or of evil spirits, are kept under and put to rest.

53. And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54. And when they were come out of the ship, straightway they knew him,

55. And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

Gloss. non occ. GLOSS. The Evangelist, having shewn the danger which

the disciples had sustained in their passage, and their deliverance from it, now shews the place to which they sailed, saying, *And when they had passed over, they came into the land of Gennesaret, and drew to the shore.* THEOPHYL. The Lord remained at the above-mentioned place for some time. Therefore the Evangelist subjoins, *And when they had come out of the ship, straightway they knew him*, that is, the inhabitants of the country. BEDE; But they knew Him by report, not by His features; or through the greatness of His miracles, even His person was known to some. See too how great was the faith of the men of the land of Gennesaret, so that they were not content with the healing of those who were present, but sent to other towns round about, that all might hasten to the Physician; wherefore there follows, *And ran through the whole region round about, and began to carry about in beds those that were sick, where they heard he was.* THEOPHYL. For they did not call Him to their houses that He might heal them, but rather the sick themselves were brought to Him. Wherefore it also follows, *And whithersoever he entered into villages, or cities, or country, &c.* For the miracle which had been wrought on the woman with an issue of blood, had reached the ears of many, and caused in them that great faith, by which they were healed. It goes on, *And as many as touched him were made whole.* BEDE; Again, in a mystical sense, do thou understand by the hem of His garment the slightest of His commandments, for whosoever shall transgress it *shall be called the least in the kingdom of heaven*, or else His assumption of our flesh, by which we have come to the Word of God, and afterwards, shall have the enjoyment of His majesty. PSEUDO-JEROME; Furthermore that which is said, *And as many as touched him were made whole*, shall be fulfilled, when grief and mourning shall fly away.

Bede ubi sup.

Bede ubi sup.

Matt. 5, 19.

CHAP. VII.

1. Then came together unto him the Pharisees, and certain of the Scribes, which came from Jerusalem.

2. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

3. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

4. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

5. Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6. He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

7. Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

8. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11. But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

12. And ye suffer him no more to do ought for his father or his mother;

13. Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

BEDE; The people of the land of Gennesareth, who seemed to be unlearned men, not only come themselves, but also bring their sick to the Lord, that they may but succeed in touching the hem of His garment. But the Pharisees and Scribes, who ought to have been the teachers of the people, run together to the Lord, not to seek for healing, but to move captious questions; wherefore it is said, *Then there came together unto him the Pharisees and certain of the Scribes, coming from Jerusalem; and when they saw some of his disciples eat bread with common, that is, with unwashen hands, they found fault.* THEOPHYL. For the disciples of the Lord, who were taught only the practice of virtue, used to eat in a simple way, without washing their hands; but the Pharisees, wishing to find an occasion of blame against them, took it up; they did not indeed blame them as transgressors of the law, but for transgressing the traditions of the elders. Wherefore it goes on: *For the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.* BEDE; For taking the spiritual words of the Prophets in a carnal sense, they observed, by washing the body alone, commandments which concerned the chastening of the heart and deeds, saying, *Wash* Isa. 1, 16.

Bede in Marc. 2, 29.

Bede ubi sup.

Isa. 52, 11. *you, make you clean;* and again, *Be ye clean that bear the vessels of the Lord.* It is therefore a superstitious human tradition, that men who are clean already, should wash oftener because they eat bread, and that they should not eat on leaving the market, without washing. But it is necessary for those who desire to partake of the bread which comes down from heaven, often to cleanse their evil deeds by alms, by tears, and the other fruits of righteousness. It is also necessary for a man to wash thoroughly away the pollutions which he has contracted from the cares of temporal business, by being afterwards intent on good thoughts and works. In vain, however, do the Jews wash their hands, and cleanse themselves after the market, so long as they refuse to be washed in the font of the Saviour; in vain do they observe the washing of their vessels, who neglect to wash away the filthy sins of their bodies and of their hearts. It goes on: *Then the Scribes and Pharisees asked him, Why walk not thy disciples after the tradition of the elders, but eat bread with common hands?* JEROME; Wonderful is the folly of the Pharisees and Scribes; they accuse the Son of God, because He keeps not the traditions and precepts of men. But *common* is here put for unclean; for the people of the Jews, boasting that they were the portion of God, called those meats common, which all made use of. PSEUDO-JEROME; He beats back the vain words of the Pharisees with His arguments, as men drive back dogs with weapons, by interpreting Moses and Isaiah, that we too by the word of Scripture may conquer the heretics, who oppose us; wherefore it goes on: *Well hath Esaias prophesied of you hypocrites; as it is written, This people honoureth me with their lips, but their heart is far from me.* PSEUDO-CHRYS. For since they unjustly accused the disciples not of transgressing the law, but the commands of the elders, He sharply confounds them, calling them hypocrites, as looking with reverence upon what was not worthy of it. He adds, however, the words of Isaiah the prophet, as spoken of them; as though He would say, As those men, of whom it is said, *that they honour God with their lips, whilst their heart is far from him*, in vain pretend to observe the dictates of piety, whilst they honour the doctrines of men, so ye also neglect your soul, of which ye

Hier. in Matt. 15.

Isa. 29, 13.

Vict. Ant. e Cat. in Marc.

should take care, and blame those who live justly. PSEUDO-JEROME; But Pharisaical tradition, as to tables and vessels, is to be cut off, and cast away. For they often make the commands of God yield to the traditions of men; wherefore it continues, *For laying aside the commandments of God, ye hold to the traditions of men, as the washing of pots and cups.* PSEUDO-CHRYS. Moreover, to convict them of neglecting the reverence due to God, for the sake of the tradition of the elders, which was opposed to the Holy Scriptures, He subjoins, *For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death.* BEDE; The sense of the word honour in Scripture is not so much the saluting and paying court to men, as alms-giving, and bestowing gifts; *honour*, says the Apostle, *widows who are widows indeed.* PSEUDO-CHRYS. Notwithstanding the existence of such a divine law, and the[1] threats against such as break it, ye lightly transgress the commandment of God, observing the traditions of the Elders. Wherefore there follows, *But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me;* understand, he will be freed from the observation of the foregoing command. Wherefore it continues, *And ye suffer him no more to do ought for his father or his mother.* THEOPHYL. For the Pharisees, wishing to devour the offerings, instructed sons, when their parents asked for some of their property, to answer them, what thou hast asked of me is corban, that is, a gift, I have already offered it up to the Lord; thus the parents would not require it, as being offered up to the Lord, [2] (and in that way profitable for their own salvation). Thus they deceived the sons into neglecting their parents, whilst they themselves devoured the offerings; with this therefore the Lord reproaches them, as transgressing the law of God for the sake of gain. Wherefore it goes on, *Making the word of God of none effect through your traditions, which ye have delivered: and many such like things do ye;* transgressing, that is, the commands of God, that ye may observe the traditions of men. PSEUDO-CHRYS. Or else it may be said, that the Pharisees taught young persons, that if a man offered a gift in expiation of the injury done to his

Vict. Ant. e Cat. in Marc. Exod. 21, 17. Bede ubi sup. 1 Tim. 5, 3. Vict. Ant. e Cat. in Marc. [1] ἀπειλῆς ap. Vict. Vict. Ant. e Cat. in Marc.

[2] The words in the parenthesis are not in Theophylact.

father or mother, he was free from sin, as having given to God the gifts which are owed to a parent; and in saying this, they did not allow parents to be honoured. BEDE; The passage may in a few words have this sense, Every gift which I have to make, will go to do you good; for ye compel children, it is meant, to say to their parents, that gift which I was going to offer to God, I expend on feeding you, and does you good, oh father and mother, speaking this ironically. Thus they would be afraid to accept what had been given into the hands of God, and might prefer a life of poverty to living on consecrated property. PSEUDO-JEROME; Mystically, again, the disciples eating with unwashed hands signifies the future fellowship of the Gentiles with the Apostles. The cleansing and washing of the Pharisees is barren; but the fellowship of the Apostles, though without washing, has stretched out its branches as far as the sea.

Bede ubi sup. v. Hier. in Matt. 15. et Orig. in Matt. Tom. xi. 9.

14. And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:

15. There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16. If any man have ears to hear, let him hear.

17. And when he was entered into the house from the people, his disciples asked him concerning the parable.

18. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

19. Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20. And he said, That which cometh out of the man, that defileth the man.

21. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23. All these evil things come from within, and defile the man.

PSEUDO-CHRYS. The Jews regard and murmur about only the bodily purification of the law; our Lord wishes to bring in the contrary. Wherefore it is said, *And when he had called all the people unto him, he said unto them, Hearken unto me every one, and understand; there is nothing from without a man, that entering into him can defile him, but the things which come out of a man, those are they which defile a man;* that is, which make him unclean. The things of Christ have relation to the inner man, but those which are of the law are visible and external, to which, as being bodily, the cross of Christ was shortly to put an end. THEOPHYL. But the intention of the Lord in saying this was to teach men, that the observing of meats, which the law commands, should not be taken in a carnal sense, and from this He began to unfold to them the intent of the law. PSEUDO-CHRYS. Again He subjoins, *If any man have ears to hear, let him hear.* For He had not clearly shewn them, what those things are which proceed out of a man, and defile a man; and on account of this saying, the Apostles thought that the foregoing discourse of the Lord implied some other deep thing; wherefore there follows: *And when he was entered into the house from the people, his disciples asked him concerning the parable;* they called it parable, because it was not clear. THEOPHYL. The Lord begins by chiding them, wherefore there follows, *Are ye so without understanding also?* BEDE; For that man is a faulty hearer who considers what is obscure to be a clear speech, or what is clear to be obscurely spoken. THEOPHYL. Then the Lord shews them what was hidden, saying, *Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot make him common?* BEDE;

Vict. Ant. e Cat. in Marc.

Vict. Ant. e Cat. in Marc.

Bede ubi sup.

Bede ubi sup.

For the Jews, boasting themselves to be the portion of God, call common those meats which all men use, as shellfish, hares, and animals of that sort. Not even however what is offered to idols is unclean, in as far as it is food and God's creature; it is the invocation of devils which makes it unclean; and He adds the cause of it, saying, *Because it entereth not into his heart.* The principal seat of the soul according to Plato is the brain, but according to Christ, it is in the heart. GLOSS.[a] It says therefore into his heart, that is, into his mind, which is the principal part of his soul, on which his whole life depends; wherefore it is necessary, that according to the state of his heart a man should be called clean or unclean, and thus whatsoever does not reach the soul, cannot bring pollution to the man. Meats therefore, since they do not reach the soul, cannot in their own nature defile a man; but an inordinate use of meats, which proceeds from a want of order in the mind, makes men unclean. But that meats cannot reach the mind, He shews by that which He adds, saying, *But into the belly, and goeth out into the draught, purging all meats.* This however He says, without referring to what remains from the food in the body, for that which is necessary for the nourishment and growth of the body remains. But that which is superfluous goes out, and thus as it were purges the nourishment, which remains. AUG. For some things are joined to others in such a way as both to change and be changed, just as food, losing its former appearance, is both itself turned into our body, and we too are changed, and our strength is refreshed by it. [b] Further, a most subtle liquid, after the food has been prepared and digested in our veins, and other arteries, by some hidden channels, called from a Greek word, pores, passes through us, and goes into the draught. BEDE; Thus then it is not meat that makes men unclean, but wickedness, which works in us

Aug. Lib. oct. Quæs. 73.

[a] It is probable that most, if not all the Glosses which cannot be found, are from St. Thomas himself, and this one is especially like his language, as may be seen by referring to Summa, 2, 2. Qu. 148. Art. 1. and 1. Qu. 119. Art. 1. in both of which places also he quotes the passages in St. Matthew parallel to this part of St. Mark.

[b] The last words of this comment are not in St. Augustine, but in Bede, who took them originally from St. Jerome's Commentary on Matthew, from whence most of Bede's remarks on this passage are taken word for word. As the sentence marked Bede is not found in him, it probably belongs to the Gloss, and his name has been transferred from the former sentence.

the passions which come from within; wherefore it goes on: *And he said, That which cometh out of a man, that defileth a man.* Gloss. The meaning of which He points out, when He subjoins, *for from within, out of the heart of men, proceed evil thoughts.* And thus it appears that evil thoughts belong to the mind, which is here called the heart, and according to which a man is called good or bad, clean or unclean. Bede; From this passage are condemned those men who suppose that thoughts are put into them by the devil, and do not arise from their own evil will. The devil may excite and help on evil thoughts, he cannot be their author. Gloss. From evil thoughts, however, evil actions proceed to greater lengths, concerning which it is added, adulteries, that is, acts which consist in the violation of another man's bed; fornications, which are unlawful connexions between persons, not bound by marriage; murders, by which hurt is inflicted on the person of one's neighbour; thefts, by which his goods are taken from him; covetousness, by which things are unjustly kept; wickedness, which consists in calumniating others; deceit, in overreaching them; lasciviousness, to which belongs any corruption of mind or body. Theophyl. An evil eye, that is, hatred and flattery, for he who hates turns an evil and envious eye on him whom he hates, and a flatterer, looking askance at his neighbour's goods, leads him into evil; blasphemies, that is, faults committed against God; pride, that is, contempt of God, when a man ascribes the good, which he does, not to God, but to his own virtue; foolishness, that is, an injury against one's neighbour. Gloss. Or, foolishness consists in wrong thoughts concerning God; for it is opposed to wisdom, which is the knowledge of divine things. It goes on, *All these evil things come from within, and defile the man.* For whatsoever is in the power of a man, is imputed to him as a fault, because all such things proceed from the interior will, by which man is master of his own actions.

Gloss. non occ. Bede ubi sup. non in Gloss. sed v. de Lyra in loc. Gloss. non occ. sed v. Summa 2, 2. Qu. 46. 1. et 1, 2. Qu. 1, 1.

24. And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

25. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26. The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

28. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

THEOPHYL. After that the Lord had finished His teaching concerning food, seeing that the Jews were incredulous, He enters into the country of the Gentiles, for the Jews being unfaithful, salvation turns itself to the Gentiles; wherefore it is said, *And from thence he arose, and went into the borders of Tyre and Sidon.* PSEUDO-CHRYS. Tyre and Sidon were places of the Canaanites, therefore the Lord comes to them, not as to His own, but as to men, who had nothing in common with the fathers to whom the promise was made. And therefore He comes in such a way, that His coming should not be known to the Tyrians and Sidonians. Wherefore it continues: *And entered into a house, and would have no man know it.* For the time had not come for His dwelling with the Gentiles and bringing them to the faith, for this was not to be, till after His cross and resurrection. THEOPHYL. Or else His reason for coming in secret was that the Jews should not find occasion of blame against Him, as if He had passed over to the unclean Gentiles. It goes on, *But he could not be hid.* PSEUDO-AUG. But if He wished to do so and could not, it ap-

Vict. Ant. e Cat. in Marc.

Pseudo-Aug. Quæst. e Vet. et Nov. Test. 77.

pears as if His will was impotent; it is not possible however that our Saviour's will should not be fulfilled, nor can He will a thing, which He knows ought not be. Therefore when a thing has taken place, it may be asserted that He has willed it. But we should observe that this happened amongst the Gentiles, to whom it was not time to preach; nevertheless not to receive them, when they came to the faith of their own accord, would have been to grudge them the faith. So then it came to pass that the Lord was not made known by His disciples; others, however, who had seen Him entering the house, recognised Him, and it began to be known that He was there. His will therefore was that He should not be proclaimed by His own disciples, but that others should come to seek Him, and so it took place. BEDE; Having entered also into the house, He commanded His disciples not to betray who He was to any one in this unknown region, that they, on whom He had bestowed the grace of healing, might learn by His example, as far as they could, to shrink from the glory of human praise in the shewing forth of their miracles; yet they were not to cease from the pious work of virtue, when either the faith of the good justly deserved that miracles should be done, or the unfaithfulness of the wicked might necessarily compel them. For He Himself made known His entry into that place to the Gentile woman, and to whomsoever He would. PSEUDO-AUG. Lastly, the Canaanitish woman came in to Him, on hearing of Him; if she had not first submitted herself to the God of the Jews, she would not have obtained their benefit. Concerning her it continues: *For a woman, whose daughter had an unclean spirit, as soon as she had heard of him, came in and fell at his feet.* PSEUDO-CHRYS. Now by this the Lord wished to shew His disciples that He opened the door of faith even to the Gentiles, wherefore also the nation of the woman is described when it is added, *The woman was a Gentile, a Syrophenician by nation*, that is, from Syria of Phænice. It goes on: *And she besought him that he would cast forth the devil out of her daughter.* AUG. It appears however that some question about a discrepancy may be raised, because it is said that the Lord was in the house when the woman came to her, asking about her daughter. When, however, Matthew says that His disciples had suggested to Him,

Bede in Marc. 2, 30.

Pseudo-Aug. ubi sup.

Vict. Ant. e Cat. in Marc.

Aug. de Con. Evan. 2, 49.

Matt. 15, 23. *Send her away, for she crieth after us*, he appears to imply nothing less than that the woman uttered supplicating cries after the Lord, as He walked. How then do we infer that she was in the house, except by gathering it from Mark, who says that she came in to Jesus, after having before said that He was in the house? But Matthew in that he says, *He answered her not a word*, gave us to understand that He went out, during that silence, from the house; thus too the other events are connected together, so that they now in no way disagree. It continues; *But he said unto her, Let the children be first filled.* Bede ubi sup. Bede; The time will come when even you who are Gentiles will obtain salvation; but it is right that first the Jews who deservedly are wont to be called by the name of children of God's ancient election, should be refreshed with heavenly bread, and that so at length, the food of life should be ministered to the Gentiles. There follows: *For it is not meet to take the children's bread, and to cast it to the dogs.* Vict. Ant. e Cat. in Marc. Pseudo-Chrys. These words He uttered not that there is in Him a deficiency of virtue, to prevent His ministering to all, but because His benefit, if ministered to both Jews and Gentiles who had no communication with each other, might be a cause of jealousy. Theophyl. He calls the Gentiles dogs, as being thought wicked by the Jews; and He means by bread, the benefit which the Lord promised to the children, that is, to the Jews. The sense therefore is, that it is not right for the Gentiles first to be partakers of the benefit, promised principally to the Jews. The reason, therefore, why the Lord does not immediately hear, but delays His grace, is, that He may also shew that the faith of the woman was firm, and that we may learn not at once to grow weary in prayer, but to continue earnest till we obtain. Vict. Ant. e Cat. in Marc. Pseudo-Chrys. In like manner also to shew the Jews that He did not confer healing on foreigners in the same degree as to them, and that by the discovery of the woman's faith, the unfaithfulness of the Jews might be the more laid bare. For the woman did not take it ill, but with much reverence assented to what the Lord had said. Wherefore it goes on, *And she answered and said unto him, Truth, Lord, but the dogs under the table eat of the children's crumbs.* Theophyl. As if she had said, The Jews have the whole of that bread which comes down from heaven,

and Thy benefits also; I ask for the crumbs, that is, a small portion of the benefit. PSEUDO-CHRYS. Her placing herself therefore in the rank of dogs is a mark of her reverence; as if she said, I hold it as a favour to be even in the position of a dog, and to eat not from another table, but from that of the Master himself. THEOPHYL. Because therefore the woman answered with much wisdom, she obtained what she wanted; wherefore there follows, *And he said unto her, &c.* He said not, My virtue hath made thee whole, but for this saying, that is, for thy faith, which is shewn by this saying, *go thy way, the devil is gone out of thy daughter.* It goes on, *And when she was come into her house, she found her daughter laid upon the bed, and the devil gone out.* BEDE; On account then of the humble and faithful saying of her mother, the devil left the daughter; here is given a precedent for catechising and baptizing infants, seeing that by the faith and the confession of the parents, infants are freed in baptism from the devil, though they can neither have knowledge in themselves, or do either good or evil. PSEUDO-JEROME; Mystically however the Gentile woman, who prays for her daughter, is our mother the Church of Rome. Her daughter afflicted with a devil, is the barbarian western race, which by faith hath been turned from a dog into a sheep. She desires to take the crumbs of spiritual understanding, not the unbroken bread of the letter. THEOPHYL. The soul of each of us also, when he falls into sin, becomes a woman; and this soul has a daughter who is sick, that is, evil actions; this daughter again has a devil, for evil actions arise from devils. Again, sinners are called dogs, being filled with uncleanness. For which reason we are not worthy to receive the bread of God, or to be made partakers of the immaculate mysteries of God; if however in humility, knowing ourselves to be dogs, we confess our sins, then the daughter, that is, our evil life, shall be healed.

Vict. Ant. e Cat. in Marc.

Bede ubi sup.

31. And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32. And they bring unto him one that was deaf,

and had an impediment in his speech; and they beseech him to put his hand upon him.

33. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34. And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37. And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

THEOPHYL. The Lord did not wish to stay in the parts of the Gentiles, lest He should give the Jews occasion to say, that they esteemed Him a transgressor of the law, because He held communion with the Gentiles, and therefore He immediately returns; wherefore it is said, *And again departing from the coasts of Tyre, he came through Sidon, to the sea of Galilee, through the midst of the borders of Decapolis.* BEDE; Decapolis is a region of ten cities, across the Jordan, to the east, over against Galilee[c]. When therefore it is said that the Lord came to the sea of Galilee, through the midst of the borders of Decapolis, it does not mean that He entered the confines of Decapolis themselves; for He is not said to have crossed the sea, but rather to have come to the borders of the sea, and to have reached quite up to the place, which was opposite to the midst of the coasts of Decapolis, which were situated at a distance across the sea. It goes on, *And they bring him one that was deaf and dumb, and they besought him to lay hands upon him.* THEOPHYL. Which is rightly placed after the deliverance of one possessed with a

Bede in Marc. 2, 31.

[c] It appears, however, from Reland, Palæs. vol. i. p. 198. that a portion of Decapolis, including its metropolis, Scythopolis, was on this side Jordan, and therefore this text of St. Mark may be taken literally.

devil, for such an instance of suffering came from the devil. There follows, *And he took him aside from the multitude, and put his fingers into his ears.* PSEUDO-CHRYS. He takes the deaf and dumb man who was brought to Him apart from the crowd, that He might not do His divine miracles openly; teaching us to cast away vain glory and swelling of heart, for no one can work miracles as he can, who loves humility and is lowly in his conduct. But He puts His fingers into his ears, when He might have cured him with a word, to shew that His body, being united to Deity, was consecrated by Divine virtue, with all that He did. For since on account of the transgression of Adam, human nature had incurred much suffering and hurt in its members and senses, Christ coming into the world shewed the perfection of human nature in Himself, and on this account opened ears with His fingers, and gave the power of speech by His spittle. Wherefore it goes on, *And spit, and touched his tongue.* THEOPHYL. That He might shew that all the members of His sacred body are divine and holy, even the spittle which loosed the string of the tongue. For the spittle is only the superfluous moisture of the body, but in the Lord all things are divine. It goes on, *And looking up to heaven, he groaned, and saith unto him, Ephphatha, that is, Be opened.* BEDE; He looked up to heaven, that He might teach us that thence is to be procured speech for the dumb, hearing for the deaf, health for all who are sick. And He sighed, not that it was necessary for Him to beg any thing from His Father with groaning, for He, together with the Father, gives all things to them who ask, but that He might give us an example of sighing, when for our own errors and those of our neighbours, we invoke the guardianship of the Divine mercy. PSEUDO-CHRYS. He at the same time also groaned, as taking our cause upon Himself, and pitying human nature, seeing the misery into which it had fallen. BEDE; But that which He says, *Ephphatha, that is, Be opened*, belongs properly to the ears, for the ears are to be opened for hearing, but the tongue to be loosed from the bonds of its impediment, that it may be able to speak. Wherefore it goes on, *And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.* Where each nature of one and the same Christ

Vict. Ant. e Cat. in Marc.

Bede ubi sup.

Vict. Ant. e Cat. in Marc.

Bede ubi sup.

is manifestly distinct, looking up indeed into Heaven as man, praying unto God, He groaned, but presently with one word, as being strong in the Divine Majesty, He healed. It goes on, *And he charged them that they should tell no man.* PSEUDO-CHRYS. By which He has taught us not to boast in our powers, but in the cross and humiliation. He also bade them conceal the miracle, lest He should excite the Jews by envy to kill Him before the time. PSEUDO-JEROME; A city, however, placed on a hill cannot be hid, and lowliness always comes before glory. Wherefore it goes on, *But the more he charged them, so much the more a great deal they published it.* THEOPHYL. By this we are taught, when we confer benefits on any, by no means to seek for applause and praise; but when we have received benefits, to proclaim and praise our benefactors, even though they be unwilling. AUG. If however He, as one Who knew the present and the future wills of men, knew that they would proclaim Him the more in proportion as He forbade them, why did He give them this command? If it were not that He wished to prove to men who are idle, how much more joyfully, with how much greater obedience, they whom He commands to proclaim Him should preach, when they who were forbidden could not hold their peace. GLOSS. From the preaching however of those who were healed by Christ, the wonder of the multitude, and their praise of the benefits of Christ, increased. Wherefore it goes on, *And they were beyond measure astonished, saying, He hath done all things well; he maketh the deaf to hear, and the dumb to speak.* PSEUDO-JEROME; Mystically, Tyre is interpreted narrowness, and signifies Judæa, to which the Lord said, "For the bed is grown too narrow," and from which he turns himself to the Gentiles. Sidon means 'hunting,' for our race is like an untamed beast, and 'sea,' which means a wavering inconstancy. Again, the Saviour comes to save the Gentiles in the midst of the coasts of Decapolis, which may be interpreted, as the commands of the Decalogue. Further, the human race throughout its many members is reckoned as one man, eaten up by varying pestilence, in the first created man; it is blinded, that is, its eye is evil; it becomes deaf, when it listens to, and dumb when it speaks, evil. And they prayed Him to lay His hand upon him, because many just men, and

Vict. Ant. e Cat. in Marc.

ap. Aug. non occ. sed ap. Bed. ubi sup.

Gloss. non occ.

v. Isa. 28, 20.

patriarchs, wished and longed for the time when the Lord should come in the flesh. BEDE; Or he is deaf and dumb, who neither has ears to hear the words of God, nor opens his mouth to speak them, and such must be presented to the Lord for healing, by men who have already learned to hear and speak the divine oracles. PSEUDO-JEROME; Further, he who obtains healing is always drawn aside from turbulent thoughts, disorderly actions, and incoherent speeches. And the fingers which are put into the ears are the words and the gifts of the Holy Ghost, of whom it is said, *This is the finger of God.* The spittle is heavenly wisdom, which loosens the sealed lips of the human race, so that it can say, I believe in God, the Father Almighty, and the rest of the Creed. *And looking up to heaven, he groaned*, that is, He taught us to groan, and to raise up the treasures of our hearts to the heavens; because by the groaning of hearty compunction, the silly joy of the flesh is purged away. But the ears are opened to hymns, and songs, and psalms; and He looses the tongue, that it may pour forth the good word, which neither threats nor stripes can restrain.

Bede ubi sup.

Exod. 8, 19. Cf. Mat. 12, 20. Luke 11, 20.

CHAP. VIII.

1. In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

2. I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3. And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness.

5. And he asked them, How many loaves have ye? And they said, Seven.

6. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.

7. And they had a few small fishes: and he blessed, and commanded to set them also before them.

8. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.

9. And they that had eaten were about four thousand: and he sent them away.

Theophyl. After the Lord had performed the former miracle concerning the multiplication of the loaves, now again, a fitting occasion presents itself, and He takes the opportunity of working a similar miracle; wherefore it is said,

In those days, the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat. For He did not always work miracles concerning the feeding of the multitude, lest they should follow Him for the sake of food; now therefore He would not have performed this miracle, if He had not seen that the multitude was in danger. Wherefore it goes on: *And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.* BEDE; Why they who came from afar hold out for three days, Matthew says more fully: *And he went up into a mountain, and sat down there, and great multitudes came unto him, having with them many sick persons, and cast them down at Jesus' feet, and he healed them.* THEOPHYL. The disciples did not yet understand, nor did they believe in His virtue, notwithstanding former miracles; wherefore it continues, *And his disciples said unto him, From whence can a man satisfy these men with bread here in the wilderness?* But the Lord Himself does not blame them, teaching us that we should not be grievously angry with ignorant men and those who do not understand, but bear with their ignorance. After this it continues, *And he asked them, How many loaves have ye? and they answered, Seven.* REMIG. Ignorance was not His reason for asking them, but that from their answering *seven*, the miracle might be noised abroad, and become more known in proportion to the smallness of the number. It goes on: *And he commanded the people to sit down on the ground.* In the former feeding they lay down on grass, in this one on the ground. It continues, *And he took the seven loaves, and gave thanks, and brake.* In giving thanks, He has left us an example, that for all gifts conferred on us from heaven we should return thanks to Him. And it is to be remarked, that our Lord did not give the bread to the people, but to His disciples, and the disciples to the people; for it goes on, *and gave to his disciples to set before them; and they did set them before the people.* And not only the bread, but the fish also He blessed, and ordered to be set before them. For there comes after, *And they had a few small fishes:*

Bede in Marc. 2, 32.

v. Matt. 15, 29.

and he blessed, and commanded to set them also before them.

Bede ubi sup. BEDE; In this passage then we should notice, in one and the same, our Redeemer, a distinct operation of Divinity and of Manhood; thus the error of Eutyches[1], who presumes to lay down the doctrine of one only operation in Christ, is to be cast out far from the Christian pale. For who does not here see that the pity of our Lord for the multitude is the feeling and sympathy of humanity; and that at the same time His satisfying four thousand men with seven loaves and a few fishes, is a work of Divine virtue? It goes on, *And they took up of the broken meat that was left seven baskets.* THEOPHYL. The multitudes who ate and were filled did not take with them the remains of the loaves, but the disciples took them up, as they did before the baskets. In which we learn according to the narration, that we should be content with what is sufficient, and not look for any thing beyond. The number of those who ate is put down, when it is said, *And they that had eaten were about four thousand: and he sent them away;* where we may see that Christ sends no one away fasting, for He wishes all to be nourished by His grace. BEDE; The typical difference between this feeding and the other of the five loaves and two fishes, is, that there the letter of the Old Testament, full of spiritual grace, is signified, but here the truth and grace of the New Testament, which is to be ministered to all the faithful, is pointed out. Now the multitude remains three days, waiting for the Lord to heal their sick, as Matthew relates, when the elect, in the faith of the Holy Trinity, supplicate for sins, with persevering earnestness; or because they turn themselves to the Lord in deed, in word, and in thought. THEOPHYL. Or by those who wait for three days, He means the baptized; for baptism is called illumination, and is performed by trine immersion. GREG. He does not however wish to dismiss them fasting, lest they should faint by the way; for it is necessary that men should find in what is preached the word of consolation, lest hungering through want of the food of truth, they sink under the toil of this life. AMBROSE; The good Lord indeed whilst He requires diligence, gives strength; nor will He dismiss them fasting, *lest they faint by the way*, that is, either in the course of this life, or before they have reached the fountain-

[1] i. e. the Monotheletes

Bede ubi sup.

Greg. Mor. l. 19.

Ambr. in Luc. 6, 73.

head of life, that is, the Father, and have learnt that Christ is of the Father, lest haply, after receiving that He is born of a virgin, they begin to esteem His virtue not that of God, but of a man. Therefore the Lord Jesus divides the food, and His will indeed is to give to all, to deny none; He is the Dispenser of all things, but if thou refusest to stretch forth thy hand to receive the food, thou wilt faint by the way, nor canst thou find fault with Him, who pities and divides. BEDE; But they who return to repentance after the crimes of the flesh, after thefts, violence, and murders, come to the Lord from afar; for in proportion as a man has wandered farther in evil working, so he has wandered farther from Almighty God. The believers amongst the Gentiles came from afar to Christ, but the Jews from near, for they had been taught concerning Him by the letter of the law and the prophets. In the former case, however, of the feeding with five loaves, the multitude lay upon the green grass; here, however, upon the ground, because by the writing of the law, we are ordered to keep under the desires of the flesh, but in the New Testament we are ordered to leave even the earth itself and our temporal goods. THEOPHYL. Further, the seven loaves are spiritual discourses, for seven is the number, which points out the Holy Ghost, who perfects all things; for our life is perfected in the number of seven days[d]. PSEUDO-JEROME; Or else, the seven loaves are the gifts of the Holy Spirit, the fragments of the loaves are the mystical understanding of the [1] first week. BEDE; For our Lord's breaking the bread means the opening of mysteries; His giving of thanks shews how great a joy He feels in the salvation of the human race; His giving the loaves to His disciples that they might set them before the people, signifies that He assigns the spiritual gifts of knowledge to the Apostles, and that it was His will that by their ministry the food of life should be distributed to the Church. PSEUDO-JEROME; The small fishes blessed are the books of the New Testament, for our Lord when risen asks for a piece of broiled fish; [1] or else in these

Bede ubi sup.

[1] primæ ap. Pseudo-Hier. Bede ubi sup.

[1] Bede ubi sup.

[d] The number seven seems to be taken in the Fathers to mean a whole, from the world having been completed in seven days; and St. Ambrose lays it down as a principle of interpretation, in Luc. 7, 95. Theophylact here alludes to the seven ages of man's life; a very similar passage is found in St. Ambrose's 44th Letter, where the whole subject is discussed.

little fishes, we receive the saints, seeing that in the Scriptures of the New Testament are contained the faith, life, and sufferings of them who, snatched away from the troubled waves of this world, have given us by their example spiritual refreshment. BEDE; Again, what was over and above, after the multitude was refreshed, the Apostles take up, because the higher precepts of perfection, to which the multitude cannot attain, belong to those whose life transcends that of the generality of the people of God; nevertheless, the multitude is said to have been satisfied, because though they cannot leave all that they possess, nor come up to that which is spoken of virgins, yet by listening to the commands of the law of God, they attain to everlasting life. PSEUDO-JEROME; Again, the seven baskets are the seven Churches. By the four thousand is meant the year of the new dispensation, with its four seasons. Fitly also are there four thousand, that in the number itself it might be taught us that they were filled with the food of the Gospel. THEOPHYL. Or there are four thousand, that is, men perfect in the four virtues; and for this reason, as being more advanced, they ate more, and left fewer fragments. For in this miracle, seven baskets full remain, but in the miracle of the five loaves, twelve, for there were five thousand men, which means men enslaved to the five senses, and for this reason they could not eat, but were satisfied with little, and many remains of the fragments were over and above.

Bede ubi sup.

10. And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11. And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13. And he left them, and entering into the ship again departed to the other side.

14. Now the disciples had forgotten to take bread,

neither had they in the ship with them more than one loaf.

15. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16. And they reasoned among themselves, saying, It is because we have no bread.

17. And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18. Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19. When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21. And he said unto them, How is it that ye do not understand?

THEOPHYL. After that our Lord had worked the miracle of the loaves, He immediately retires into another spot, lest on account of the miracle, the multitudes should take Him to make Him a king; wherefore it is said, *And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.* AUG. Now in Matthew we read that He entered into the parts of Magdala[1]. But we cannot doubt that it is the same place under another name; for several manuscripts even of St. Mark have only Magdala. It goes on, *And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.* BEDE; The Pharisees, then, seek a sign from heaven, that He, Who had for the second time fed many thousands of men with a few loaves of bread, should now, after the example of Moses, refresh the whole nation in the last time with manna

Aug. de Con. Evan. 2, 51.

[1] Magedam in textu

Bede in Marc. 2, 33.

sent down from heaven, and dispersed amongst them all. THEOPHYL. Or they seek for a sign from heaven, that is, they wish Him to make the sun and moon stand still, to bring down hail, and change the atmosphere; for they thought that He could not perform miracles from heaven, but could only in Beelzebub perform a sign on earth. BEDE; When, as related above, He was about to refresh the believing multitude, He gave thanks, so now, on account of the foolish petition of the Pharisees, He groans; because, bearing about with Him the feelings of human nature, as He rejoices over the salvation of men, so He grieves over their errors. Wherefore it goes on, *And he groaned in spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, If a sign shall be given to this generation.* That is, no sign shall be given; as it is written in the Psalms, *I have sworn once by my holiness, if I shall fail David*, that is, I will not fail David. AUG. Let no one, however, be perplexed that the answer which Mark says was given to them, when they sought a sign from heaven, is not the same as that which Matthew relates, namely, that concerning Jonah. He says that the Lord's answer was, that no sign should be given to it; by which we must understand such an one as they asked for, that is, one from heaven; but he has omitted to say, what Matthew has related. THEOPHYL. Now the reason why the Lord did not listen to them was, that the time of signs from heaven had not arrived, that is, the time of the second Advent, when the powers of the heaven shall be shaken, and the moon shall not give her light. But in the time of the first Advent, all things are full of mercy, and such things do not take place. BEDE; For a sign from heaven was not to be given to a generation of men, who tempted the Lord; but to a generation of men seeking the Lord, He shews a sign from heaven, when in the sight of the Apostles He ascended into heaven. It goes on, *And he left them, and entering into a ship again, he departed to the other side.* THEOPHYL. The Lord indeed quits the Pharisees, as men uncorrected; for where there is a hope of correction, there it is right to remain; but where the evil is incorrigible, we should go away. There follows: *Now they had forgotten to take bread, neither had they in the ship with them more than one loaf.* BEDE;

Bede ubi sup.

Ps. 89, 36.

Aug. ubi sup.

Bede ubi sup.

Bede ubi sup.

Some may ask, how they had no bread, when they had filled seven baskets just before they embarked in the ship. But Scripture relates that they had forgotten to take them with them, which is a proof how little care they had for the flesh in other things, since in their eagerness to follow the Lord, even the necessity of refreshing their bodies had escaped from their mind. THEOPHYL. By a special providence[1] also the disciples forgot to take bread, that they might be blamed by Christ, and thus become better, and arrive at a knowledge of Christ's power. For it goes on, *And he charged them, saying, Take heed, and beware of the leaven of the Pharisees and of the leaven of Herod.* PSEUDO-CHRYS. Matthew says, *of the leaven of the Pharisees and of the Sadducees;* Luke, however, of the Pharisees only. All three, therefore, name the Pharisees, as being the most important of them, but Matthew and Mark have each mentioned one of the secondary sects; and fitly has Mark added *of Herod*, as a supplement to Matthew's narrative, in which they were left out. But in saying this, He by degrees brings the disciples to understanding and faith. THEOPHYL. He means by leaven their hurtful and corrupt doctrine, full of the old malice, for the Herodians were the teachers, who said that Herod was the Christ. BEDE; Or, the leaven of the Pharisees is making the decrees of the divine law inferior to the traditions of men, preaching the law in word, attacking it in deed, tempting the Lord, and disbelieving His doctrine and His works; but the leaven of Herod is adultery, murder, rash swearing, a pretence of religion, hatred to Christ and His forerunner.' THEOPHYL. But the disciples themselves thought that the Lord spoke of the leaven of bread. Wherefore it goes on, *And they reasoned amongst themselves, saying, it is because we have no bread;* and this they said, as not understanding the power of Christ, who could make bread out of nothing; wherefore the Lord reproves them; for there follows, *And when Jesus knew it, he said unto them, Why reason ye because ye have no bread?* BEDE; Taking occasion then from the precept, which He had commanded, saying, *Beware of the leaven of the Pharisees and of the leaven of Herod*, our Saviour teaches them what was the meaning of the five and the seven loaves, concerning which He adds, *And do ye not remember, when I brake the five*

[1] οἰκονομικῶς

Vict. Ant. e Cat. in Marc.

Bede ubi sup.

Bede ubi sup.

loaves amongst five thousand, and how many baskets full of fragments ye took up? For if the leaven mentioned above means perverse traditions, of course the food, with which the people of God was nourished, means the true doctrine.

22. And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24. And he looked up, and said, I see men as trees, walking.

25. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

Gloss. non occ. GLOSS. After the feeding of the multitude, the Evangelist proceeds to the giving sight to the blind, saying, *And they come to Bethsaida, and they bring a blind man to him, and*

Bede in Marc. 2, 34. *besought him to touch him.* BEDE; Knowing that the touch of the Lord could give sight to a blind man as well as cleanse a leper. It goes on, *And he took the blind man by the hand, and led him out of the town.* THEOPHYL. For Bethsaida appears to have been infected with much infidelity, wherefore

Matt. 11, 21. the Lord reproaches it, *Woe to thee, Bethsaida, for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.* He then takes out of the town the blind man, who had been brought to Him, for the faith of those who brought him was not true faith. It goes on; *And when he had spit in*

Vict. Ant. e Cat. in Marc. *his eyes, and put his hands upon him, he asked him if he saw ought.* PSEUDO-CHRYS. He spat indeed, and put His hand

upon the blind man, because He wished to shew that wonderful are the effects of the Divine word added to action; for the hand is the symbol of working, but the spittle, of the word proceeding out of the mouth. Again He asked him whether he could see any thing, which He had not done in the case of any whom He had healed, thus shewing that by the weak faith of those who brought him, and of the blind man himself, his eyes could not altogether be opened. Wherefore there follows: *And he looked up, and said, I see men as trees walking;* because he was still under the influence of unfaithfulness, he said that he saw men obscurely. BEDE; Seeing indeed the shapes of bodies amongst the shadows, but unable to distinguish the outlines of the limbs, from the continued darkness of his sight; just as trees standing thick together are wont to appear to men who see them from afar, or by the dim light of the night, so that it cannot easily be known whether they be trees or men. THEOPHYL. But the reason why he did not see at once perfectly, but in part, was, that he had not perfect faith; for healing is bestowed in proportion to faith. PSEUDO-CHRYS. From the commencement, however, of the return of his senses, He leads him to apprehend things by faith, and thus makes him see perfectly; wherefore it goes on, *After that, he put his hands again upon his eyes, and he began to see,* and afterwards he adds, *And he was restored, and saw all things clearly;* that is, being perfectly healed in his senses and his intellect. It goes on: *And he sent him away to his house, saying, Go into thy home, and if thou enter into the town, tell it not to any one.* THEOPHYL. These precepts He gave him, because they were unfaithful, as has been said, lest perchance he should receive hurt in his soul from them, and they by their unbelief should run into a more grievous crime. BEDE; Or else, He leaves an example to His disciples that they should not seek for popular favour by the miracles which they did. [1] Mystically, however, Bethsaida is interpreted 'the house of the valley,' that is, the world, which is the vale of tears. Again, they bring to the Lord a blind man, that is, one who neither sees what he has been, what he is, nor what he is to be. They ask Him to touch him, for what is being touched, but feeling compunction? BEDE; For the Lord touches us, when He en-

Bede ubi sup.

Vict. Ant. e Cat. in Marc.

Bede ubi sup.

[1] Pseudo-Jerome.

Bede ubi sup.

lightens our minds with the breath of His Spirit, and He stirs us up that we may recognise our own infirmity, and be diligent in good actions. He takes the hand of the blind man, that He may strengthen him to the practice of good works. PSEUDO-JEROME; And He brings him out of the town, that is, out of the neighbourhood of the wicked; and He puts spittle into his eyes, that he may see the will of God, by the breath of the Holy Ghost; and putting His hands upon him, He asked him if he could see, because by the works of the Lord His majesty is seen. BEDE; Or else, putting spittle into the eyes of the blind man, he lays His hands upon him that he may see, because He has wiped away the blindness of the human race both by invisible gifts, and by the Sacrament of His assumed humanity; for the spittle, proceeding from the Head, points out the grace of the Holy Ghost. But though by one word He could cure the man wholly and all at once, still He cures him by degrees, that He may shew the greatness of the blindness of man, which can hardly, and only as it were step by step, be restored to light; and He exhibits to us His grace, by which He furthers each step towards perfection. Again, whoever is weighed down by a blindness of such long continuance, that he is unable to distinguish between good and evil, sees as it were men like trees walking, because he sees the deeds of the multitude without the light of discretion. PSEUDO-JEROME; Or else, he sees men as trees, because he thinks all men higher than himself. But He put His hands again upon his eyes, that he might see all things clearly, that is, understand invisible things by visible, and with the eye of a pure mind contemplate, what the eye hath not seen, the glorious state of his own soul after the rust of sin. He sent him to his home, that is, to his heart; that he might see in himself things which he had not seen before; for a man despairing of salvation does not think that he can do at all what, when enlightened, he can easily accomplish. THEOPHYL. Or else, after He has healed him He sends him to his home; for the home of every one of us is heaven, and the mansions which are there. PSEUDO-JEROME; And He says to him, *If thou enter into the town, tell it not to any one*, that is, relate continually to thy neighbours thy blindness, but never tell them of thy virtue.

Bede ubi sup.

27. And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28. And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

29. And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30. And he charged them that they should tell no man of him.

31. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32. And he spake that saying openly. And Peter took him, and began to rebuke him.

33. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

THEOPHYL. After taking His disciples afar from the Jews, He then asks them concerning Himself, that they might speak the truth without fear of the Jews; wherefore it is said, *And Jesus entered, and his disciples, into the towns of Cæsarea Philippi.* BEDE; Philip was that brother of Herod, of whom we spoke above, who in honour of Tiberius Cæsar called that town, which is now called Paneas, Cæsarea Philippi. It goes on, *And by the way he asked his disciples, saying unto them, Whom do men say that I am?* PSEUDO-CHRYS. He asks the question with a purpose, for it was right that His disciples should praise Him better than the crowd. BEDE; Wherefore He first asks what is the opinion of men, in order to try the faith of the disciples, lest their confession should appear to be founded on the common opinion. It goes on, *And they answered, saying, Some*

Bede in Marc. 2, 35.

Vict. Ant. e Cat. in Marc.

Bede ubi sup.

say John the Baptist, some Elias, and others, One of the prophets. THEOPHYL. For many thought that John had risen from the dead, as even Herod believed, and that he had performed miracles after his resurrection. After however having enquired into the opinion of others, He asks them what was the belief of their own minds on this point; wherefore it continues, *And he saith unto them, But whom say ye that I am?* CHRYS. From the manner, however, itself of the question, He leads them to a higher feeling, and to higher thoughts, concerning Him, that they might not agree with the multitude. But the next words shew what the head of the disciples, the mouth of the Apostles, answered; when all were asked, *Peter answereth and saith unto him, Thou art the Christ.* THEOPHYL. He confesses indeed that He is the Christ announced by the Prophets; but the Evangelist Mark passes over what the Lord answered to his confession, and how He blessed him, lest by this way of relating it, he should seem to be favouring his master Peter; Matthew plainly goes through the whole of it. ORIGEN; Or else, Mark and Luke, as they wrote that Peter answered, *Thou art the Christ*, without adding what is put down in Matthew, *the Son of the living God*, so they omitted to relate the blessing which was conferred on this confession. It goes on, *And he charged them that they should tell no man of him.* THEOPHYL. For He wished in the mean time to hide His glory, lest many should be offended because of Him, and so earn a worse punishment. CHRYS. Or else, that He might wait to fix the pure faith in their minds, till the Crucifixion, which was an offence to them, was over, for after it was once perfected, about the time of His ascension, He said unto the Apostles, *Go ye and teach all nations.* THEOPHYL. But after the Lord had accepted the confession of the disciples, who called Him the true God, He then reveals to them the mystery of the Cross. Wherefore it goes on, *And he began to teach them that the Son of man must suffer many things, and be rejected of the elders and of the chief priests, and the scribes, and be killed, and after three days rise again; and he spake that saying openly*, that is, concerning His future passion. But His disciples did not understand the order of the truth, neither could they com-

Chrys. Hom. in Mat. 54.

Orig. in Matt. Tom. 12, 15.

Chrys. ubi sup.

prehend His resurrection, but thought it better that He should not suffer. CHRYS. The reason, however, why the Lord told them this, was to shew, that after His cross and resurrection, Christ must be preached by His witnesses. Again, Peter alone, from the fervour of his disposition, had the boldness to dispute about these things. Wherefore it goes on, *And Peter took him up, and began to rebuke him*[e]. BEDE; This, however, he speaks with the feelings of a man who loves and desires; as if he said, This cannot be, neither can mine ears receive that the Son of God is to be slain. CHRYS. But how is this, that Peter, gifted with a revelation from the Father, has so soon fallen, and become unstable? Surely, however, it was not wonderful that one who had received no revelation concerning the Passion should be ignorant of this. For that He was the Christ, the Son of the living God, he had learnt by revelation; but the mystery of His cross and resurrection had not yet been revealed to him. He Himself, however, shewing that He must come to His Passion, rebuked Peter; wherefore there follows, *And when he had turned about and looked on his disciples, he rebuked Peter, &c.* THEOPHYL. For the Lord, wishing to shew that His Passion was to take place on account of the salvation of men, and that Satan alone was unwilling that Christ should suffer, and the race of man be saved, called Peter Satan, because he savoured the things that were of Satan, and, from unwillingness that Christ should suffer, became His adversary; for Satan is interpreted 'the adversary.' PSEUDO-CHRYS. But He saith not to the devil, when tempting Him, *Get thee behind me*, but to Peter He saith, *Get thee behind me*, that is, follow Me, and resist not the design of My voluntary Passion. There follows, *For thou savourest not the things which be of God, but which be of men.* THEOPHYL. He says that Peter savours the things which be of men, in that he in some way savoured carnal affections, for Peter wished that Christ should spare Himself and not be crucified.

Vict. Ant. e Cat. in Marc. v. Chrys. ubi sup. Bede ubi sup. Chrys. ubi sup. Vict. Ant. e Cat. in Marc.

34. And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

[e] The text has here, Domine, Propitius esto tibi; nam hoc non erit.

35. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it.

36. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37. Or what shall a man give in exchange for his soul?

38. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

Bede in Marc. 2, 36. BEDE; After shewing to His disciples the mystery of His passion and resurrection, He exhorts them, as well as the multitude, to follow the example of His passion. Wherefore it goes on; *And when he had called the people unto him with his disciples also, he said unto them, Whosoever wishes to come after me, let him deny himself.* Chrys. Hom. in Matt. 55. CHRYS. As if He would say to Peter, Thou indeed dost rebuke Me, who am willing to undergo My passion, but I tell thee, that not only is it wrong to prevent Me from suffering, but neither canst thou be saved unless thou thyself diest. Again He says, *Whosoever wishes to come after me;* as if He said, I call you to those good things which a man should wish for, I do not force you to evil and burdensome things; for he who does violence to his hearer, often stands in his way; but he who leaves him free, rather draws him to himself. And a man denies himself when he cares not for his body, so that whether it be scourged, or whatever of like nature it may suffer, he bears it patiently. THEOPHYL. For a man who denies another, be it brother or father, does not sympathize with him, nor grieve at his fate, though he be wounded and die; thus we ought to despise our body, so that if it should be wounded or hurt in any way, we should not mind its suffering. Chrys. ubi sup. CHRYS. But He says not, a man should not spare himself, but what is more, that he should deny himself, as if he had nothing in common with himself, but face danger, and look upon such things as if another were suffering; and this is

really to spare himself; for parents then most truly act kindly to their children, when they give them up to their masters, with an injunction not to spare them. Again, He shews the degree to which a man should deny himself, when He says, *And take up his cross*, by which He means, even to the most shameful death. THEOPHYL. For at that time the cross appeared shameful, because malefactors were fixed to it. PSEUDO-JEROME; Or else, as a skilful pilot, foreseeing a storm in a calm, wishes his sailors to be prepared; so also the Lord says, *If any one will follow me, &c.* BEDE; For we deny ourselves, when we avoid what we were of old, and strive to reach that point, whither we are newly called. And the cross is taken up by us, when either our body is pained by abstinence, or our soul afflicted by fellow-feeling for our neighbour. THEOPHYL. But because after the cross we must have a new strength, He adds, *and follow me.* CHRYS. And this He says, because it may happen that a man may suffer and yet not follow Christ, that is, when he does not suffer for Christ's sake; for he follows Christ, who walks after Him, and conforms himself to His death, despising those principalities and powers under whose power, before the coming of Christ, he committed sin. Then there follows, *For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it.* I give you these commands, as it were to spare you; for whosoever spares his son, brings him to destruction, but whosoever does not spare him, saves him. It is therefore right to be always prepared for death; for if in the battles of this world, he who is prepared for death fights better than others, though none can restore him to life after death, much more is this the case in spiritual battle, when so great a hope of resurrection is set before him, since he who gives up his soul unto death saves it. REMIG. And life is to be taken in this place for the present life, and not for the substance itself of the soul. CHRYS. As therefore He had said, *For whosoever will save his life shall lose it*, lest any one should suppose this loss to be equivalent to that salvation, He adds, *For what shall it profit a man, if he shall gain the whole world, and lose his own soul, &c.* As if He said, Think not that he has saved his soul, who has shunned the perils

Bede ubi sup.

Chrys. ubi sup.

Chrys. ubi sup.

of the cross; for when a man, at the cost of his soul, that is, his life, gains the whole world, what has he besides, now that his soul is perishing? Has he another soul to give for his soul? For a man can give the price of his house in exchange for the house, but in losing his soul, he has not another soul to give. And it is with a purpose that He says, *Or what shall a man give in exchange for his soul?* for God, in exchange for our salvation, has given the precious blood of Jesus Christ. Bede; Or else He says this, because in time of persecution, our life is to be laid aside, but in time of peace, our earthly desires are to be broken, which He implies when He says, *For what shall it profit a man, &c.* But we are often hindered by a habit of shamefacedness, from expressing with our voice the rectitude which we preserve in our hearts; and therefore it is added, *For whosoever shall confess me and my words in this adulterous and sinful generation, him also shall the Son of man confess, when he cometh in the glory of his Father with the holy angels.* Theophyl. For that faith which only remains in the mind is not sufficient, but the Lord requires also the confession of the mouth; for when the soul is sanctified by faith, the body ought also to be sanctified by confession. Pseudo-Chrys. He then who has learned this, is bound zealously to confess Christ without shame. And this generation is called adulterous, because it has left God the true Bridegroom of the soul, and has refused to follow the doctrine of Christ, but has prostrated itself to the devil and taken up the seeds of impiety, for which reason also it is called sinful. Whosoever therefore amongst them has denied the kingdom of Christ, and the words of God revealed in the Gospel, shall receive a reward befitting His impiety, when He hears in the second advent, *I know you not.* Theophyl. Him then who shall have confessed that his God was crucified, Christ Himself also shall confess, not here, where He is esteemed poor and wretched, but in His glory and with a multitude of Angels. Greg. Greg. There are however some, who confess Christ, because they see that all men are Christians; for if the name of Christ were not at this day in such great glory, the Holy Church would not have so many professors. The voice of profession therefore is not sufficient for a trial of faith

Bede in Marc. 2, 36.

Vict. Ant. e Cat. in Marc.

Matt. 7, 23.

Greg. Hom. 32. in Evang.

whilst the profession of the generality defends it from shame. In the time of peace therefore there is another way, by which we may be known to ourselves. We are ever fearful of being despised by our neighbours, we think it shame to bear injurious words; if perchance we have quarrelled with our neighbour, we blush to be the first to give satisfaction; for our carnal heart, in seeking the glory of this life, disdains humility. THEOPHYL. But because He had spoken of His glory, in order to shew that His promises were not vain, He subjoins, *Verily I say unto you, That there be some of them that stand here who shall not taste of death, till they have seen the kingdom of God come with power.* As if He said, Some, that is, Peter, James, and John, shall not taste of death, until I shew them, in my transfiguration, with what glory I am to come in my second advent; for the transfiguration was nothing else, but an announcement of the second coming of Christ, in which also Christ Himself and the Saints will shine. BEDE; Truly it was done with a loving foresight, in order that they, having tasted for a brief moment the contemplation of everlasting joy, might with the greater strength bear up under adversity. CHRYS. And He did not declare the names of those who were about to go up, lest the other disciples should feel some touch of human frailty, and He tells it to them beforehand, that they might come with minds better prepared to be taught all that concerned that vision. BEDE; Or else the present Church is called the kingdom of God; and some of the disciples were to live in the body until they should see the Church built up, and raised against the glory of the world; for it was right to make some promises concerning this life to the disciples who were uninstructed, that they might be built up with greater strength for the time to come. PSEUDO-CHRYS. But in a mystical sense, Christ is life, and the devil is death, and he tastes of death, who dwells in sin; even now every one, according as he has good or evil doctrines, tastes the bread either of life or of death. And indeed, it is a less evil to see death, a greater to taste of it, still worse to follow it, worst of all to be subject to it.

Bede in Marc. 3. 36.

Chrys. Hom. in Matt. 56.

Bede ubi sup.

Orig. in Matt. tom. 12, 33, 35.

CHAP. IX.

1. And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4. And there appeared unto them Elias with Moses: and they were talking with Jesus.

5. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6. For he wist not what to say; for they were sore afraid.

7. And there was a cloud that overshadowed them; and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

Pseudo-Jerome; After the consummation of the cross, the glory of the resurrection is shewn, that they, who were to see with their own eyes the glory of the resurrection to come, might not fear the shame of the cross; wherefore it is said, *And after six days Jesus taketh with him Peter, and James, and John, and led them up into an high mountain apart by themselves, and he was transfigured before them.* Chrys. Luke in say-

Chrys. Hom. in Matt. 65.

ing, *After eight days*, does not contradict this; for he reckoned in both the day on which Christ had spoken what goes before, and the day on which he took them up. And the reason that he took them up after six days, was that they might be filled with a more eager desire during the space of these days, and with a watchful and anxious mind attend to what they saw. THEOPHYL. And He takes with Him the three chiefs of the Apostles, Peter, as confessing and loving him, John, as the beloved one, James, as being sublime in speech and as a divine; for so displeasing was he to the Jews, that Herod wishing to please the Jews slew him. PSEUDO-CHRYS. He does not however shew His glory in a house, but He takes them up into a high mountain, for the loftiness of the mountain was adapted to shewing forth the loftiness of His glory. THEOPHYL. And He took them apart, because He was about to reveal mysteries to them. We must also understand by transfiguration not the change of His features, but that, whilst His features remained as before, there was added unto Him a certain ineffable brightness. PSEUDO-CHRYS. It is not therefore fitting that in the kingdom of God any change of feature should take place, either in the Saviour Himself, or in those who are to be made like unto him, but only an addition of brightness. BEDE; Our Saviour then when transfigured did not lose the substance of real flesh, but shewed forth the glory of His own or of our future resurrection; for such as He then appeared to the Apostles, He will after the judgment appear to all His elect. It goes on, *And his raiment became shining.* GREG. Because, in the height of the brightness of heaven above, they who shine in righteousness of life, will cling to Him; for by the name of garments, He means the just whom He joins to Himself. There follows, *And there appeared unto them Elias with Moses, and they were talking with Jesus.* CHRYS. He brings Moses and Elias before them; first, indeed, because the multitudes said that Christ was Elias, and one of the Prophets, He shews Himself to the Apostles with them, that they might see the difference between the Lord, and His servants. And again because the Jews accused Christ of transgressing the law, and thought Him a blasphemer, as if He arrogated to Himself the glory of His Father, He brought before them those who shone

Vict. Ant. e Cat. in Marc.

Vict. Ant. e Cat. in Marc.

Bede in Marc. 3.

Greg. Mor. 32, 6.

Chrys. Hom. in Matt. 56.

conspicuous in both ways; for Moses gave the Law, and Elias was zealous for the glory of God; for which reason neither would have stood near Him, if He had been opposed to God and to His law. And that they might know that He holds the power of life and of death, He brings before them both Moses who was dead, and Elias who had not yet suffered death. Furthermore He signified by this that the doctrine of the Prophets was the schoolmaster to the doctrine of Christ. He also signified the junction of the New and Old Testament, and that the Apostles shall be joined in the resurrection with the Prophets, and both together shall go forth to meet their common King. It goes on, *And Peter answered and said to Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias.* BEDE; If the transfigured humanity of Christ and the society of but two saints seen for a moment, could confer delight to such a degree that Peter would, even by serving them, stay their departure, how great a happiness will it be to enjoy the vision of Deity amidst choirs of Angels for ever? It goes on, *For he wist not what to say;* although, however, Peter from the stupor of human frailty knew not what to say, still he gives a proof of the feelings which were within him; for the cause of his not knowing what to say, was his forgetting that the kingdom was promised to the Saints by the Lord not in any earthly region, but in heaven; he did not remember that he and his fellow-Apostles were still hemmed in by mortal flesh and could not bear the state of immortal life, to which his soul had already carried him away, because in our Father's house in heaven, a house made with hands is not needed. But again even up to this time he is pointed at, as an ignorant man, who wishes to make three tabernacles for the Law, the Prophets, and the Gospel, since they in no way can be separated from each other. CHRYS.[1] Again, Peter neither comprehended that the Lord worked His transfiguration for the shewing forth of His true glory, nor that He did this in order to teach men, nor that it was impossible for them to leave the multitude

Bede ubi sup.

[1] This passage is found neither in St. Chrysostom, nor in Possinus' Catena, nor in Peltanus' translation of Victor; it is however in the Catena on St. Mark, edited by Dr. Cramer. As it stands in the text, a part of it is so unintelligible, that recourse has been had to the Greek.

and dwell in the mountain. It goes on, *For they were sore afraid.* But this fear of theirs was one by which they were raised from their usual state of mind to one higher, and they recognised that those who appeared to them were Moses and Elias. The soul also was drawn on to a state of heavenly feeling, as though carried away from human sense by the heavenly vision. THEOPHYL. Or else, Peter, fearing to come down from the mount because he had now a presentiment that Christ must be crucified, said, *It is good for us to be here*, and not to go down there, that is, in the midst of the Jews; but if they who are furious against Thee come hither, we have Moses who beat down the Egyptians, we have also Elias, who brought fire down from heaven and destroyed the five hundred. ORIGEN; Mark says in his own person, *For he wist not what to say.* Where it is matter for consideration, whether perchance Peter spoke this in the confusion of his mind, by the motion of a spirit not his own; whether perchance that spirit himself who wished, as far as in him lay, to be a stumbling-block to Christ, so that He might shrink from that Passion, which was the saving of all men, did not here work as a seducer and wish under the colour of good to prevent Christ from condescending to men, from coming to them, and taking death upon Himself for their sakes. Orig. in Matt. tom. 12. 40.

BEDE; Now because Peter sought for a material tabernacle, he was covered with the shadow of the cloud, that he might learn that in the resurrection they are to be protected not by the covering of houses, but by the glory of the Holy Ghost; wherefore it goes on, *There was a cloud that overshadowed them.* And the reason why they obtained no answer from the Lord was, that they asked unadvisedly; but the Father answered for the Son, wherefore there follows, *And a voice came out of the cloud, saying, This is my beloved Son, in whom I am well pleased.* CHRYS. The voice proceeded from a cloud in which God is wont to appear, that they might believe that the voice was sent forth from God. But in that He says, *This is my beloved Son*, He declares that the will of the Father and the Son is one, and that, save in that He is the Son, He is in all things One with Him who begot Him. BEDE; He then whose preaching, as Moses foretold, every soul that wished to be saved should hear when He came in the Bede ubi sup. Chrys. Hom. in Matt. 56. Bede ubi sup.

flesh, He now come in the flesh is proclaimed by God the Father to the disciples as the one whom they were to hear. There follows, *And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves;* for as soon as the Son was proclaimed, at once the servants disappeared, lest the voice of the Father should seem to have been sent forth to them. THEOPHYL. Again mystically; after the end of this world, which was made in six days, Jesus will take us up (if we be His disciples) into an high mountain, that is, into heaven, where we shall see His exceeding glory. BEDE; And by the garments of the Lord are meant His saints, who will shine with a new whiteness. By the fuller we must understand Him, to whom the Psalmist says, *Wash me throughly from my wickedness, and cleanse me from my sin;* for He cannot give to His faithful ones upon earth that glory which remains laid up for them in heaven. REMIG. Or else, by the fuller are meant holy preachers and purifiers of the soul, none of whom in this life can so live as not to be stained with some spots of sin; but in the coming resurrection all the saints shall be purged from every stain of sin. Therefore the Lord will make them such as neither they themselves by taking vengeance on their own members, nor any preacher by his example and doctrine, can make. CHRYS. Or else, white garments are the writings of Evangelists and Apostles, the like to which no interpreter can frame. ORIGEN; Or else, fullers upon earth may by a moral interpretation be considered to be the wise of this world, who are thought to adorn even their foul understandings and doctrines with a false whitening drawn from their own minds. But their skill as fullers cannot produce any thing like a discourse which shews forth the brightness of spiritual conceptions in the unpolished words of Scripture, which by many are despised. BEDE; Moses and Elias, of whom one, as we read, died, the other was carried away to heaven, signify the coming glory of all the Saints, that is, of all who in the judgment-time are either to be found alive in the flesh, or to be raised up from that death of which they tasted, and who are all equally to reign with Him. THEOPHYL. Or else it means, that we are to see in glory both the Law and the Prophets speaking with Him, that is, we shall then find that all those things which were

Bede ubi sup.

Ps. 51.

Orig. in Matt. tom. 12. 39.

Bede ubi sup.

spoken of Him by Moses and the other prophets agree with the reality; then too we shall hear the voice of the Father, revealing to us the Son of the Father, and saying, *This is my beloved Son*, and the cloud, that is, the Holy Ghost, the fount of truth, will overshadow us. BEDE; And we must observe, that, as when the Lord was baptized in Jordan, so on the mountain, covered with brightness, the whole mystery of the Holy Trinity is declared, because we shall see in the resurrection that glory of the Trinity which we believers confess in baptism, and shall praise it all together. Nor is it without reason that the Holy Ghost appeared here in a bright cloud, there in the form of a dove; because he who now with a simple heart keeps the faith which he hath embraced, shall then contemplate what he had believed with the brightness of open vision. But when the voice had been heard over the Son, He was found Himself alone, because when He shall have manifested Himself to His elect, God shall be all in all, yea Christ with His own, as the Head with the body, shall shine through all things.

Bede ubi sup.

1 Cor. 15, 28.

9. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11. And they asked him, saying, Why say the Scribes that Elias must first come?

12. And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

ORIGEN; After the shewing of the mystery on the mount, the Lord commanded His disciples, as they were coming down from

Orig. in Matt. tom. 12, 43.

the mount, not to reveal His transfiguration, before the glory of His Passion and Resurrection; wherefore it is said, *And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.* CHRYS. Where He not only orders them to be silent, but mentioning His Passion, He implies the cause why they were to be silent. THEOPHYL. Which He did lest men should be offended, hearing such glorious things of Him Whom they were about to see crucified. It was not therefore fitting to say such things of Christ before He suffered, but after His resurrection they were likely to be believed. PSEUDO-CHRYS. But they, being ignorant of the mystery of the resurrection, took hold of that saying, and disputed one with another; wherefore there follows, *And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.* PSEUDO-JEROME; This, which is peculiar to Mark, means, that when death shall have been swallowed up in victory, we shall have no memory for the former things. It goes on, *And they asked him, saying, Why say the Scribes that Elias must first come.* CHRYS. The design of the disciples in asking this question seems to me to be this. We indeed have seen Elias with Thee, and have seen Thee before seeing Elias, but the Scribes say that Elias cometh first; we therefore believe that they have lied. BEDE; Or thus; the disciples thought that the change which they had seen in Him in the mount, was His transformation to glory; and they say, If Thou hast already come in glory, wherefore doth not Thy forerunner appear? chiefly because they had seen Elias go away. CHRYS. But what Christ answered to this, is seen by what follows, *And he answered and told them, Elias verily cometh first, and restoreth all things;* in which He shews that Elias will come before His second advent. For the Scriptures declare two advents of Christ, namely, one which has taken place, and another which is to come; but the Lord asserts that Elias is the forerunner of the second advent. BEDE; Again, He will restore all things, that is to say, those things which Malachi points out, saying, *Behold, I will send you Elijah the prophet, and he shall turn the heart of the fathers to the children, and the heart of the children*

Chrys. Hom. in Matt. 56.

Vict. Ant. e Cat. in Marc.

Chrys. non occ.

Bede ubi sup.

Chrys. Hom. in Matt. 57.

Bede ubi sup. Mal. 4, 5. 6.

to their fathers; he will yield up also to death that debt, which by his prolonged life he has delayed to render. THEOPHYL. Now the Lord puts this forward to oppose the notion of the Pharisees, who held that Elias was the forerunner of the first advent, shewing that it led them to a false conclusion; wherefore he subjoins, *And how it is written of the Son of man, that he must suffer many things, and be set at nought.* As if He had said, When Elias the Tishbite cometh, he will pacify the Jews, and will bring them to the faith, and thus be the forerunner of the second advent. If then Elias is the forerunner of the first advent, how is it written that the Son of man must suffer? One of these two things therefore will follow; either that Elias is not the forerunner of the first advent, and thus the Scripture will be true; or that he is the forerunner of the first advent, and then the Scriptures will not be true, which say that Christ must suffer; for Elias must restore all things, in which case there will not be an unbelieving Jew, but all, whosoever hear him, must believe on his preaching. BEDE; Or this, *And how it is written:* that is, in the same way as the prophets have written many things in various places concerning the Passion of Christ, Elias also, when he comes, is to suffer many things, and to be despised by the wicked. CHRYS. Now as the Lord asserted that Elias was to be the forerunner of the second advent, so consequently He asserted that John was the forerunner of the first; wherefore He subjoins, *But I say unto you, that Elias is indeed come.* GLOSS. He calls John Elias, not because he was Elias in person, but because he fulfilled the ministry of Elias; for as the latter will be the forerunner of the second advent, so the former has been that of the first. THEOPHYL. For again, John rebuked vice, and was a zealous man, and a hermit like Elias; but they heard him not, as they will hear Elias, but killed him in wicked sport, and cut off his head; wherefore there follows, *And they have done unto him whatsoever they listed, as it is written of him.* PSEUDO-CHRYS. Or else, the disciples asked Jesus, how it was written that the Son of man must suffer? Now in answer to this, He says, As John came in the likeness of Elias, and they evil intreated him, so according to the Scriptures must the Son of man suffer.

Bede ubi sup.

Chrys. ubi sup.

non in Gloss. sed ap. Chrys. ubi sup.

Vict. Ant. e Cat. in Marc.

14. And when he came to his disciples, he saw a great multitude about them, and the Scribes questioning with them.

15. And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

16. And he asked the Scribes, What question ye with them?

17. And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18. And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21. And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22. And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23. Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27. But Jesus took him by the hand, and lifted him up; and he arose.

28. And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29. And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

THEOPHYL. After He had shewn His glory in the mount to the three disciples, He returns to the other disciples, who had not come up with Him into the mount; wherefore it is said, *And when he came to his disciples, he saw a great multitude about them, and the Scribes questioning with them.* For the Pharisees, catching the opportunity of the hour when Christ was not present, came up to them, to try to draw them over to themselves. PSEUDO-JEROME; But there is no peace for man under the sun; envy is ever slaying the little ones, and lightnings strike the tops of the great mountains. Of all those who run to the Church, some as the multitudes come in faith to learn, others, as the Scribes, with envy and pride. It goes on, *And straightway all the people, when they beheld Jesus, were greatly amazed, and feared.* BEDE; In all cases, the difference between the mind of the Scribes and of the people ought to be observed; for the Scribes are never said to have shewn any devotion, faith, humility, and reverence, but as soon as the Lord was come, the whole multitude was greatly amazed and feared, and ran up to Him, and saluted Him; wherefore there follows, *And running to him, saluted him.* THEOPHYL. For the multitude was glad to see Him, so that they saluted Him from afar, as He was coming to them; but some suppose that His countenance had become more beautiful from His transfiguration, and that this induced the crowd to salute Him. PSEUDO-JEROME; Now it was the people, and not the disciples, who on seeing Him were amazed and feared, for there is no fear in love; fear belongs to servants, amazement to fools.

Bede in Marc. 3. 38.

It goes on: *And he asked them, What question ye with them.* Why does the Lord put this question? That confession may produce salvation, and the murmuring of our hearts may be appeased by religious words. Bede; The question, indeed, which was raised may, if I am not deceived, have been this, wherefore they, who were the disciples of the Saviour, were unable to heal the demoniac, who was placed in the midst, which may be gathered from the following words; *And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away.* Chrys. The Scriptures declare that this man was weak in faith, for Christ says, *O faithless generation:* and He adds, *If thou canst believe.* But although his want of faith was the cause of their not casting out the devil, he nevertheless accuses the disciples; wherefore it is added, *And I spake to thy disciples that they should cast him out; but they could not.* Now observe his folly; in praying to Jesus in the midst of the crowd, he accuses the disciples, wherefore the Lord before the multitude so much the more accuses him, and not only aims the accusation at himself, but also extends it to all the Jews; for it is probable that many of those present had been offended, and had held wrong thoughts concerning His disciples. Wherefore there follows, *He answereth them and saith, O faithless generation, how long shall I be with you? how long shall I suffer you?* By which He shewed both that He desired death, and that it was a burden to Him to converse with them. Bede; So far, however, is He from being angry with the person, though He reproved the sin, that He immediately added, *Bring him unto me; and they brought him unto him. And when he saw him, straightway the spirit tare him, and he fell on the ground, and wallowed foaming.* Chrys. But this the Lord permitted for the sake of the father of the boy, that when he saw the devil vexing his child, he might be brought on to believe that the miracle was to be wrought. Theophyl. He also permits the child to be vexed, that in this way we might know the devil's wickedness, who would have killed him, had he not been

Bede ubi sup.

Chrys. ubi sup.

Bede ubi sup.

Chrys. ubi sup.

assisted by the Lord. It goes on: *And he asked his father, How long is it ago since this came unto him? And he said, Of a child; and ofttimes it has cast him into the fire and into the waters to destroy him.* BEDE; Let Julian[g] blush, who dares to say that all men are born in the flesh, without the infection of sin, as though they were innocent in all respects, just as Adam was when he was created. For what was there in the boy, that he should be troubled from infancy with a cruel devil, if he were not held at all by the chain of original sin? since it is evident that he could not yet have had any sin of his own. GLOSS. Now he expresses in the words of his petition his want of faith; for that is the reason why he adds, *But if thou canst do any thing, have compassion on us, and help us.* For in that he says, *If thou canst do any thing*, he shews that he doubts His power, because he had seen that the disciples of Christ had failed in curing him; but he says, *have compassion on us*, to shew the misery of the son, who suffered, and the father, who suffered with him. It goes on: *Jesus said unto him, If thou canst believe, all things are possible to him that believeth.* PSEUDO-JEROME; This saying, *If thou canst*, is a proof of the freedom of the will. Again, all things are possible to him that believeth, which evidently means all those things which are prayed for with tears in the name of Jesus, that is, of salvation. BEDE; The answer of the Lord was suited to the petition; for the man said, *If thou canst do any thing, help us;* and to this the Lord answered, *If thou canst believe.* On the other hand, the leper who cried out, with faith, *Lord, if thou wilt, thou canst make me clean*, received an answer according to his faith, *I will, be thou clean.* CHRYS. His meaning is; such a plenitude of virtue is there in Me, that not only can I do this, but I will make others to have that power; wherefore if thou canst believe as thou oughtest to do, thou

Gloss. non occ.

Bede ubi sup.

Matt. 8, 2. 3.

Vict. Ant. e Cat. in Marc. sed v. Chrys. ubi sup.

[g] Julian was bishop of Eclanum in Campania; he was well known to St. Augustine, who before his fall speaks of him with great affection. On refusing however to agree to Pope Zosimus' condemnation of Pelagius, he was deposed, and expelled from Italy. He wrote a great deal against St. Augustine, by whom he was refuted in works now extant. The opinion specially referred to in the text was, that Adam would have died, even though he had remained innocent, and therefore that death and sickness are not the consequences of original sin. He died in Sicily in great poverty, about A. D. 453.

shalt be able to cure not only him, but many more. In this way then, He endeavoured to bring back to the faith, the man who as yet speaks unfaithfully. There follows, *And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.* But if he had already believed, saying, *I believe*, how is it that he adds, *help thou mine unbelief?* We must say then that faith is manifold, that one sort of faith is elementary, another perfect; but this man, being but a beginner in believing, prayed the Saviour to add to his virtue what was wanting.

Bede ubi sup. BEDE; For no man at once reaches to the highest point, but in holy living a man begins with the least things that he may reach the great; for the beginning of virtue is different, from the progress and the perfection of it. Because then faith mounts up through the secret inspiration of grace, by the steps of its own merits[h], he who had not yet believed perfectly was at once a believer and an unbeliever. PSEUDO-JEROME; By this also we are taught that our faith is tottering, if it lean not on the stay of the help of God. But faith by its tears receives the accomplishment of its wishes; Wherefore it continues, *When Jesus saw that the multitude came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him.* THEOPHYL. The reason that He rebuked the foul spirit, when He saw the crowd running together, was that he did not wish to cure him before the multitude, that He might give us a lesson to avoid ostentation.

Vict. Ant. e Cat. in Marc. PSEUDO-CHRYS. And His rebuking him, and saying, *I charge thee*, is a proof of Divine power. Again, in that He says not only, *come out of him*, but also *enter no more into him*, He shews that the evil spirit was ready to enter again, because the man was weak in faith, but was prevented by the command of the Lord. It goes on, *And the spirit cried, and rent him sore, and came out of him; and he was as one dead, insomuch that*

[h] This sentence of Bede may be considered to be an exposition of our Lord's words: "for he that hath to him shall be given; and he that hath not from him shall be taken even that which he hath." The connection between grace and merit, as used by the Fathers, may be illustrated from St. Thomas, their faithful disciple. He defines a meritorious operation to be one the reward of which is beyond the nature of the worker; so that merit implies the infusion of a supernatural habit, that is, of grace, not only as its efficient, but as its formal cause. Summa 1. Qu 62. Art. 4.

many said, He is dead. For the devil was not able to inflict death upon him, because the true Life was come. BEDE; But him, whom the unholy spirit made like unto death, the holy Saviour saved by the touch of His holy hand; wherefore it goes on, *But Jesus took him by the hand, and lifted him up, and he arose.* Thus as the Lord had shewn Himself to be very God by the power of healing, so He shewed that He had the very nature of our flesh, by the manner of His human touch. The Manichæan[i] indeed madly denies that He was truly clothed in flesh; He Himself, however, by raising, cleansing, enlightening so many afflicted persons by His touch, condemned his heresy before its birth. It goes on: *And when he was come into the house, his disciples asked him privately, Why could not we cast him out?* CHRYS. They feared that perchance they had lost the grace conferred upon them; for they had already received power over unclean spirits. It goes on: *And he said unto them, This kind can come forth by nothing but by prayer and fasting.* THEOPHYL. That is, the whole class of lunatics, or simply, of all persons possessed with devils. Both the man to be cured, and he who cures him, should fast; for a real prayer is offered up, when fasting is joined with prayer, when he who prays is sober and not heavy with food. BEDE; Again, in a mystical sense, on high the Lord unfolds the mysteries of the kingdom to His disciples, but below He rebukes the multitude for their sins of unfaithfulness, and expels devils from those, who are vexed by them. Those who are still carnal and foolish, He strengthens, teaches, punishes, whilst He more freely instructs the perfect concerning the things of eternity. THEOPHYL. Again, this devil is deaf and dumb; deaf, because he does not choose to hear the words of God; dumb, because he is unable to teach others their duty. PSEUDO-JEROME; Again, a sinner foameth forth folly, gnasheth with anger, pineth away in sloth. But the evil spirit tears him, when coming to salvation, and in like manner those whom he would drag into his maw

Bede ubi sup.

Chrys. ubi sup.

Bede ubi sup.

[i] "Their fundamental maxim of the intrinsic evil of matter and the degraded state of mind, which their speculations on the birth after the flesh brought with it involved the denial of the Incarnation of our Lord, and as a consequence of the reality of his whole life." Note a, upon St. Augustine's Confessions, Oxf. Tr. p. 325.

Bede ubi sup. he tears asunder by terrors and losses, as he did Job. BEDE; For oftentimes when we try to turn to God after sin, our old enemy attacks us with new and greater snares, which he does, either to instil into us a hatred of virtue, or to avenge the injury of his expulsion. GREG. But he who is freed from the power of the evil spirit is thought to be dead; for whosoever has already subdued earthly desires, puts to death within himself his carnal mode of life, and appears to the world as a dead man, and many look upon him as dead; for they who know not how to live after the Spirit, think that he who does not follow after carnal pleasures is altogether dead. PSEUDO-JEROME; Further, in his being vexed from his infancy, the Gentile people is signified, from the very birth of whom the vain worship of idols arose, so that they in their folly sacrificed their children to devils. And for this reason it is said that *it cast him into the fire and into the water*; for some of the Gentiles worshipped fire, others water. BEDE; Or by this demoniac are signified those, who are bound by the guilt of original sin, and coming into the world as criminals, are to be saved by grace; and by fire is meant the heat of anger, by water, the pleasures of the flesh, which melt the soul by their sweetness. But He did not rebuke the boy, who suffered violence, but the devil, who inflicted it, because he who desires to amend a sinner, ought, whilst he exterminates his vice by rebuking and cursing it, to love and cherish the man. PSEUDO-JEROME; Again, the Lord applies to the evil spirit what he had inflicted on the man, calling him *deaf and dumb spirit*, because he never will hear and speak what the penitent sinner can speak and hear. But the devil, quitting a man, never returns, if the man keep his heart with the keys of humility and charity, and hold possession of the gate of freedom [1]. The man who was healed became as one dead, for it is said to those who are healed, *Ye are dead, and your life is hid with Christ in God.* THEOPHYL. Again, when Jesus, that is, the word of the Gospel, takes hold of the hand, that is, of our powers of action, then shall we be freed from the devil. And observe that God first helps us, then it is required of us that we do good; for which reason it is said that Jesus *raised him*, in which is shewn the aid of God, and that *he arose*, in which is declared the zeal of man. BEDE; Further,

Greg. Mor. x. 30.

Bede ubi sup.

[1] munitatis 'of fastness' ap. Pseudo-Hier.

Col. 3, 3.

Bede ubi sup.

our Lord, while teaching the Apostles how the worst devil is to be expelled, gives all of us rules for our life; that is, He would have us know that all the more grievous attacks of evil spirits or of men are to be overcome by fastings and prayers; and again, that the anger of the Lord, when it is kindled for vengeance on our crimes, can be appeased by this remedy alone. But fasting in general is not only abstinence from food, but also from all carnal delights, yea, from all vicious passions. In like manner prayer taken generally, consists not only in the words by which we call upon the Divine mercy, but also in all those things which we do with the devotedness of faith in obedience to our Maker, as the Apostle testifies, when he says, *Pray without ceasing.* PSEUDO-JEROME; Or else, the folly which is connected with the softness of the flesh, is healed by fasting; anger and laziness are healed by prayer. Each wound has its own medicine, which must be applied to it; that which is used for the heel will not cure the eye; by fasting, the passions of the body, by prayer, the plagues of the soul, are healed.

1 Thess. 5, 17.

30. And they departed thence, and passed through Galilee; and he would not that any man should know it.

31. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32. But they understood not that saying, and were afraid to ask him.

33. And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34. But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

35. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37. Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

THEOPHYL. It is after miracles that the Lord inserts a discourse concerning His Passion, lest it should be thought that He suffered because He could not help it; wherefore it is said, *And they departed thence, and passed through Galilee: and he would not that any man should know it. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him.* BEDE; He always mingles together sorrowful and joyful things, that sorrow should not by its suddenness frighten the Apostles, but be borne by them with prepared minds. THEOPHYL. After, however, saying what was sorrowful, He adds what ought to rejoice them; wherefore it goes on: *And after that he is killed, he shall rise the third day;* in order that we may learn that joys come on after struggles. There follows: *But they understood not that saying, and were afraid to ask him.* BEDE; This ignorance of the disciples proceeds not so much from slowness of intellect, as from love for the Saviour, for they were as yet carnal, and ignorant of the mystery of the cross, they could not therefore believe that He whom they had recognised as the true God, was about to die; being accustomed then to hear Him often talk in figures, and shrinking from the event of His death, they would have it, that something was conveyed figuratively in those things, which he spoke openly concerning His betrayal and passion. It goes on: *And they came to Capernaum.* PSEUDO-JEROME; Capernaum means the city of consolation, and agrees with the former sentence, which He had spoken: *And after that he is killed, he shall arise the third day.* There follows: *And being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace.* PSEUDO-CHRYS. Matthew however says, that the disciples came to Jesus, saying, *Who is the greatest in*

Bede in Marc. 3, 39.

Bede ubi sup.

Vict. Ant. e Cat. in Marc. Matt. 18, 1.

the kingdom of heaven? The reason is, that he did not begin the narrative from its commencement, but omitted our Saviour's knowledge of the thoughts and words of His disciples; unless we understand Him to mean, that even what they thought and said, when away from Christ, was said unto Him, since it was as well known to Him as if it had been said to Him. It goes on: *For by the way they had disputed among themselves, who should be the greatest.* But Luke says, that "the thought entered into the disciples which of them should be the greatest;" for the Lord laid open their thought and intention from their private discourse[1] according to the Gospel narrative. PSEUDO-JEROME; It was fit also that they should dispute concerning the chief place by the way; the dispute is like the place where it is held; for lofty station is only entered upon to be quitted: as long as a man keeps it, it is slippery, and it is uncertain at what stage, that is, on what day, it will end. BEDE; The reason why the dispute concerning the chief place arose amongst the disciples seems to have been, that Peter, James, and John, were led apart from the rest into the mountain, and that something secret was there entrusted to them, also that the keys of the kingdom of heaven were promised to Peter, according to Matthew. Seeing however the thoughts of the disciples, the Lord takes care to heal the desire of glory by humility; for He first, by simply commanding humility, admonishes them that a high station was not to be aimed at. Wherefore it goes on: *And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.* JEROME; Where it is to be observed, that the disciples disputed by the way concerning the chief place, but Christ Himself sat down to teach humility; for princes toil while the humble repose. PSEUDO-CHRYS. The disciples indeed wished to receive honour at the hands of the Lord; they also had a desire to be made great by Christ, for the greater a man is, the more worthy of honour he becomes, for which reason He did not throw an obstacle in the way of that desire, but brought in humility. THEOPHYL. For His wish is not that we should usurp for ourselves chief places, but that we should attain to lofty heights by lowliness. He next admonishes them by the example of a child's innocence; wherefore there follows: *And he took*

Luke 9, 46. Vulg.

[1] ἐκ τῆς ἰδίας λέξεως

Bede ubi sup.

Vict. Ant. e Cat. in Marc.

Vict. Ant. e Cat. in Marc. sed v. Chrys. Hom. in Matt. 58.

a child, and set him in the midst of them. CHRYS. By the very sight, persuading them to humility and simplicity; for this little one was pure from envy and vain glory, and from a desire of superiority. But He does not only say, If ye become such, ye shall receive a great reward, but also, if ye will honour others, who are such for my sake. Wherefore there follows: *And when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me.* BEDE; By which, He either simply shews, that those who would become greater must receive the poor of Christ in honour of Him, or He would persuade them to be in malice children, to keep simplicity without arrogance, charity without envy, devotedness without anger. Again, by taking the child into His arms, He implies that the lowly are worthy of His embrace and love. He adds also, *In my name*, that they might, with the fixed purpose of reason, follow for His name's sake that mould of virtue to which the child keeps, with nature for his guide. And because He taught that He Himself was received in children, lest it should be thought that there was nothing in Him but what was seen, he added, *And whosoever shall receive me, receiveth not me, but Him that sent me;* thus wishing, that we should believe Him to be of the same nature and of equal greatness with His Father. THEOPHYL. See, how great is humility, for it wins for itself the indwelling of the Father, and of the Son, and also of the Holy Ghost.

Bede ubi sup.

38. And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

39. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40. For he that is not against us is on our part.

41. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

BEDE; John, loving the Lord with eminent devotion, thought that He who performed an office to which He had no right was to be excluded from the benefit of it. Wherefore it is said, *And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.* PSEUDO-CHRYS. For many believers received gifts, and yet were not with Christ, such was this man who cast out devils; for there were many of them deficient in some way; some were pure in life, but were not so perfect in faith; others again, contrariwise. THEOPHYL. Or again, some unbelievers, seeing that the name of Jesus was full of virtue, themselves used it, and performed signs, though they were unworthy of Divine grace; for the Lord wished to extend His name even by the unworthy. PSEUDO-CHRYS. It was not from jealousy or envy, however, that John wished to forbid him who cast out devils, but because he wished that all, who called on the name of the Lord, should follow Christ, and be one body with His disciples. But the Lord, however unworthy they who perform the miracles may be, incites others by their means to believe on Him, and induces themselves by this unspeakable grace to become better. Wherefore there follows: *But Jesus said, Forbid him not.* BEDE; By which He shews that no one is to be driven away from that partial goodness which he possesses already, but rather to be stirred up to that which he has not as yet obtained. PSEUDO-CHRYS. In conformity to this, He shews that he is not to be forbidden, adding immediately after, *For there is no man which shall do a miracle in my name, that can lightly speak evil of me.* He says *lightly*, to meet the case of those who fell into heresy, such as were Simon and Menander, and Cerinthus[k]; not that they did miracles in the name of Christ, but by their deceptions had the appearance of doing them. But these others, though they do

Bede ubi sup.

Vict. Ant. e Cat. in Marc.

Vict. Ant. e Cat. in Marc.

Bede ubi sup.

Vict. Ant. e Cat. in Marc.

[k] Irenæus, cont. Hær. 2, 31. seems to imply that the early heretics actually worked wonders, but that these differed from Christian miracles in that they were done by magic through the aid of the devil, and were not works of mercy; he contrasts with these the ecclesiastical miracles of his day.

not follow us, cannot however set themselves to say any thing against us, because they honour My name by working miracles. THEOPHYL. For how can he speak evil of Me, who draws glory from My name, and works miracles by the invocation of this very name. There follows, *For he that is not against you is on your part.* AUG. We must take care that this saying of the Lord appear not to be contrary to that, where He says, *He who is not with me is against me.* Or will any one say that the difference lies in that here He says to His disciples, *For he that is not against you is on your part*, but in the other He speaks of Himself, *He who is not with me is against me?* As if indeed it were possible[1] that he who is joined to Christ's disciples, who are as His members, should not be with Him. How if it were so, could it be true that *he that receiveth you receiveth me?* Or how is he not against Him, who is against His disciples? Where then will be that saying, *He who despiseth you, despiseth me?* But surely what is implied is, that a man is not with Him in as far as he is against Him, and is not against Him in as far as he is with Him. For instance, he who worked miracles in the name of Christ, and yet did not join himself to the body of His disciples, in as far as he worked the miracles in His name, was with them, and was not against them; again, in that he did not join their society, he was not with them, and was against them. But because they forbade his doing that in which he was with them, the Lord said unto them, *Forbid him not;* for they ought to have forbidden his being without their society, and thus to have persuaded him of the unity of the Church, but they should not have forbidden that in which he was with them, that is, his commendation of the name of their Lord and Master by the expulsion of devils. Thus the Church Catholic does not disapprove in heretics the sacraments, which are common, but she blames their division, or some opinion of theirs adverse to peace and to truth; for in this they are against us. PSEUDO-CHRYS. Or else, this is said of those who believe on Him, but nevertheless do not follow Him from the looseness of their lives. Again, it is said of devils, who try to separate all from God, and to disperse His

Aug. de Con. Evan. 4, 5. Lukell, 23.

Matt. 10, 40.

Luke10, 16.

Vict. Ant. e Cat. in Marc.

[1] St. Augustine has here quasi vero instead of quasi non, which hardly makes sense; the latter reading has also been found in an old edition of the Catena Aurea, A.D. 1417.

congregation. There follows, *For whosoever shall give you a cup of cold water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.* THEOPHYL. Not only will I not forbid him who works miracles in My name, but also whosoever shall give you the smallest thing for My name's sake, and shall receive you, not on account of human and worldly favour, but from love to Me, shall not lose his reward. AUG. By which He shews, that he of whom John had spoken was not so far separated from the fellowship of the disciples, as to reject it, as a heretic, but as men are wont to hang back from receiving the Sacraments of Christ, and yet favour the Christian name, so as even to succour Christians, and do them service only because they are Christians. Of these He says they shall not lose their reward; not that they ought already to think themselves secure on account of this good will which they have towards Christians, without being washed with His baptism, and incorporated in His unity, but that they are already so guided by the mercy of God, as also to attain to these, and thus to go away from this life in security. PSEUDO-CHRYS. And that no man may allege poverty, He mentions that of which none can be destitute, that is, a cup of cold water, for which also he will obtain a reward; for it is not the value of the gift, but the dignity of those who receive it, and the feelings of the giver, which makes a work worthy of reward. His words shew that His disciples are to be received, not only on account of the reward, which he who receives them obtains, but also, because he thus saves himself from punishment. There follows: *And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea:* as though He would say,[1] All who honour you for My sake have their reward, so also those who dishonour you, that is, offend you, shall receive the worst of vengeance. Further, from things which are palpable to us, He describes an intolerable torment, making mention of a millstone, and of being drowned; and He says not, let a millstone be hanged about his neck, but, it is better for him to suffer this, shewing by this that some more heavy evil awaits him. But He means by *little ones that believe on Me*, not only those

Aug. de Con. Evan. 4, 6.

Vict. Ant. e Cat. in Marc.

[1] vid. Chrys. Hom. in Matt. 58.

who follow Him, but those who call upon His name, those also who offer a cup of cold water, though they do not any greater works. Now He will have none of these offended or plucked away; for this is what is meant by forbidding them to call upon His name. BEDE; And fitly the man who is offended is called a little one, for he who is great, whatever he may suffer, departs not from the faith; but he who is little and weak in mind looks out for occasions of stumbling. For this reason we must most of all look to those who are little ones in the faith, lest by our fault they should be offended, and go back from the faith, and fall away from salvation. GREG. We must observe, however, that in our good works we must sometimes avoid the offence of our neighbour, sometimes look down upon it as of no moment. For in as far as we can do it without sin, we ought to avoid the offence of our neighbour; but if a stumblingblock is laid before men in what concerns the truth, it is better to allow the offence to arise, than that the truth should be abandoned. GREG. Mystically by a millstone is expressed the tedious round and toil of a secular life, and by the depths of the sea, the worst damnation is pointed out. He who therefore, after having been brought to a profession of sanctity, destroys others, either by word or example, it had been indeed better for him that his worldly deeds should render him liable to death, under a secular garb, than that his holy office should hold him out as an example for others in his faults, because doubtless if he had fallen alone, his pain in hell would have been of a more endurable kind.

Bede ubi sup.

Greg. in Ezech. I. Hom. 7.

Greg. de cura past. p. i. c. 2.

43. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44. Where their worm dieth not, and the fire is not quenched.

45. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46. Where their worm dieth not, and the fire is not quenched.

47. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48. Where their worm dieth not, and the fire is not quenched.

49. For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50. Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

BEDE; Because the Lord had taught us not to offend those who believe on Him, He now as next in order warns us how much we should beware of those who offend us, that is, who by their words or conduct strive to drag us into the perdition of sin; wherefore He says, *And if thy hand offend thee, cut it off.* CHRYS. He says not this of our limbs, but of our intimate friends, whom as being necessary to us we look upon as our limbs; for nothing is so hurtful as mischievous society. BEDE; That is, He calls by the name of hand, our intimate friend, of whose aid we daily stand in need; but if such an one should wish to do us a hurt in what concerns our soul, he is to be driven away from our society, lest by choosing a portion in this life with one who is lost, we should perish together with him in that which is to come. Wherefore there follows, *It is better for thee to enter into life maimed, than having two hands to enter into hell.* GLOSS. By maimed He means, deprived of the help of some friend, for it is better to enter into life without a friend, than to go with him into hell. PSEUDO-JEROME; Or else, *It is better for thee to enter into life maimed*, that is, without the chief place, for which you have wished, than having two hands to go into eternal fire. The two hands for high station are humility and pride; cut off pride, keeping to the estate of lowliness.

Bede ubi sup.

Chrys. Hom. in Matt. 59.

Bede ubi sup.

Gloss. non occ.

PSEUDO-CHRYS. Then He introduces the witness of pro-

Vict. Ant. e Cat. in Marc.

Isa. 66, 24. phecy from the prophet Isaiah, saying, *Where their worm dieth not, and the fire is not quenched.* He says not this of a visible worm, but He calls conscience, a worm, gnawing the soul for not having done any good thing; for each of us shall be made his own accuser, by calling to mind what he has done in this mortal life, and so their worm remains for ever. Bede ubi sup. Bede; And as the worm is the pain which inwardly accuses, so the fire is a punishment which rages without us; or by the worm is meant the rottenness of hell, by the fire, its heat. Aug. de Civ. Dei, xxi. 9. Aug. But those who hold that both of these, namely, the fire and the worm, belong to the pains of the soul, and not of the body, say also that those who are separated from the kingdom of God are tortured, as with fire, by the pangs of a soul, repenting too late, and hopelessly; and they not unfitly contend that fire may be put for that burning grief, as says the 2 Cor. 11, 29. Apostle, *Who is offended, and I burn not?* They also think that by the worm must be understood the same grief, as is Prov. 25, 20. Vulg. said: *As a moth destroys a garment, and a worm wood, so grief tortures the heart of man.* All those who hesitate not to affirm that there will be pain both of body and soul in that punishment, affirm that the body is burnt by the fire. But although this is more credible, because it is absurd that there either the pains of body or of soul should be wanting, still I think that it is easier to say that both belong to the body than that neither; and therefore it seems to me that Holy Scripture in this place is silent about the pains of the soul, because it follows that the soul also is tortured in the pains of the body. Let each man therefore choose which he will, either to refer the fire to the body, the worm to the soul, the one properly, the other in a figure, or else both properly to the body; for living things may exist even in fire, in burnings without being wasted, in pain without death, by the wondrous power of the Almighty Creator. It goes on: *And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched.* Bede ubi sup. Bede; A friend is called a foot, on account of its service in going about for us, since he is as it were ready for our use. It goes on: *And if thine eye offend thee, pluck it out: it is better*

for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire; where their worm dieth not, and the fire is not quenched. A friend who is useful, and anxious, and sharp in perception, is called an eye. AUG. Here truly it appears that they who do acts of devotedness in the name of Christ, even before they have joined themselves to the company of Christians, and have been washed in the Christian Sacraments, are more useful than those who though already bearing the name of Christians, by their doctrine drag their followers with themselves into everlasting punishment; whom also under the name of members of the body, He orders, as an offending eye or hand, to be torn from the body, that is, from the fellowship itself of unity, that we may rather come to everlasting life without them, than with them go into hell. But the separation of those who separate themselves from them consists in the very circumstance of their not yielding to them, when they would persuade them to evil, that is, offend them. If indeed their wickedness becomes known to all the good men, with whom they are connected, they are altogether cut off from all fellowship, and even from partaking in the heavenly Sacraments. If however they are thus known only to the smaller number, whilst their wickedness is unknown to the generality, they are to be tolerated in such a way that we should not consent to join in their iniquity, and that the communion of the good should not be deserted on their account. BEDE; But because the Lord had three times made mention of the worm and the fire, that we might be able to avoid this torment, He subjoins, *For every one shall be salted with fire.* For the stink of worms always arises from the corruption of flesh and blood, and therefore fresh meat is seasoned with salt, that the moisture of the blood may be dried off, and so it may not breed worms. And if, indeed, that which is salted with salt, keeps off the putrefying worm, that which is salted with fire, that is, seasoned again with flames, on which salt is sprinkled, not only casts off worms, but also consumes the flesh itself. Flesh and blood therefore breed worms, that is, carnal pleasure, if unopposed by the seasoning of continence, produces everlasting punishment for the luxurious; the stink of

Aug. de Con. Evan. 4, 6.

Bede ubi sup.

which if any man would avoid, let him take care to chasten his body with the salt of continence, and his mind with the seasoning of wisdom, from the stain of error and vice. For salt means the sweetness of wisdom, and fire, the grace of the Holy Spirit. He says therefore, *Every one shall be salted with fire*, because all the elect ought to be purged by spiritual wisdom, from the corruption of carnal concupiscence. Or else, the fire is the fire of tribulation, by which the patience of the faithful is proved, that it may have its perfect work. PSEUDO-CHRYS. Similar to this is that which the Apostle says, *And the fire shall try every man's work of what sort it is*. Afterwards he brings in a witness from Leviticus: which says, *And every oblation of thy meat offering shalt thou season with salt*. PSEUDO-JEROME; The oblation of the Lord is the race of man, which is here salted by means of wisdom, whilst the corruption of blood, the nurse of rottenness, and the mother of worms, is being consumed, which there also shall be tried by the purgatorial fire[m]. BEDE; We may also understand the altar to be the heart of the elect, and the victims and sacrifices to be offered on the altar are good works. But in all sacrifices salt ought to be offered, for that is not a good work which is not purged by the salt of wisdom from all corruption of vain glory, and other evil and superfluous thoughts. PSEUDO-CHRYS. Or else it is meant, that every gift of our victim, which is accompanied by prayer and the assisting of our neighbour, is salted with that divine fire, of which it is said, *I am come to send fire on earth*. Concerning which it is added: *Salt is good;* that is, the fire of love. *But if the salt have lost his saltness*, that is, is deprived of itself, and that peculiar quality, by which it is called good, *wherewith will ye season it?* For there is salt, which has saltness, that is, which has the fulness of grace; and there is salt, which has no saltness, for that which is not peaceful is salt unseasoned. BEDE; Or the good salt is the frequent hearing of God's word, and the seasoning the hidden parts of the heart with the salt of spiritual wisdom. THEOPHYL. For as salt preserves flesh, and suffers it not to breed worms, so also the discourse of the teacher, if it can dry up what is evil,

Vict. Ant. e Cat. in Marc. 1 Cor. 3, 13. Lev. 2, 13.

Bede ubi sup.

v. Vict. Ant. in Cat. Luke 12, 49.

Bede ubi sup.

[m] On the subject of the purgatorial fire, vid. Fleury's Hist. xix. 31. p. 102. note i, and Chrysost. de Statuis, vi. 15. p. 130. note c. Oxf. tr.

constrains carnal men, and suffers not the undying worm to grow up in them. But if it be without saltness, that is, if its virtue of drying up and preserving be gone, with what shall it be salted? PSEUDO-CHRYS. Or, according to Matthew, the disciples of Christ are the salt, which preserves the whole world, resisting the rottenness which proceeds from idolatry and sinful fornication. For it may also be meant, that each of us has salt, in as far as he contains in himself the graces of God. Wherefore also the Apostle joins together grace and salt, saying, *Let your speech be always with grace, seasoned. with salt.* For salt is the Lord Jesus Christ, Who was able to preserve the whole earth, and made many to be salt in the earth: and if any of these be corrupted, (for it is possible for even the good to be changed into corruption,) they are worthy to be cast out. PSEUDO-JEROME; Or otherwise; That salt is saltless which loves the chief place, and dares not rebuke others. Wherefore there follows, *Have salt in yourselves, and have peace one with another.* That is, let the love of your neighbour temper the saltness of rebuke, and the salt of justice season the love of your neighbour. GREG. Or this is said against those whom greater knowledge, while it raises above their neighbours, cuts off from the fellowship of others; thus the more their learning increases, the more they unlearn the virtue of concord. GREG. He also who strives to speak with wisdom should be greatly afraid, lest by his eloquence the unity of his hearers be thrown into confusion, lest, while he would appear wise, he unwisely cut asunder the bonds of unity. THEOPHYL. Or else, he who binds himself to his neighbour by the tie of love, has salt, and in this way peace with his neighbour. AUG. Mark relates that the Lord said these things consecutively, and has put down some things omitted by every other Evangelist, some which Matthew has also related, others which both Matthew and Luke relate, but on other occasions, and in a different series of events. Wherefore it seems to me that our Lord repeated in this place discourses which He had used in other places, because they were pertinent enough to this saying of His, by which He prevented their forbidding miracles to be wrought in His name, even by him who followed Him not together with His disciples.

v. Vict. Ant. in Cat.

Col. 4, 6.

Greg. De cura past. iii. c. 22.

Ibid. ii. 4.

Aug. de Con. iv. 6.

CHAP. X.

1. And he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2. And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

3. And he answered and said unto them, What did Moses command you?

4. And they said, Moses suffered to write a bill of divorcement, and to put her away.

5. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6. But from the beginning of the creation God made them male and female.

7. For this cause shall a man leave his father and mother, and cleave to his wife;

8. And they twain shall be one flesh: so then they are no more twain, but one flesh.

9. What therefore God hath joined together, let not man put asunder.

10. And in the house his disciples asked him again of the same matter.

11. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12. And if a woman shall put away her husband, and be married to another, she committeth adultery.

BEDE; Up to this time Mark hath related what our Lord said and did in Galilee; here he begins to relate what He did, taught, or suffered in Judæa, and first indeed across the Jordan on the east; and this is what is said in these words: *And he arose from thence, and cometh into the coasts of Judæa, by the farther side of Jordan;* then also on this side Jordan, when He came to Jericho, Bethany, and Jerusalem. And though all the province of the Jews is generally called Judæa, to distinguish it from other nations, more especially, however, its southern portion was called Judæa, to distinguish it from Samaria, Galilee, Decapolis, and the other regions in the same province. THEOPHYL. But He enters the region of Judæa, which the envy of the Jews had often caused Him to leave, because His Passion was to take place there. He did not, however, then go up to Jerusalem, but to the confines of Judæa, that He might do good to the multitudes, who were not evil; for Jerusalem was, from the malice of the Jews, the worker of all the wickedness. Wherefore it goes on: *And the people resort unto him again, and, as he was wont, he taught them again.* BEDE; Mark the difference of temper in the multitude and in the Pharisees. The former meet together, in order to be taught, and that their sick may be healed, as Matthew relates; the latter come to Him, to try to deceive their Saviour by tempting Him. Wherefore there follows, *And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting Him.* THEOPHYL. They come to Him indeed, and do not quit Him, lest the multitudes should believe on Him; and by continually coming to Him, they thought to bring Him into difficulty, and to confuse Him by their questions. For they proposed to Him a question, which had on either side a precipice, so that whether He said that it was lawful for a man to put away his wife, or that it was not lawful, they might accuse Him, and contradict what He said, out of the doctrines of Moses. Christ, therefore, being Very Wisdom, in answering their

Bede in Marc. 3, 40.

Bede ubi sup.

Matt. 19, 2.

Vict. Ant. e Cat. in Marc. et v. Chrys. Hom. 62.

question, avoids their snares. CHRYS. For being asked, whether it is lawful, he does not immediately reply, it is not lawful, lest they should raise an outcry, but He first wished them to answer Him as to the sentence of the law, that they by their answer might furnish Him with what it was right to say. Wherefore it goes on, *And he answered and said unto them, What did Moses command you?* And afterwards, *And they said, Moses suffered to write a bill of divorcement, and to put her away.* They put forward indeed this that Moses had said either on account of the question of our Saviour, or wishing to excite against Him a multitude of men. For divorce was an indifferent thing among the Jews, and all practised it, as though it were permitted by the law. AUG. It makes nothing, however, to the truth of the fact, whether, as Matthew says, [1] they themselves addressed to the Lord the question concerning the bill of divorcement, allowed to them by Moses, on our Lord's forbidding the separation, and confirming His sentence from the law, or whether it was in answer to a question of His, that they said this concerning the command of Moses, as Mark here says. For His wish was to give them no reason why Moses permitted it, before they themselves had mentioned the fact; since then the wish of the parties speaking, which is what the words ought to express, is in either way shewn, there is no discrepancy, though there be a difference in the way of relating it. It may also be meant that, as Mark expresses it, the question put to them by the Lord, *What did Moses command?* was in answer to those who had previously asked His opinion concerning the putting away of a wife; and when they had replied that Moses permitted them to write a bill of divorcement, and to put her away, His answer was concerning that same law, given by Moses, how God instituted the marriage of a male, and a female, saying those things which Matthew relates; on hearing which they again rejoined what they had replied to Him when He first asked them, namely, *Why then did Moses command?* AUG. Moses, however, was against a man's dismissing his wife, for he interposed this delay, that a person whose mind was bent on separation, might be deterred by the writing of the bill, and desist; particularly, since, as is related, among the Hebrews, no one was allowed to write Hebrew characters but the scribes. The

Aug. de Con. Evan. ii. 62.

[1] ipsi ap. Aug.

Matt. 19, 4.

Aug cont. Faust. xix. 26.

law therefore wished to send him, whom it ordered to give a bill of divorcement, before he dismissed his wife, to them, who ought to be wise interpreters of the law, and just opponents of quarrel. For a bill could only be written for him by men, who by their good advice might overrule him, since his circumstances and necessity had put him into their hands, and so by treating between him and his wife they might persuade them to love and concord. But if a hatred so great had arisen that it could not be extinguished and corrected, then indeed a bill was to be written, that he might not lightly put away her who was the object of his hate, in such a way as to prevent his being recalled to the love, which he owed her by marriage, through the persuasion of the wise. For this reason it is added, *For the hardness of your heart, he wrote this precept*; for great was the hardness of heart which could not be melted or bent to the taking back and recalling the love of marriage, even by the interposition of a bill in a way which gave room for the just and wise to dissuade them. PSEUDO-CHRYS. Or else, it is said, *For the hardness of your hearts*, because it is possible for a soul purged from desires and from anger to bear the worst of women; but if those passions have a redoubled force over the mind, many evils will arise from hatred in marriage. Thus then, He saves Moses, who had given the law, from their accusation, and turns the whole upon their head. But since what He had said was grievous to them, He at once brings back the discourse to the old law, saying, *But from the beginning of the creation, God made them male and female.* BEDE; He says not male and females, which the sense would have required had it referred to the divorce of former wives, but *male and female*, so that they might be bound by the tie of one wife. CHRYS. If however he had wished one wife to be put away and another to be brought in, He would have created several women. Nor did God only join one woman to one man, but He also bade a man quit his parents and cleave to his wife. Wherefore it goes on: *And he said,* (that is, God said by Adam,) *For this cause shall a man leave his father and mother, and cleave to his wife.* From the very mode of speech, shewing the impossibility of severing marriage, because He said, *He shall cleave.* BEDE;

Cat. in Marc. Oxon.

Chrys. ubi sup.

Bede ubi sup.

Chrys. ubi sup.

Bede ubi sup.

And in like manner, because He says, he shall cleave to his wife, not wives. It goes on: *And they twain shall be one flesh.* Chrys. ubi sup. Chrys. Being framed out of one root, they will join into one body. It goes on: *So then they are no more twain, but one flesh.* Bede ubi sup. Bede; The reward then of marriage is of two to become one flesh. Virginity being joined to the Spirit, becomes of one spirit. Chrys. ubi sup. Chrys. After this, bringing forward an awful argument, He said not, do not divide, but He concluded, *What therefore God hath joined together, let not man put asunder.* Aug. cont. Faust. xix. 29. Aug. Behold the Jews are convinced out of the books of Moses, that a wife is not to be put away, while they fancied that in putting her away, they were doing the will of Moses. In like manner from this place, from the witness of Christ Himself, we know this, that God made and joined male and female, for denying which the Manichees are condemned, resisting now not the books of Moses, but the Gospel of Christ. Bede ubi sup. Bede; What therefore God hath conjoined by making one flesh of a man and a woman, that man cannot separate, but God alone. Man separates, when we dismiss the first wife because we desire a second; but it is God who separates, when by common consent, for the sake of serving God, we so have wives as though we had none. 1 Cor. 7, 5. 29. Chrys. non occ. [n] Chrys. But if two persons, whom God has joined together, are not to be separated; much more is it wrong to separate from Christ, the Church, which God has joined to Him. Theophyl. But the disciples were offended, as not being fully satisfied with what had been said; for this reason they again question Him, wherefore there follows, *And in the house, his disciples asked him again of the same matter.* Pseudo-Jerome; This second question is said to be asked *again* by the Apostles, because it is on the subject of which the Pharisees had asked Him, that is, concerning the state of marriage; and this is said by Mark in his own person. Gloss. non occ. Gloss. For a repetition of a saying of the Word, produces not weariness, but thirst and hunger; wherefore it is said, *They that eat me shall yet be hungry, and they that drink me shall yet be* Ecclus. 24, 29.

[n] The same sort of comment is to be found in Origen, in Matt. tom. 14, 17. Hil. in Matt. 19. Ambr. in Luc. 8, 9. Auct. Op. Imperfecti in loc. Theophyl. in Matt. 19.

thirsty; for the tasting of the honied words of wisdom yields all manner of savour to them who love her. Wherefore the Lord instructs His disciples over again; for it goes on, *And he saith unto them, Whosoever shall put away his wife and marry another, committeth adultery upon her.* PSEUDO-CHRYS. The Lord calls by the name of adultery cohabitation with her who is not a man's wife; she is not, however, a wife, whom a man has taken to him, after quitting his first; and for this reason he commits adultery upon her, that is, upon the second, whom he brings in. And the same thing is true in the case of the woman; wherefore it goes on, *And if a woman shall put away her husband, and marry another, she committeth adultery;* for she cannot be joined to another as her own husband, if she leave him who is really her own husband. The law indeed forbade what was plainly adultery; but the Saviour forbids this, which was neither plain, nor known to all, though it was contrary to nature. BEDE; In Matthew it is more fully expressed, *Whosoever shall put away his wife, except it be for fornication.* The only carnal cause then is fornication; the only spiritual cause is the fear of God, that a man should put away his wife to enter into religion[o], as we read that many have done. But there is no cause allowed by the law of God for marrying another, during the lifetime of her who is quitted. PSEUDO-CHRYS. There is no contrariety in Matthew's relating that He spoke these words to the Pharisees, though Mark says that they were spoken to the disciples; for it is possible that He may have spoken them to both.

Vict. Ant. e Cat. in Marc.

Bede ubi sup. Matt. 19, 9.

Vict. Ant. e Cat. in Marc.

13. And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

14. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

[o] Husbands and wives have never been allowed to take monastic vows without mutual consent, v. Bingham, book 7. c. 3. where also are incidentally given many instances of married persons thus giving up the world.

15. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16. And he took them up in his arms, put his hands upon them, and blessed them.

THEOPHYL. The wickedness of the Pharisees in tempting Christ, has been related above, and now is shewn the great faith of the multitude, who believed that Christ conferred a blessing on the children whom they brought to Him, by the mere laying on of His hands. Wherefore it is said: *And they brought young children to him, that he might touch them.*

Chrys. ubi sup. CHRYS. But the disciples, out of regard for the dignity of Christ, forbade those who brought them. And this is what is added: *And his disciples rebuked those who brought them.* But our Saviour, in order to teach His disciples to be modest in their ideas, and to tread under foot worldly pride, takes the children to Him, and assigns to them the kingdom of God: wherefore it goes on: *And he said unto them, Suffer little children to come unto me, and forbid them not.*

Orig. in Matt. tom. xv. 7. [1] κατήχησιν ap. Orig. ORIGEN; If any of those who profess to hold the office of teaching[1] in the Church should see a person bringing to them some of the foolish of this world, and low born, and weak, who for this reason are called children and infants, let him not forbid the man who offers such an one to the Saviour, as though he were acting without judgment. After this He exhorts those of His disciples who are already grown to full stature to condescend to be useful to children, that they may become to children as children, that they may gain children;

1 Cor. 9, 22. for He Himself, when He was in the form of God, humbled Himself, and became a child. On which He adds:

Chrys. ubi sup. *For of such is the kingdom of heaven.* CHRYS. For indeed the mind of a child is pure from all passions, for which reason, we ought by free choice to do those works, which children have by nature. THEOPHYL. Wherefore He says not, *for of* these, but *of such is the kingdom of God*, that is, of persons who have both in their intention and their work the harmlessness and simplicity which children have by nature. For a child does not hate, does nothing of evil

intent, nor though beaten does he quit his mother; and though she clothe him in vile garments, prefers them to kingly apparel; in like manner he, who lives according to the good ways of his mother the Church, honours nothing before her, nay, not pleasure, which is the queen of many; wherefore also the Lord subjoins, *Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.* BEDE; That is, if ye have not innocence and purity of mind like that of children, ye cannot enter into the kingdom of heaven. Or else, we are ordered to receive the kingdom of God, that is, the doctrine of the Gospel, as a little child, because as a child, when he is taught, does not contradict his teachers, nor put together reasonings and words against them, but receives with faith what they teach, and obeys them with awe, so we also are to receive the word of the Lord with simple obedience, and without any gainsaying. It goes on: *And he took them up in his arms, put his hands upon them, and blessed them.* PSEUDO-CHRYS. Fitly does He take them up into His arms to bless them, as it were, lifting into His own bosom, and reconciling Himself to His creation, which in the beginning fell from Him, and was separated from Him. Again, He puts His hands upon the children, to teach us the working of His divine power; and indeed, He puts His hands upon them, as others are wont to do, though His operation is not as that of others, for though He was God, He kept to human ways of acting, as being very man. BEDE; Having embraced the children, He also blessed them, implying that the lowly in spirit are worthy of His blessing, grace, and love.

Bede ubi sup.

Vict. Ant. e Cat. in Marc.

Bede ubi sup.

17. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18. And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

19. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not

bear false witness, Defraud not, Honour thy father and mother.

20. And he answered and said unto him, Master, all these have I observed from my youth.

21. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22. And he was sad at that saying, and went away grieved: for he had great possessions.

23. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24. And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26. And they were astonished out of measure, saying among themselves, Who then can be saved?

27. And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

Bede ubi sup.

Bede; A certain man had heard from the Lord that only they who are willing to be like little children are worthy to enter into the kingdom of heaven, and therefore he desires to have explained to him, not in parables, but openly, by the merits of what works a man may attain everlasting life. Wherefore it is said: *And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?* Theophyl. I wonder at this young man, who when all others come to Christ to be healed of their infirmities,

begs of Him the possession of everlasting life, notwithstanding his love of money, the malignant passion which afterwards caused his sorrow. CHRYS. Because however he had come to Christ as he would to a man, and to one of the Jewish doctors, Christ answered him as Man. Wherefore it goes on: *And Jesus said unto him, Why callest thou me good? there is none good but the One God.* In saying which He does not exclude men from goodness, but from a comparison with the goodness of God. BEDE; But by this one God, who is good, we must not only understand the Father, but also the Son, who says, *I am the good Shepherd;* and also the Holy Ghost, because it is said, *The Father which is in heaven will give the good Spirit to them that ask him.* For the One and Undivided Trinity itself, Father, Son, and Holy Ghost, is the Only and One good God. The Lord, therefore, does not deny Himself to be good, but implies that He is God; He does not deny that He is good Master, but He declares that no master is good but God. THEOPHYL. Therefore the Lord intended by these words to raise the mind of the young man, so that he might know Him to be God. But He also implies another thing by these words, that when you have to converse with a man, you should not flatter him in your conversation, but look back upon God, the root and fount of goodness, and do honour to Him. BEDE; But observe that the righteousness of the law, when kept in its own time, conferred not only earthly goods, but also eternal life on those who chose it. Wherefore the Lord's answer to one who enquires concerning everlasting life is, *Thou knowest the commandments, Do not commit adultery, Do not kill;* for this is the childlike blamelessness which is proposed to us, if we would enter the kingdom of heaven. On which there follows, *And he answered and said unto him, Master, all these have I observed from my youth.* We must not suppose that this man either asked the Lord, with a wish to tempt him, as some have fancied, or lied in his account of his life; but we must believe that he confessed with simplicity how he had lived; which is evident, from what is subjoined, *Then Jesus beholding him loved him, and said unto him.* If however he had been guilty of lying or of dissimulation, by no means would Jesus,

Chrys. Hom. in Matt. 63.

Bede ubi sup.

John 10, 11. Luke 2, 15. Vulg.

Bede ubi sup.

after looking on the secrets of his heart, have been said to
Orig. in Evan. tom. xv. 14. love him. ORIGEN; For in that He loved, or kissed him[p], He appears to affirm the truth of his profession, in saying that he had fulfilled all those things; for on applying His mind to him, He saw that the man answered with a good conscience.
Cat. in Marc. Oxon. PSEUDO-CHRYS. It is worthy of enquiry, however, how He loved a man, who, He knew, would not follow Him? But this is so much as to say, that since he was worthy of love in the first instance, because he observed the things of the law from his youth, so in the end, though he did not take upon himself perfection, he did not suffer a lessening of his former love. For although he did not pass the bounds of humanity, nor follow the perfection of Christ, still he was not guilty of any sin, since he kept the law according to the capability of a man,
Bede ubi sup. and in this mode of keeping it, Christ loved him[q]. BEDE; For God loves those who keep the commandments of the law, though they be inferior; nevertheless, He shews to those
Matt. 5, 17. who would be perfect the deficiency of the law, for He came not to destroy the law, but to fulfil it. Wherefore there follows: *And said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me;* for whosoever would be perfect ought to sell all that he has, not a part, like Ananias and Sapphira, but the whole. THEOPHYL. And when he has sold it, to give it to the poor, not to
Chrys. ubi sup. stage-players and luxurious persons. CHRYS. Well too did He say, not eternal life, but *treasure*, saying, *And thou shalt have treasure in heaven;* for since the question was concerning wealth, and the renouncing of all things, He shews that He returns more things than He has bidden us leave, in proportion as heaven is greater than earth. THEOPHYL. But because there are many poor who are not humble, but are drunkards or have some other vice, for this reason He
Bede ubi sup. says, *And come, follow me.* BEDE; For he follows the Lord, who imitates Him, and walks in His footsteps. It goes on: *And he was sad at that saying, and went away grieved.*

[p] Osculatus est ap. vet. interp. in Ed. Ben.

[q] The general meaning corresponds with the original, and is, that the young man is a type of those who keep the Gospel precepts, without going on to counsels of perfection; but the sense of the Greek has been missed by the Latin translator.

CHRYS. And the Evangelist adds the cause of his grief, saying, *For he had great possessions.* The feelings of those who have little and those who have much are not the same, for the increase of acquired wealth lights up a greater flame of covetousness. There follows: *And Jesus looked round about, and said unto his disciples, How hardly shall they that have riches enter into the kingdom of God.* THEOPHYL. He says not here, that riches are bad, but that those are bad who only have them to watch them carefully; for He teaches us not to have them, that is, not to keep or preserve them, but to use them in necessary things. CHRYS. But the Lord said this to His disciples, who were poor and possessed nothing, in order to teach them not to blush at their poverty, and as it were to make an excuse to them, and give them a reason, why He had not allowed them to possess any thing. It goes on: *And the disciples were astonished at his words;* for it is plain, since they themselves were poor, that they were anxious for the salvation of others. BEDE; But there is a great difference between having riches, and loving them; wherefore also Solomon says not, He that hath silver, but, *He that loveth silver shall not be satisfied with silver.* Therefore the Lord unfolds the words of His former saying to His astonished disciples, as follows: *But Jesus answereth again, and saith unto them, Children, how hard it is for them that trust in their riches to enter the kingdom of God.* Where we must observe that He says not, how impossible, but *how hard;* for what is impossible cannot in any way come to pass, what is difficult can be compassed, though with labour. CHRYS. Or else, after saying *difficult*, He then shews that it is impossible, and that not simply, but with a certain vehemence; and he shews this by an example, saying, *It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of heaven.* THEOPHYL. It may be that by camel, we should understand the animal itself, or else that thick cable, which is used for large vessels. BEDE; How then could either in the Gospel, Matthew and Joseph, or in the Old Testament, very many rich persons, enter into the kingdom of God, unless it be that they learned through the inspiration of God either to count their riches as nothing, or to quit them altogether. Or

Chrys. ubi sup.

Chrys. ubi sup.

Eccl. 5, 10.

Chrys. ubi sup.

Bede ubi sup.

in a higher sense, it is easier for Christ to suffer for those who love Him, than for the lovers of this world to turn to Christ; for under the name of camel, He wished Himself to be understood, because He bore the burden of our weakness; and by the needle, He understands the prickings, that is, the pains of His Passion. By the eye of a needle, therefore, He means the straits of His Passion, by which He, as it were, deigned to mend the torn garments of our nature. It goes on; *And they were astonished above measure, saying among themselves, Who then can be saved?* Since the number of poor people is immeasurably the greater, and these might be saved, though the rich perished, they must have understood Him to mean that all who love riches, although they cannot obtain them, are reckoned in the number of the rich. It goes on; *And Jesus looking upon them saith, With men it is impossible, but not with God;* which we must not take to mean, that covetous and proud persons can enter into the kingdom of Heaven with their covetousness and pride, but that it is possible with God that they should be converted from covetousness and pride to charity and lowliness.

Chrys. ubi sup. CHRYS. And the reason why He says that this is the work of God is, that He may shew that he who is put into this path by God, has much need of grace; from which it is proved, that great is the reward of those rich men, who are willing to follow the [1] discipline of Christ. THEOPHYL. Or we must understand that by, *with man it is impossible, but not with God,* He means, that when we listen to God, it becomes possible, but as long as we keep our human notions, it is impossible. There follows, *For all things are possible with God;* when He says *all things,* you must understand, that have a being; which sin has not, for it is a thing without being and substance[r]. Or else: sin does not come under the notion of strength, but of weakness, therefore sin, like

[1] philosophiam

[r] This is often urged by St. Augustine against the Manichees, who held that evil was a principle and a substance, cocternal with good. It also appears in the Pelagian controversy, for Pelagius argued, that the Catholic doctrine of original sin implied that it was a substance; St. Augustine answers that though not a substance, it was a privation or disorganization of parts, just as darkness is a privation of light, and sickness a disordered state of body; which illustrates what Theophylact means by saying, that sin, though so great an evil, has no being or substance. v. Aug. Conf. 7, 12. de Nat. et Grat. 21.

weakness, is impossible with God. But can God cause that not to have been done which has been done? To which we answer, that God is Truth, but to cause that what has been done should not have been done, is falsehood. How then can truth do what is false? He must first therefore quit His own nature, so that they who speak thus really say, Can God cease to be God? which is absurd.

28. Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's,

30. But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31. But many that are first shall be last; and the last first.

Gloss. Because the youth, on hearing the advice of our Saviour concerning the casting away of his goods, had gone away sorrowful, the disciples of Christ, who had already fulfilled the foregoing precept, began to question Him concerning their reward, thinking that they had done a great thing, since the young man, who had fulfilled the commandments of the law, had not been able to hear it without sadness. Wherefore Peter questions the Lord for himself and the others, in these words, *Then Peter began to say unto him, Lo, we have left all, and have followed thee.* Theophyl. Although Peter had left but few things, still he calls these his all; for even a few things keep us by the bond of affection, so that he shall be beatified who leaves a few things. Bede; And because it is not sufficient to have left all, he adds that which makes up perfection, *and have followed thee.* As if he said, We have done what Thou hast commanded. What reward therefore wilt Thou give us? [1] But [1] Theophyl.

Gloss. non occ.

Bede ubi sup.

while Peter asks only concerning the disciples, our Lord makes a general answer; wherefore it goes on: *Jesus answered and said, Verily I say unto you, There is no one that hath left house, or brethren, or sisters, or father, or mother, or children, or lands.* But in saying this, He does not mean that we should leave our fathers, without helping them, or that we should separate ourselves from our wives; but He instructs us to prefer the glory of God to the things of this world. CHRYS. But it seems to me that by these words He intended covertly to proclaim that there were to be persecutions, as it would come to pass that many fathers would allure their sons to impiety, and many wives their husbands. [1] Again He delays not to say, *for my name's sake and the Gospel's*, as Mark says, or *for the kingdom of God*, as Luke says; the name of Christ is the power of the Gospel, and of His kingdom; for the Gospel is received in the name of Jesus Christ, and the kingdom is made known, and comes by His name. BEDE; Some, however, taking occasion from this saying, in which it is announced that he shall receive an hundredfold now in this time, teach that Jewish fable of a thousand years after the resurrection of the just, when all that we have left for the Lord's sake is to be restored with manifold usury, besides which we are to receive the crown of everlasting life. These persons do not perceive, that although the promise in other respects be honourable, yet in the hundred wives, which the other Evangelists mention, its foulness is made manifest: particularly when the Lord testifies that there shall be no marriage in the resurrection, and asserts that those things which are put away from us for His sake are to be received again in this life with persecutions, which, as they affirm, will not take place in their thousand years[3]. PSEUDO-CHRYS. This hundredfold reward therefore must be in participation, not in possession, for the Lord fulfilled this to them not carnally, but spiritually. THEOPHYL. For a wife is busied in a house about her husband's food and raiment. See also how this is

Chrys. Hom. in Matt. 64.

[1] Cat. in Marc. Oxon.

Cat. in Marc. Oxon.

[3] Certain early Fathers, as, for instance, St. Austin and Irenæus, held the doctrine of the Millennium; Bede however mentions the Chiliasts, (though their name is omitted in the Catena,) and thus shews that he means the Cerinthians, to whom that name was applied, on account of their shocking doctrine, that after the resurrection the Christians were to reign on earth for a thousand years in sensual pleasures. v. Aug. de Her. 8.

the case with the Apostles; for many women busied themselves about their food and their clothing, and ministered unto them. In like manner the Apostles had many fathers and mothers, that is, persons who loved them; as Peter, for instance, leaving one house, had afterwards the houses of all the disciples. And what is more wonderful, they are to be persecuted and oppressed, for it is *with persecutions* that the Saints are to possess all things, for which reason there follows, *But many that are first shall be last, and the last first.* For the Pharisees who were first became the last; but those who left all and followed Christ were last in this world through tribulation and persecutions, but shall be first by the hope which is in God. BEDE; This which is here said, *shall receive an hundredfold*, may be understood in a higher sense. [1] For the number a hundred which is reckoned by changing from the left to the right hand, although it has the same appearance in the bending of the fingers as the ten had on the left, nevertheless is increased to a much greater quantity. This means, that all who have despised temporal things for the sake of the kingdom of heaven through undoubting faith, taste the joy of the same kingdom in this life which is full of persecutions, and in the expectation of the heavenly country, which is signified by the right hand, have a share in the happiness of all the elect. But because all do not accomplish a virtuous course of life with the same ardour as they began it, it is presently added, *But many that are first shall be last, and the last first;* for we daily see many persons who, remaining in a lay habit, are eminent for their meritorious life; but others, who from their youth have been ardent in a spiritual profession, at last wither away in the sloth of ease, and with a lazy folly finish in the flesh, what they had begun in the Spirit.

Bede ubi sup.

[1] v. note s, p. 78.

32. And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33. Saying, Behold, we go up to Jerusalem; and

the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34. And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

Bede ubi sup. BEDE; The disciples remembered the discourse in which the Lord had foretold that He was about to suffer many things from the chief priests and scribes, and therefore in going up to Jerusalem, they were amazed. And this is what is meant, when it is said, *And they were in the way going up to Jerusalem, and Jesus went before them.* THEOPHYL. To shew that He runs to meet His Passion, and that He does not refuse death, for the sake of our salvation; and they

Bede ubi sup. were amazed, and as they followed, they were afraid. BEDE; Either lest they themselves should perish with Him, or at all events lest He, whose life and ministry was their joy, should fall under the hand of His enemies. But the Lord, foreseeing that the minds of His disciples would be troubled by His Passion, foretels to them both the pain of His Passion, and the glory of His resurrection; wherefore there follows, *And he took again the twelve, and began to tell them what things should happen unto him.* THEOPHYL. He did this to confirm the hearts of the disciples, that from hearing these things beforehand, they might the better bear them afterwards, and might not be alarmed at their suddenness, and also in order to shew them that He suffered voluntarily; for he who foreknows a danger, and flies not, though flight is in his power, evidently of his own will gives himself up to suffering. But He takes His disciples apart, because it was fitting that He should reveal the mystery of His Passion to those who

Vict. Ant. e Cat. in Marc. sed v. Chrys. Hom. 65. were more closely connected with Him. CHRYS. And He enumerates each thing that was to happen to Him; lest if He should pass any thing over, they should be troubled afterwards at suddenly seing it; wherefore he adds, *Behold, we go up to Jerusalem, and the Son of Man.* GLOSS. That is,

Gloss. interlin. He to whom suffering belongs; for the Godhead cannot suffer. *Shall be delivered*, that is, by Judas, *unto the Chief*

Priests, and unto the Scribes, and they shall condemn him to death; judging Him to be guilty of death; *and shall deliver him to the Gentiles,* that is, to Pilate the Gentile; and his soldiers *shall mock him, and shall spit upon him, and scourge him, and put him to death.* CHRYS. But that when they were saddened on account of His Passion and death, they should then also look for His resurrection, He adds, *And the third day he shall rise again;* for since He had not hid from them the sorrows and insults which happened, it was fitting that they should believe Him on other points. Chrys. Hom. in Matt. 65.

35. And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36. And he said unto them, What would ye that I should do for you?

37. They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39. And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40. But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

CHRYS. The disciples hearing Christ oftentimes speaking of His kingdom, thought that this kingdom was to be before His death, and therefore now that His death was foretold to them, they came to Him, that they might immediately be made worthy of the honours of the kingdom: wherefore it is said, *And James and John, the sons of Zebedee, came unto* v. Chrys. ubi sup.

him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. For ashamed of the human weakness which they felt, they came to Christ, taking Him apart from the disciples; but our Saviour, not from ignorance of what they wanted to ask, but from a wish of making them answer Him, puts this question to them; *And he said unto them, What would ye that I should do for you?* THEOPHYL. Now the abovementioned disciples thought that He was going up to Jerusalem, to reign there, and then to suffer what He had foretold. And with these thoughts, they desired to sit on the right and the left hand; wherefore there follows, *They said unto him, Grant unto us that we may sit, one on thy right hand, the other on thy left hand, in thy glory.*

Aug. de Con. Evan. ii. 64. AUG. Matthew has expressed that this was said not by themselves, but by their mother, since she brought their wishes to the Lord; wherefore Mark briefly implies rather that they themselves, than that their mother, had used the words.

Chrys. ubi sup. CHRYS. Or we may fitly say that both took place; for seeing themselves honoured above the rest, they thought that they could easily obtain the foregoing petition; and that they might the more easily succeed in their request, they took their mother with them, that they might pray unto Christ together with her.

Aug. ubi sup. AUG. Then the Lord both according to Mark, and to Matthew, answered them rather than their mother. For it goes on, *But Jesus said unto them, Ye know not what ye ask.* THEOPHYL. It will not be as ye think, that I am to reign as a temporal king in Jerusalem, but all these things, that is, these which belong to My kingdom, are beyond your understanding; for to sit on My right hand is so great a thing that it surpasses the Angelic orders.

Bede ubi sup. BEDE; Or else, they know not what they ask, who seek from the Lord a seat of glory, which they do not yet merit.

Chrys. ubi sup. CHRYS. Or else He says, *Ye know not what ye ask;* as if He said, Ye speak of honours, but I am discoursing of wrestlings and toil; for this is not a time of rewards, but of blood, of battles, and dangers. Wherefore He adds, *Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized withal?* He draws them on by way of question, that by communication with Himself, their eagerness might increase. THEOPHYL. But

by the cup and baptism, He means the cross; the cup, that is, as being a potion by Him sweetly received, but baptism as the cause of the cleansing of our sins. And they answer Him, without understanding what He had said; wherefore it goes on: *And they said unto him, We can*; for they thought that He spoke of a visible cup, and of the baptism of which the Jews made use, that is, the washings before their meals. CHRYS. And they answered thus quickly, because they expected that what they had asked would be listened to; it goes on: *And Jesus said unto them, Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized withal shall ye be baptized;* that is, ye shall be worthy of martyrdom, and suffer even as I. BEDE; A question is raised, however, how James and John drank the cup of martyrdom, or how they were baptized with the baptism of the Lord, when the Scripture relates, that only James the Apostle was beheaded by Herod whilst John finished his life by a natural death. But if we read ecclesiastical histories, in which it is related, that he also on account of the witness which he bore was cast into a cauldron of burning oil, and was immediately sent away to the island of Patmos, we shall then see that the spirit of martyrdom was in him, and that John drank the cup of confession, which the Three Children also drank in the furnace of fire, though the persecutor did not spill their blood. It goes on: *But to sit on my right hand and on my left hand is not mine to give, but it shall be given to them for whom it is prepared.* CHRYS. Where two questions are raised, one is, whether a seat on His right hand is prepared for any one; the other, whether the Lord of all has it not in His power to give it to those for whom it is prepared. To the first then we say, that no one sits on His right hand or on His left, for that throne is inaccessible to a creature. How then did He say, *To sit on my right hand or on my left is not mine to give you*, as though it belonged to some who were to sit there? He however answers the thoughts of those who asked Him, condescending to their meaning; for they did not know that lofty throne and seat, which is on the right hand of the Father, but sought one thing alone, that is, to possess the chief place, and to be set over others. And since they had heard it said of the Apostles, that they were to sit on twelve

Chrys. ubi sup.

Bede ubi sup.

Chrys. ubi sup.

thrones, they begged for a place higher than all the rest, not knowing what was said. To the second question we must say, that such a gift does not transcend the power of the Son of God, but what is said by Matthew, *it is prepared by My Father*, is the same as if it were said, "by Me," wherefore also Mark did not say here, by My Father. What therefore Christ says here is this, Ye shall die, He says, for Me, but this is not enough to enable you to obtain the highest place, for if another person comes possessing besides martyrdom all other virtues, he will possess much more than you; for the chief place is prepared for those, who by works are enabled to become the first. Thus then the Lord instructed them not to trouble themselves vainly and absurdly for high places; at the same time He would not have them made sad.

Matt. 20, 23.

Bede ubi sup.

BEDE; Or else, it is not mine to give to you, that is, to proud persons, for such as yet they were. It is prepared for other persons, and be ye other, that is, lowly, and it is prepared for you.

41. And when the ten heard it, they began to be much displeased with James and John.

42. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43. But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44. And whosoever of you will be the chiefest, shall be servant of all.

45. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

THEOPHYL. The other Apostles are indignant at seeing James and John seeking for honour; wherefore it is said, *And when the ten heard it, they began to be much displeased with James and John.* For being influenced by human feelings, they were moved with envy; and their first

displeasure arose from their seeing that they were not taken up by the Lord; before that time they were not displeased, because they saw that they themselves were honoured before other men. At this time the Apostles were thus imperfect, but afterwards they yielded the chief place one to another. Christ however cures them; first indeed by drawing them to Himself in order to comfort them; and this is meant, when it is said, *But Jesus called them to him;* then by shewing them that to usurp honour, and to desire the chief place, belongs to Gentiles. Wherefore there follows: *And saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship; and their great ones exercise authority over them.* The great ones of the Gentiles thrust themselves into the chief place tyrannically and as lords. It goes on: *But so shall it not be among you.* BEDE; In which He teaches, that he is the greater, who is the less, and that he becomes the lord, who is servant of all: vain, therefore, was it both for the one party to seek for immoderate things, and the other to be annoyed at their desiring greater things, since we are to arrive at the height of virtue not by power but by humility. Then He proposes an example, that if they lightly regarded His words, His deeds might make them ashamed, saying, *For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.* THEOPHYL. Which is a greater thing than to minister. For what can be greater or more wonderful than that a man should die for him to whom he ministers? Nevertheless, this serving and condescension of humility was His glory, and that of all; for before He was made man, He was known only to the Angels; but now that He has become man and has been crucified, He not only has glory Himself, but also has taken up others to a participation in His glory, and ruled by faith over the whole world. BEDE; He did not say, however, that He gave His life a ransom for all, but for many, that is, for those who would believe on Him.

Bede ubi sup.

Bede ubi sup.

46. And they came to Jericho: and as he went out of Jericho with his disciples and a great number of

people, blind Bartimæus, the son of Timæus, sat by the highway side begging.

47. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.

48. And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me.

49. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50. And he, casting away his garment, rose, and came to Jesus.

51. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

JEROME; The name of the city agrees with the approaching Passion of our Lord; for it is said, *And they came to Jericho.* Jericho means moon or anathema; but the failing of the flesh of Christ is the preparation of the heavenly Jerusalem. It goes on: *And as he went out of Jericho with his disciples, and a great number of people, blind Bartimæus, the son of Timæus, sat by the wayside begging.* BEDE; Matthew says, that there were two blind men sitting by the wayside, who cried to the Lord, and received their sight; but Luke relates that one blind man was enlightened by Him, with a like order of circumstances, as He was going into Jericho; where no one, at least no wise man, will suppose that the Evangelists wrote things contrary to one another, but that one wrote more fully, what another has left out. We must therefore understand that one of them was the more important, which appears from this circumstance, that

Bede ubi sup.

Mark has related his name and the name of his father. AUG. It is for this reason that Mark wished to relate his case alone, because his receiving his sight had gained for the miracle a fame, illustrious in proportion to the extent of the knowledge of his affliction. But although Luke relates a miracle done entirely in the same way, nevertheless we must understand that a similar miracle was wrought on another blind man, and a similar method of the same miracle. It goes on: *And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy upon me.* PSEUDO-CHRYS. The blind man calls the Lord, the Son of David, hearing the way in which the passing multitude praised Him, and feeling sure that the expectation of the prophets was fulfilled. There follows: *And many charged him that he should hold his peace.* [t] ORIGEN; As if he said, Those who were foremost in believing rebuked him when he cried, *Thou Son of David*, that he might hold his peace, and cease to call Him by a contemptible name, when he ought to say, Son of God, have pity upon me. He however did not cease; wherefore it goes on: *But he cried the more a great deal, Thou Son of David, have mercy upon me*; and the Lord heard his cry; wherefore there follows: *And Jesus stood still, and commanded him to be called.* But observe, that the blind man, of whom Luke speaks, is inferior to this one; for neither did Jesus call him, nor order him to be called, but He commanded him to be brought to Him, as though unable to come by himself; but this blind man by the command of our Lord is called to Him. Wherefore it goes on: *And they call the blind man, saying unto him, Be of good comfort, rise, he calleth thee*; but he casting away his garment, comes to Him. It goes on: *And he casting away his garment, rose, and came to Jesus.* Perchance, the garment of the blind man means the veil of blindness and poverty, with which he was surrounded, which he cast away and came to Jesus; and the Lord questions him, as he is approaching. Wherefore there follows: *And Jesus answered and said unto him, What wilt thou that I*

Aug. de Con. Evan. ii. 65.

Vict. Ant. e Cat. in Marc.

Orig. in Matt. tom. xvi. 13.

[t] The preceding words of Origen are necessary to make up the sense: "Next observe, that on the blind man's crying out, Thou Son of David, have mercy upon me, it was they who went before that charged him that he should hold his peace." v. Luke 18, 39.

Bede ubi sup. *should do unto thee.* BEDE; Could He who was able to restore sight be ignorant of what the blind man wanted? His reason then for asking is that prayer may be made to Him; He puts the question, to stir up the blind man's heart to pray. Chrys. Hom. in Matt. 66. CHRYS. Or He asks, lest men should think that what He granted the man was not what he wanted. For it was His practice to make the good disposition of those who were to be cured known to all men, and then to apply the remedy, in order to stir up others to emulation, and to shew that he who was to be cured was worthy to obtain the grace. It goes on: *The blind man said unto him, Lord, that I may receive my sight.* BEDE; For the blind man looks down upon every gift except light, because, whatever a blind man may possess, without light he cannot see what he possesses. PSEUDO-JEROME; But Jesus, considering his ready will, rewards him with the fulfilment of his desire. Orig. ubi sup. ORIGEN; Again, it is more worthy to say Rabboni, or, as it is in other places, Master, than to say Son of David; wherefore He gives him health, not on his saying, Son of David, but when he said Rabboni. Wherefore there follows: *And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed him in the way.* THEOPHYL. The mind of the blind man is grateful, for when he was made whole, he did not leave Jesus, but followed Him. Bede ubi sup. BEDE; In a mystical sense, however, Jericho, which means the moon, points out the waning of our fleeting race. The Lord restored sight to the blind man, when drawing near to Jericho, because coming in the flesh and drawing near to His Passion, He brought many to the faith; for it was not in the first years of His Incarnation, but in the few years before He suffered, that He shewed the mystery of the Word to the world.

Rom. 11, 25. PSEUDO-JEROME; But the blindness in part, brought upon the Jews, will in the end be enlightened when He sends unto them the Prophet Elias. Bede ubi sup. BEDE; Now in that on approaching Jericho, He restored sight to one man, and on quitting it to two, He intimated, that before His Passion He preached only to one nation, the Jews, but after His resurrection and ascension, through His Apostles He opened the mysteries both of His Divinity and His Humanity to Jews and Gentiles,

Mark indeed, in writing that one received his sight, refers to the saving of the Gentiles, that the figure might agree with the salvation of those, whom he instructed in the faith; but Matthew, who wrote his Gospel to the faithful among the Jews, because it was also to reach the knowledge of the Gentiles, fitly says that two received their sight, that He might teach us that the grace of faith belonged to each people. Therefore, as the Lord was departing with His disciples and a great multitude from Jericho, the blind man was sitting, begging by the way-side; that is, when the Lord ascended into heaven, and many of the faithful followed Him, yea when all the elect from the beginning of the world entered together with Him the gate of heaven[u], presently the Gentile people began to have hope of its own illumination; for it now sits begging by the wayside, because it has not entered upon and reached the path of truth. PSEUDO-JEROME; The people of the Jews also, because it kept the Scriptures and did not fulfil them, begs and starves by the wayside; but he cries out, *Son of David, have mercy upon me*, because the Jewish people is enlightened by the merits of the Prophets. Many rebuke him that he may hold his peace, that is, sins and devils restrain the cry of the poor; and he cried the more, because when the battle waxes great, hands are to be lifted up with crying to the Rock of help, that is, Jesus of Nazareth. BEDE; Again, the people of the Gentiles, having heard of the fame of the name of Christ, sought to be made a partaker of Him, but many spoke against Him, first the Jews, then also the Gentiles, lest the world which was to be enlightened should call upon Christ. The fury of those who attacked Him, however, could not deprive of salvation those who were fore-ordained to life. And He heard the blind man's cry as He was passing, but stood when He restored his sight, because by His Humanity He pitied him, who by the power of His Divinity has driven away the darkness from our mind; for in that Jesus was born and suffered for our sakes, He as it were passed by, because this action is temporal; but when God is said to stand, it means, that,

[u] This refers to the opinion that by the descent of our Lord into hell, the Patriarchs were freed from the limbus Patrum, where they had been before confined, and were carried by Him into a place of happiness. v. authorities quoted in Pearson on the Creed, Art. 5.

Himself without change, He sets in order all changeable things. But the Lord calls the blind man, who cries to Him, when He sends the word of faith to the people of the Gentiles by preachers; and they call on the blind man to be of good cheer and to rise, and bid him come to the Lord, when by preaching to the simple, they bid them have hope of salvation, and rise from the sloth of vice, and gird themselves for a life of virtue. Again, he throws away his garment and leaps, who, throwing aside the bands of the world, with unencumbered pace hastens to the Giver of eternal light. PSEUDO-JEROME; Again, the Jewish people comes leaping, stripped of the old man, as a hart leaping on the mountains, that is, laying aside sloth, it meditates on Patriarchs, Prophets, and Apostles on high, and raises itself to heights of holiness. How consistent also is the order of salvation. First we heard by the Prophets, then we cry aloud by faith, next we are called by Apostles, we rise up by penitence, we are stripped of our old garment by baptism, and of our choice we are questioned. Again, the blind man when asked requires, that he may see the will of the Lord. BEDE; Therefore let us also imitate him, let us not seek for riches, earthly goods, or honours from the Lord, but for that Light, which we alone with the Angels can see, the way to which is faith; wherefore also Christ answers to the blind man, *Thy faith hath saved thee.* But he sees and follows who works what his understanding tells him is good; for he follows Jesus, who understands and executes what is good, who imitates Him, who had no wish to prosper in this world, and bore reproach and derision. And because we have fallen from inward joy, by delight in the things of the body, He shews us what bitter feelings the return thither will cost us. THEOPHYL. Further, it says that he followed the Lord in the way, that is, in this life, because after it all are excluded who follow Him not here, by working His commandments. PSEUDO-JEROME; Or, this is the way of which He said, *I am the Way, the Truth, and the Life.* This is the narrow way, which leads to the heights of Jerusalem, and Bethany, to the mount of Olives, which is the mount of light and consolation.

Bede ubi sup.

CHAP. XI.

1. And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2. And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

3. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4. And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5. And certain of them that stood there said unto them, What do ye, loosing the colt?

6. And they said unto them even as Jesus had commanded: and they let them go.

7. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8. And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.

9. And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

10. Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

Chrys. ubi sup.

CHRYS. Now that the Lord had given sufficient proof of His virtue, and the cross was at hand, even at the door, He did those things which were about to excite them against Him with a greater openness; therefore although He had so often gone up to Jerusalem, He never however had done so in such a conspicuous manner as now. THEOPHYL. That thus, if they were willing, they might recognise His glory, and by the prophecies, which were fulfilled concerning Him, know that He is very God; and that if they would not, they might receive a greater judgment, for not having believed so many wonderful miracles. Describing therefore this illustrious entrance, the Evangelist says, *And when they came nigh unto Jerusalem, and Bethany, at the mount of Olives, he sendeth forth two of his disciples.*

Bede in Marc. 3, 41.

BEDE; Bethany is a little village or town by the side of mount Olivet, where Lazarus was raised from the dead. But in what way He sent His disciples and for what purpose is shewn in these words, *And saith unto them, Go your way into the village over against you.* THEOPHYL. Now consider how many things the Lord foretold to His disciples, that they should find a colt; wherefore it goes on, *And as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat, loose him, and bring him;* and that they should be impeded in taking it, wherefore there follows, *And if any man say unto you, Why do ye this? say ye, The Lord hath need of him;* and that on saying this, they should be allowed to take him; wherefore there follows, *And straightway he will send him hither;* and as the Lord had said, so it was fulfilled. Thus it goes on: *And they went their way, and found the colt tied by the door without, in a place where two ways meet; and they loose him.*

Aug. de Con. Ev. ii. 66.

AUG. Matthew says, an ass and a colt, the rest however do not mention the ass. Where then both may be the case, there is no disagreement, though one Evangelist mentions one thing, and a second mentions another; how much less should a question be raised, when one mentions one, and another mentions that same one and another. It goes on: *And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded, and they let them take it,* that is, the colt. THEOPHYL. But they would not have allowed this, if the

Divine power had not been upon them, to compel them, especially, as they were country people and farmers, and yet allowed them to take away the colt. It goes on: *And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.* PSEUDO-CHRYS. Not indeed that He was compelled by necessity to ride on a colt from the mount of Olives to Jerusalem, for He had gone over Judæa and all Galilee on foot, but this action of His is typical. It goes on: *And many spread their garments in the way:* that is, under the feet of the colt; *and others cut down branches off the trees, and strawed them in the way.* [1] This, however, was rather done to honour Him, and as a Sacrament, than of necessity. It goes on: *And they that went before, and they that followed, cried, saying, Hosanna; blessed is he that cometh in the name of the Lord.* [2] For the multitude, until it was corrupted, knew what was its duty, for which reason each honoured Jesus according to his own strength. Wherefore they praised Him, and took up the hymns of the Levites, saying, Hosanna, which according to some is the same as *save me*, but according to others means a hymn. I however suppose the former to be more probable, for there is in the 117th Psalm, *Save now, I beseech thee, O Lord,* which in the Hebrew is *Hosanna.* BEDE; But *Hosanna* is a Hebrew word, made out of two, one imperfect the other perfect. For *save,* or *preserve,* is in their language, hosy; but *anna* is a supplicatory interjection, as in Latin *heu* is an exclamation of grief. PSEUDO-JEROME; They cry out Hosanna, that is save us, that men might be saved by Him who was blessed, and was a conqueror and came in the name of the Lord, that is, of His Father, since the Father is so called because of the Son, and the Son, because of the Father. PSEUDO-CHRYS. Thus then they give glory to God, saying, *Blessed is he that cometh in the name of the Lord.* They also bless the kingdom of Christ, saying, *Blessed be the kingdom of our father David, which cometh.* THEOPHYL. But they called the kingdom of Christ, that of David, both because Christ was descended from the seed of David, and because David means a man of a strong hand. For whose hand is stronger than the Lord's, by which so many and so great miracles were wrought. PSEUDO-CHRYS. Wherefore also the prophets so often call

Cat. in Marc. Oxon.

[1] Pseudo-Jerome.

[2] Theophyl.

Ps. 118, 25. Bede ubi sup.

Cat. in Marc. Oxon.

Cat. in Marc. Oxon.

Christ by the name of David, on account of the descent according to the flesh of Christ from David. Bede; Now we read in the Gospel of John that He fled into a mountain, lest they should make him their king. Now, however, when He comes to Jerusalem to suffer, He does not shun those who call Him king, that He might openly teach them that He was King over an empire not temporal and earthly, but everlasting in the heavens, and that the path to this kingdom was through contempt of death. Observe also the agreement of the multitude with the saying of Gabriel, *The Lord God will give him the throne of his father David;* that is, that He Himself may call by word and deed to a heavenly kingdom the nation to which David once furnished the government of a temporal rule. Pseudo-Chrys. And further, they give glory to God, when they add *Hosanna in the highest*, that is, praise and glory be to the God of all, Who is in the highest. Pseudo-Jerome; Or Hosanna, that is, save *in the highest* as well as in the lowest, that is, that the just be built on the ruin of Angels, and also that both those on the earth and those under the earth should be saved. In a mystical sense, also, the Lord approaches Jerusalem, which is 'the vision of peace,' in which happiness remains fixed and unmoved, being, as the Apostle says, the mother of all believers. Bede; Bethany again means the house of obedience, because by teaching many before His Passion, he made for Himself a house of obedience; and it is said to be placed on the mount of Olives, because He cherishes His Church with the unction of spiritual gifts, and with the light of piety and knowledge. But He sent His disciples to a [1] castellum hold [1], which was over against them, that is, He appointed doctors to penetrate into the ignorant parts of the whole world, into, as it were, the walls of the hold placed against them. Pseudo-Jerome; The disciples of Christ are called two by two, and sent two by two, since charity implies more than one, as it is written, *Woe to him that is alone.* Two persons lead the Israelites out of Egypt: two bring down the bunch of grapes from the Holy Land, that men in authority might ever join together activity and knowledge, and bring forward two commandments from the Two Tables, and be washed from two fountains, and carry the ark of the Lord on two poles, and know the Lord between the two Cherubim,

Bede ubi sup.

Luke 1, 32.

Cat. in Marc. Oxon.

Gal. 4, 26.

Bede ubi sup.

[1] castellum Vulg.

Eccl. 4, 10.

and sing to Him with both mind and spirit. THEOPHYL. The colt, however, was not necessary to Him, but He sent for it to shew that He would transfer Himself to the Gentiles. BEDE; For the colt of the ass, wanton and unshackled, denotes the people of the nations, on whom no man had yet sat, because no wise doctor had, by teaching them the things of salvation, put upon them the bridle of correction, to oblige them to restrain their tongues from evil, or to compel them into the narrow path of life. PSEUDO-JEROME; But *they found the colt tied by the door without*, because the Gentile people were bound by the chain of their sins before the door of faith, that is, without the Church. AMBROSE; Or else, they found it bound before the door, because whosoever is not in Christ is without, in the way; but he who is in Christ, is not without. He has added *in the way*, or *in a place where two ways meet*, where there is no certain possession for any man, nor stall, nor food, nor stable; miserable is his service, whose rights are unfixed; for he who has not the one Master, has many. Strangers bind him that they may possess him, Christ looses him in order to keep him, for He knows that gifts are stronger ties than bonds. BEDE; Or else, fitly did the colt stand in a place where two ways meet, because the Gentile people did not hold on in any certain road of life and faith, but followed in its error many doubtful paths of various sects. PSEUDO-JEROME; Or, in a place where two roads meet, that is, in the freedom of will, hesitating between life and death. THEOPHYL. Or else, in a place where two roads meet, that is, in this life, but it was loosed by the disciples, through faith and baptism. PSEUDO-JEROME; *But some said, What do ye?* as if they would say, Who can remit sins? THEOPHYL. Or else, those who prevent them are the devils, who were weaker than the Apostles. BEDE; Or else, the masters of error, who resisted the teachers, when they came to save the Gentiles; but after that the power of the faith of the Lord appeared to believers, the faithful people were freed from the cavils of the adversaries, and were brought to the Lord, whom they bore in their hearts. But by the garments of the Apostles, which they put upon it, we may understand the teaching of virtues, or the interpretation of the Scriptures, or the various doctrines of the Church, by which they clothe the hearts of men, once naked and

Bede ubi sup.

Ambr. in Luc. 9, 6.

Bede ubi sup.

Bede ubi sup.

cold and fit them to become the seats of Christ. Pseudo-Jerome; Or else, they put upon it their garments, that is, they bring to them the first robe of immortality by the Sacrament of Baptism. *And Jesus sat upon it*, that is, began to reign in them, so that sin should not reign in their wanton flesh, but righteousness, and peace, and joy in the Holy Ghost. Again, *many spread their garments in the way*, under the feet of the foal of the ass. What are feet, but those who carry, and the least esteemed, whom the Apostle has set to judge? And these too, though they are not the back on which the Lord sat, yet are instructed by John with the soldiers. Bede; Or else, many strew their garments in the way, because the holy martyrs put off from themselves the garment of their own flesh, and prepare a way for the more simple servants of God with their own blood. Many also strew their garments in the way, because they tame their bodies with abstinence, that they may prepare a way for God to the mount, or may give good examples to those who follow them. And they cut down branches from the trees, who in the teaching of the truth cull the sentences of the Fathers from their words, and by their lowly preaching scatter them in the path of God, when He comes into the soul of the hearer. Theophyl. Let us also strew the way of our life with branches which we cut from the trees, that is, imitate the saints, for these are holy trees, from which, he who imitates their virtues cuts down branches. Pseudo-Jerome; *For the righteous shall flourish as a palm tree*, straitened in their roots, but spreading out wide with flowers and fruits; for they are a good odour unto Christ, and strew the way of the commandments of God with their good report. Those who went before are the prophets, and those who followed are the Apostles. Bede; And because all the elect, whether those who were able to become such in Judæa, or those who now are such in the Church, believed and now believe on the Mediator between God and man, both those who go before and those who follow cried out Hosanna. Theophyl. But both those of our deeds which go before and those which follow after must be done to the glory of God; for some in their past life make a good beginning, but their following life does not correspond with their former, neither does it end to the glory of God.

v. 1 Cor. 6, 4.

Bede ubi sup.

Bede ubi sup.

11. And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12. And on the morrow, when they were come from Bethany, he was hungry:

13. And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

14. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

BEDE; As the time of His Passion approached, the Lord wished to approach to the place of His Passion, in order to intimate that He underwent death of His own accord: wherefore it is said, *And Jesus entered into Jerusalem, and into the temple.* And by His going to the temple on first entering the city, He shews us beforehand a form of religion, which we are to follow, that if by chance we enter a place, where there is a house of prayer, we should first turn aside to it. We should also understand from this, that such was the poverty of the Lord, and so far was He from flattering man, that in so large a city, He found no one to be His host, no abiding place, but lived in a small country place with Lazarus and his sisters; for Bethany is a hamlet of the Jews. Wherefore there follows: *And when he had looked round about upon all things,* (that is, to see whether any one would take Him in,) *and now the eventide was come, he went out into Bethany with the twelve.* Nor did He do this once only, but during all the five days, from the time that He came to Jerusalem, to the day of His Passion, He used always to do the same thing; during the day He taught in the temple, but at night, He went out and dwelt in the mount of Olives. It goes on, *And on the morrow, when they were come from Bethany, he was hungry.* CHRYS. How is it that He was hungry in the morning, as Matthew says, if it were not that by an economy He permitted it to His flesh? There follows, [67].

Bede ubi sup.

Chrys. in Matt. Hom.

And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon. Now it is evident that this expresses a conjecture of the disciples, who thought that it was for this reason that Christ came to the fig tree, and that it was cursed, because He found no fruit upon it. For it goes on: *And when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever.* He therefore curses the fig tree for His disciples' sake, that they might have faith in Him. For He every where distributed blessings, and punished no one, yet at the same time, it was right to give them a proof of His chastising power, that they might learn that He could even cause the persecuting Jews to wither away; He was however unwilling to give this proof on men, wherefore He shewed them on a plant a sign of His power of punishing. This proves that He came to the fig tree principally for this reason, and not on account of His hunger, for who is so silly as to suppose that in the morning He felt so greatly the pains of hunger, or what prevented the Lord from eating before He left Bethany? Nor can it be said that the sight of the figs excited His appetite to hunger, for it was not the season of figs; and if He were hungry, why did He not seek food elsewhere, rather than from a fig-tree which could not yield fruit before its time? What punishment also did a fig tree deserve for not having fruit before its time? From all this then we may infer, that He wished to shew His power, that their minds might not be broken by His Passion. THEOPHYL. Wishing to shew His disciples that if He chose He could in a moment exterminate those who were about to crucify Him. In a mystical sense, however, the Lord entered into the temple, but came out of it again, to shew that He left it desolate, and open to the spoiler. BEDE; Farther, He looks round about upon the hearts of all, and when in those who opposed the truth, He found no place to lay His head, He retires to the faithful, and takes up His abode with those who obey Him. For Bethany means the house of obedience. PSEUDO-JEROME; He went in the morning to the Jews, and visits us in the eventide of the world. BEDE; Just in the same way as He speaks parables, so also His deeds are parables; therefore He comes hungry to seek fruit off the

Bede ubi sup.

Bede ubi sup.

fig tree, and though He knew the time of figs was not yet, He condemns it to perpetual barrenness, that He might shew that the Jewish people could not be saved through the leaves, that is, the words of righteousness which it had, without fruit, that is, good works, but should be cut down and cast into the fire. Hungering therefore, that is, desiring the salvation of mankind, He saw the fig tree, which is, the Jewish people, having leaves, or, the words of the Law and the Prophets, and He sought upon it the fruit of good works, by teaching them, by rebuking them, by working miracles, and He found it not, and therefore condemned it. Do thou too, unless thou wouldest be condemned by Christ in the judgment, beware of being a barren tree, but rather offer to Christ the fruit of piety which He requires. CHRYS. We may also say, in another sense, that the Lord sought for fruit on the fig tree before its time, and not finding it, cursed it, because all who fulfil the commandments of the Law, are said to bear fruit in their own time, as, for instance, that commandment, *Thou shalt not commit adultery;* but he who not only abstains from adultery but remains a virgin, which is a greater thing, excels them in virtue. But the Lord exacts from the perfect not only the observance of virtue, but also that they bear fruit over and above the commandments. Chrys. non occ.

15. And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

16. And would not suffer that any man should carry any vessel through the temple.

17. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18. And the Scribes and Chief Priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

Bede ubi sup. BEDE; What the Lord had done in figure, when He cursed the barren fig tree, He now shews more openly, by casting out the wicked from the temple. For the fig tree was not in fault, in not having fruit before its time, but the priests were blameable; wherefore it is said, *And they come to Jerusalem; and Jesus went into the temple, and began to cast out them that sold and bought in the temple.* Nevertheless, it is probable that He found them buying and selling in the temple things which were necessary for its ministry. If then the Lord forbids men to carry on in the temple worldly matters, which they might freely do any where else, how much more do they deserve a greater portion of the anger of Heaven, who carry on in the temple consecrated to Him those things, which are unlawful wherever they may be done. It goes on: *and overthrew the tables of the moneychangers.* THEOPHYL. He calls moneychangers, changers of a particular sort of money, for the word means a small brass coin. There

Bede ubi sup. follows, *and the seats of them that sold doves.* BEDE; Because the Holy Spirit appeared over the Lord in the shape of a dove, the gifts of the Holy Spirit are fitly pointed out under the name of doves. The Dove therefore is sold, when the laying on of hands by which the Holy Spirit is received is sold for a price. Again, He overturns the seats of them who sell doves, because they who sell spiritual grace, are deprived of their priesthood, either before men, or in the eyes of God. THEOPHYL. But if a man by sinning gives up to the devil the grace and purity of baptism, he has sold his Dove, and for this reason is cast out of the temple. There follows, *And would not suffer that any man should carry any vessel through the temple.*

Bede ubi sup. BEDE; He speaks of those vessels which were carried there for the purpose of merchandise. But God forbid that it should be taken to mean, that the Lord cast out of the temple, or forbade men to bring into it, the vessels consecrated to God; for here He shews a type of the judgment to come, for He thrusts away the wicked from the Church, and restrains them by His everlasting word from ever again coming in to trouble the Church. Furthermore, sorrow, sent into the heart from above, takes away from the souls of the faithful those sins which were in them, and Divine grace assists them so that they should never again commit them. It goes on: *And he*

taught, saying unto them, My house shall be called of all nations the house of prayer. PSEUDO-JEROME; According to Isaiah: *But ye have made it a den of thieves,* according to Jeremiah. BEDE; He says, *to all nations,* not to the Jewish nation alone, nor in the city of Jerusalem alone, but over the whole world; and he does not say a house of bulls, goats, and rams, but of prayer. THEOPHYL. Further, He calls the temple, *a den of thieves,* on account of the money gained there; for thieves always troop together for gain. Since then they sold those animals which were offered in sacrifice for the sake of gain, He called them thieves. BEDE; For they were in the temple for this purpose, either that they might persecute with corporal pains those who did not bring gifts, or spiritually kill those who did. The mind and conscience of the faithful is also the temple and the house of God, but if it puts forth perverse thoughts, to the hurt of any one, it may be said that thieves haunt it as a den; therefore the mind of the faithful becomes the den of a thief, when leaving the simplicity of holiness, it plans that which may hurt others. AUG. John, however, relates this in a very different order, wherefore it is manifest that not once only, but twice, this was done by the Lord, and that the first time was related by John, this last, by all the other three. THEOPHYL. Which also turns to the greater condemnation of the Jews, because though the Lord did this so many times, nevertheless they did not correct their conduct. AUG. In this again Mark does not keep the same order as Matthew; because however Matthew connects the facts together by this sentence, *And he left them, and went out of the city into Bethany,* returning from whence in the morning, according to his relation, Christ cursed the tree, therefore it is supposed with greater probability that he rather has kept to the order of time, as to the ejection from the temple of the buyers and sellers. Mark therefore passed over what was done the first day when He entered into the temple, and on remembering it inserted it, when he had said that He found nothing on the fig tree but leaves, which was done on the second day, as both testify. GLOSS. But the Evangelist shews what effect the correction of the Lord had on the ministers of the temple, when he adds: *And the Scribes and Chief Priests heard it, and sought how*

Isa. 56, 7. Jer. 7, 11.

Bede ubi sup.

Bede ubi sup.

Aug. de Con. Evan. lib. ii. 67.

Aug. de Con. Evan. lib. ii. 68.

Matt. 21, 17.

Gloss. non occ

they might destroy him; according to that saying of Amos: *They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.* From this wicked design, however, they were kept back for a time solely by fear. Wherefore it is added, *For they feared him, because all the people were astonished at his doctrine. For he taught them as one having authority, and not as the Scribes* and Pharisees, as is said elsewhere.

Amos 5, 10.

19. And when even was come, he went out of the city.

20. And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22. And Jesus answering saith unto them, Have faith in God.

23. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

25. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Pseudo-Jerome; The Lord, leaving darkness behind Him in the hearts of the Jews, went out, as the sun, from that city to another which is well-disposed and obedient. And this is what is meant, when it is said, *And when even was*

come, he went out of the city. But the sun sets in one place, rises in another, for the light, taken from the Scribes, shines in the Apostles; wherefore He returns into the city; on which account there is added, *And in the morning, as they passed by,* (that is, going into the city,) *they saw the fig tree dried up from the root.* THEOPHYL. The greatness of the miracle appears in the drying up so juicy and green a tree. But though Matthew says that the fig tree was at once dried up, and that the disciples on seeing it wondered, there is no reason for perplexity, though Mark now says, that the disciples saw the fig tree dried up on the morrow; for what Matthew says must be understood to mean that they did not see it at once, but on the next day. AUG. The meaning is not that it dried up at the time, when they saw it, but immediately after the word of the Lord; for they saw it, not beginning to dry up, but completely dried up; and they thus understood that it had withered immediately after our Lord spoke. PSEUDO-JEROME; Now the fig tree withered from the roots is the synagogue withered from Cain, and the rest, from whom all the blood from Abel up to Zechariah is required. BEDE; Further, the fig tree was dried up from the roots to shew that the nation was impious not only for a time and in part, and was to be smitten for ever, not merely to be afflicted by the attacks of nations from without and then to be freed, as had often been done; or else it was dried up from the roots, to shew that it was stripped not only of the external favour of man, but altogether of the favour of heaven within it; for it lost both its life in heaven, and its country on earth. PSEUDO-JEROME; Peter perceives the dry root, which is cut off, and has been replaced by the beautiful and fruitful olive, called by the Lord; wherefore it goes on: *And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.* CHRYS. The wonder of the disciples was the consequence of imperfect faith, for this was no great thing for God to do; since then they did not clearly know His power, their ignorance made them break out into wonder; and therefore it is added, *And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, &c.* That

Aug. de Con. Evan. ii. 68.

Bede ubi sup.

Chrys. non occ.

is; Thou shalt not only be able to dry up a tree, but also to change a mountain by thy command and order. THEOPHYL. Consider the Divine mercy, how it confers on us, if we approach Him in faith, the power of miracles, which He Himself possesses by nature, so that we should be able even to change mountains. BEDE; The Gentiles, who have attacked the Church, are in the habit of objecting to us, that we have never had full faith in God, for we have never been able to change mountains. [1] It could, however, be done, if necessity called for it, as once we read that it was done by the prayers of the blessed Father Gregory of Neocæsarea, Bishop of Pontus, by which a mountain left as much space of ground for the inhabitants of a city as they wanted. CHRYS. Or else, as He did not dry up the fig tree for its own sake, but for a sign that Jerusalem should come to destruction, in order to shew His power, in the same way we must also understand the promise concerning the mountain, though a removal of this sort is not impossible with God. PSEUDO-JEROME; Christ then who is the mountain, which grew from the stone, cut out without hands, is taken up and cast into the sea, when the Apostles with justice say, Let us turn ourselves to other nations, since ye judged yourselves unworthy of hearing the word of God. BEDE; Or else, because the devil is often on account of his pride called by the name of a mountain, this mountain, at the command of those who are strong in the faith, is taken up from the earth and cast into the sea, whenever, at the preaching of the word of God by the holy doctors, the unclean spirit is expelled from the hearts of those who are fore-ordained to life, and is allowed to exert the tyranny of his power over the troubled and embittered souls of the faithless. At which time, he rages the more fiercely, the more he grieves at being turned away from hurting the faithful. It goes on: *Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.* THEOPHYL. For whosoever sincerely believes evidently lifts up his heart to God, and is joined to Him, and his burning heart feels sure that he has received what he asked for, which he who has experienced will understand; and those persons appear to me to experience this, who attend to the measure and the

Bede ubi sup.

[1] v. vol. i. p. 614. b.

Chrys. non occ.

Acts 13, 46.

Bede ubi sup.

manner of their prayers. For this reason the Lord says, *Ye shall receive whatsoever ye ask in faith*; for he who believes that he is altogether in the hands of God, and interceding with tears, feels that he as it were has hold of the feet of the Lord in prayer, he shall receive what he has rightly asked for. Again, would you in another way receive what you ask for? Forgive your brother, if he has in any way sinned against you; this is also what is added: *And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.* PSEUDO-JEROME; Mark has, as he is wont, expressed seven verses of the Lord's prayer in one prayer. But what can he, whose sins are all forgiven, require more, save that he may persevere in what has been granted unto him. BEDE; But we must observe that there is a difference in those who pray; he who has perfect faith, which worketh by love, can by his prayer or even his command remove spiritual mountains, as Paul did with Elymas the sorcerer. But let those who are unable to mount up to such a height[1] of perfection pray that their sins should be forgiven them, and they shall obtain what they pray for, provided that they themselves first forgive those who have sinned against them. If however they disdain to do this, not only shall they be unable to perform miracles by their prayers, but they shall not even be able to obtain pardon for their sins, which is implied in what follows; *But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*

Bede ubi sup.

[1] fastigium ap. Bed.

27. And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28. And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29. And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30. The baptism of John, was it from heaven, or of men? answer me.

31. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32. But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.

33. And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

THEOPHYL. They were angry with the Lord, for having cast out of the temple those who had made it a place of merchandize, and therefore they come up to Him, to question and tempt Him. Wherefore it is said: *And they come again to Jerusalem: and as he was walking in the temple, there come to him the Chief Priests, and the Scribes, and the elders, and say unto him, By what authority doest thou these things? and who gave thee authority to do these things?* As if they had said, Who art thou that doest these things? Dost thou make thyself a doctor, and ordain thyself Chief Priest? BEDE; And indeed, when they say, *By what authority doest thou these things*, they doubt its being the power of God, and wish it to be understood that what He did was the devil's work. When they add also, *Who gave thee this authority*, they evidently deny that He is the Son of God, since they believe that He works miracles, not by His own but by another's power. THEOPHYL. Further, they said this, thinking to bring Him to judgment, so that if He said, by mine own power, they might lay hold upon Him; but if He said, by the power of another, they might make the people leave Him, for they believed Him to be God. But the Lord asks them concerning John, not without a reason, nor in a sophistical way, but because John had borne witness of Him. Wherefore there follows: *And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? answer me.* BEDE; The Lord might indeed have

Bede ubi sup.

Bede ubi sup.

confuted the cavils of his tempters by a direct answer, but prudently puts them a question, that they might be condemned either by their silence or their speaking, which is evident from what is added, *And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?* As if He had said, He whom you confess to have had his prophecy from heaven bore testimony of Me, and ye have heard from him, by what authority I do these things. It goes on: *But if we shall say, Of men; they feared the people.* They saw then that whatever they answered, they should fall into a snare; fearing to be stoned, they feared still more the confession of the truth. Wherefore it goes on: *And they answered and said unto Jesus, We cannot tell.* PSEUDO-JEROME; They envied the Lamp, and were in the dark, wherefore it is said, *I have ordained a lamp for mine anointed; his enemies will I clothe with shame.* Ps. 132, 17. 18. There follows: *And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.* BEDE; As if He had said, I will not tell you what I know, since ye will not confess what ye know. Bede ubi sup. Further, we must observe that knowledge is hidden from those who seek it, principally for two reasons, namely, when he who seeks for it either has not sufficient capacity to understand what he seeks for, or when through contempt for the truth, or some other reason, he is unworthy of having that for which he seeks opened to him.

CHAP. XII.

1. And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3. And they caught him, and beat him, and sent him away empty.

4. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5. And again he sent another; and him they killed, and many others; beating some, and killing some.

6. Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's.

8. And they took him, and killed him, and cast him out of the vineyard.

9. What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10. And have ye not read this Scripture; The stone which the builders rejected is become the head of the corner:

11. This was the Lord's doing, and it is marvellous in our eyes?

12. And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

Gloss. non occ.

Gloss. After the Lord had closed the mouths of His tempters by a wise question, He next shews their wickedness in a parable; wherefore it is said: *And he began to speak unto them by parables. A certain man planted a vineyard.* Pseudo-Jerome; God the Father is called a man by a human conception. The vineyard is the house of Israel; the hedge is the guardianship of Angels; the winefat is the law, the tower is the temple, and the husbandmen, the priests. Bede; Or else, the hedge is the wall of the city, the winefat is the altar, or [1] those winefats, by which three psalms receive their name. Theophyl. Or, the hedge is the law, which prohibited their mingling with strangers. There follows, *And went into a far country.* Bede; Not by any change of place, but He seemed to go away from the vineyard, that He might leave the husbandmen to act on their own freewill. It goes on: *And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.* Pseudo-Jerome; The servants who were sent were the prophets, the fruit of the vineyard is obedience; some of the prophets were beaten, others wounded, others slain. Wherefore it goes on, *And they caught him, and beat him, and sent him away empty.* Bede; By the servant who was first sent, we must understand Moses, but they beat him, and sent him away empty, because *they angered Moses in the tents.* There follows, *And again he sent unto them another servant, and they wounded him in the head, and sent him away shamefully handled.* This other servant means David and the other Psalmists, but they wounded Him in the head and shamefully handled him, because they despised the songs of the Psalm-

Bede in Marc. 3, 42.

[1] v. vol. 1, 729. a.

Bede ubi sup.

Bede ubi sup.

Ps. 106, 6.

1 Kings 12, 16. ists, and rejected David himself, saying, *What portion have we in David?* It goes on, *And he sent another; and him they killed, and many others; beating some, and killing some.* By the third servant and his companions, understand the band of the prophets. But which of the prophets did they not persecute? In these three kinds of servants, as the Lord Himself elsewhere pronounces, may be included in a figure all the

Luke 24, 44. doctors under the law, when He says, *that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me.* Theophyl. Or else, By the first servant, understand the prophets

2Chron. 18, 23. who lived about the time of Elias, for Zedekiah the false prophet beat Micaiah; and by the second servant whom they wounded in the head, that is, evil entreated, we may understand the prophets who lived about the time of Hosea and Isaiah; but by the third servant understand the prophets who flourished about the time of Daniel and Ezekiel. It goes on, *Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, Perchance they will reverence my son.* Pseudo-Jerome; The well-beloved son and the last is the Only-begotten; and in that He says, *They will re-*

Bede ubi sup. *verence my son*, He speaks in irony. Bede; Or else, this is not said in ignorance, but God is said to doubt, that freedom of will may be left to man. Theophyl. Or else, He said this not as though He were ignorant of what was to happen, but to shew what it was right and fitting that they should do. *But those husbandmen said amongst themselves, This is the heir, come,*

Bede ubi sup. *let us kill him, and the inheritance will be ours.* Bede; The Lord proves most clearly that the chiefs of the Jews did not crucify the Son of God through ignorance, but through envy; for they understood that this was He to whom it was said,

Ps. 2, 8. *I will give thee the heathen for thine inheritance.* But these evil husbandmen strove to seize upon it by slaying Him, when the Jews crucifying Him tried to extinguish the faith which is by Him, and rather to bring forward their own righteousness which is by the Law, and to thrust it on the nations, and to imbue them with it. There follows: *And they took him, and killed him, and cast him out of the vineyard.* Theophyl. That is, without Jerusalem, for the Lord was crucified out of the city. Pseudo-Jerome; Or else, they cast Him out of

the vineyard, that is, out of the people, saying *Thou art a Samaritan, and hast a devil.* [1] Or, as far as in them lay, they cast Him out of their own borders, and gave Him up to the Gentiles that they might receive Him. There follows, *What then will the Lord of the vineyard do? he will come and destroy those husbandmen, and give the vineyard unto other.* AUG. Matthew indeed subjoins that they answered and said, *He will miserably destroy those wicked men*, which Mark here says was not their answer, but that the Lord after putting the question, as it were answered Himself. But we may easily understand either that their answer was subjoined without the insertion of, *they answered*, or *they said*, which at the same time was implied; or else, that their answer, being the truth, was attributed to the Lord, since He also Himself gave this answer concerning them, being the Truth. THEOPHYL. The Lord of the vineyard then is the Father of the Son who was slain, and the Son Himself is He who was slain, who will destroy those husbandmen, by giving them up to the Romans, and who will give the people to other husbandmen, that is, to the Apostles. Read the Acts of the Apostles, and you will find three thousand, and five thousand on a sudden believing and bearing fruit to God. PSEUDO-JEROME; Or else, the vineyard is given to others, that is, to those who come from the east, and from the west, and from the south, and from the north, and who sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. BEDE; But that this was done by Divine interposition he affirms, by immediately afterwards adding, *And have ye not read this Scripture, The stone which the builders refused is become the head-stone in the corner?* As if he had said, how is this prophecy to be fulfilled, save in that Christ, being rejected and slain by you, is to be preached to the Gentiles, who will believe on Him? Thus then as a corner stone, He will found the two people on Himself, and of the two people will build for Himself a city of the faithful, one temple. For the masters of the synagogue, whom He had just called husbandmen, He now calls *builders*, because the same persons, who seemed to cultivate His people, that they might bear the fruits of life, like a vineyard, were also commanded to construct and adorn this people, to be, as it were, a house worthy to have God for its inhabitant. THEOPHYL. The

John 8, 48.

[1] Bede ubi sup.

Aug. de Con. Evan. ii. 70. Matt. 21, 41.

Bede ubi sup.

stone then which the builders refused, the same has become the head-stone of the corner, that is, of the Church. For the Church is, as it were, the corner, joining together Jews and Gentiles; and this corner has been made by the Lord, and is wonderful in our eyes, that is, in the eyes of the faithful; for miracles meet with detraction from the faithless. The Church indeed is wonderful, as it were resting on wonders, for the Lord worked with the Apostles, and confirmed the word with signs. And this is what is meant, when it is said, *This was the Lord's doing, and it is marvellous in our eyes.* PSEUDO-JEROME; This rejected stone, which is borne by that corner where the lamb and the bread met in the supper, ending the Old and beginning the New Testament, does things marvellous in our eyes as the topaz. BEDE; But the Chief Priests shewed that those things which the Lord had spoken were true; which is proved from what follows: *And they sought to lay hold on him;* for He Himself is the heir, whose unjust death He said was to be revenged by the Father. Again, in a moral sense, each of the faithful, when the Sacrament of Baptism is intrusted to him, receives on hire a vineyard, which he is to cultivate. But the servant sent to him is evil intreated, beaten, and cast out, when the word is heard by him and despised, or, what is worse, even blasphemed; further, he kills, as far as in him lies, the heir, who has trampled under foot the Son of God. The evil husbandman is destroyed, and the vineyard given to another, when the humble shall be enriched with that gift of grace, which the proud man has scorned. And it happens daily in the Church, that the Chief Priests wishing to lay hands on Jesus, are held back by the multitude, when some one, who is a brother only in name, either blushes or fears to attack the unity of the faith of the Church, and of its peace, though he loves it not, on account of the number of good brethren who dwell together within it.

Ps. 118, 127. Vulg.

Bede ubi sup.

13. And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.

14. And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but

teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

15. Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

16. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

17. And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

BEDE; The Chief Priests though they sought to take Him, feared the multitude, and therefore they endeavoured to effect what they could not do of themselves, by means of earthly powers, that they might themselves appear to be guiltless of His death; and therefore it is said, *And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.* THEOPHYL. We have said elsewhere of the Herodians, that they were a certain new heresy, who said that Herod was the Christ, because the succession of the kingdom of Judah had failed. Others however say that the Herodians were the soldiers of Herod, whom the Pharisees brought as witnesses of the words of Christ, that they might take Him, and lead Him away. But observe how in their wickedness they wished to deceive Christ by flattery; for it goes on: *Master, we know that thou art true.* PSEUDO-JEROME; For they questioned Him with honied words, and they surrounded Him as bees, who carry honey in their mouth, but a sting in their tail. BEDE; But this bland and crafty question was intended to induce Him in His answer rather to fear God than Cæsar, and to say that tribute should not be paid, so that the Herodians immediately on hearing it might hold Him to be an author of sedition against the Romans; and therefore they add, *And carest for no man: for thou regardest not the person of any.* THEOPHYL. So that thou wilt not honour Cæsar, that is, against the truth; therefore they add, *But teachest the way of God in truth. Is it*

Bede ubi sup.

Bede ubi sup

lawful to give tribute to Cæsar, or not? Shall we give, or shall we not give? For their whole plot was one which had a precipice on both sides, so that if He said that it was lawful to give tribute to Cæsar, they might provoke the people against Him, as though He wished to reduce the nation itself to slavery; but if He said, that it was not lawful, they might accuse Him, as though He was stirring up the people against Cæsar; but the Fountain of wisdom escaped their snares. Wherefore there follows: *But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. And they brought it.* Bede; A denarius was a piece of money, accounted equal to ten smaller coins, and bearing the image of Cæsar; wherefore there follows: *And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.* Let those who think that our Saviour asked the question through ignorance and not by an economy, learn from this that He might have known whose image it was; but He puts the question, in order to return them a fitting answer; wherefore there follows: *And Jesus answering said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.* Theophyl. As if He had said, Give what bears an image to him whose image it bears, that is, the penny to Cæsar; for we can both pay Cæsar his tribute, and offer to God what is His own. Bede; That is, tithes, first-fruits, oblations, and victims. In the same way as He gave tribute both for Himself and Peter, He also gave to God the things that are God's, doing the will of His Father. Pseudo-Jerome; Render to Cæsar the money bearing his image, which is collected for him, and render yourselves willingly up to God, for the light of thy countenance, O Lord, and not of Cæsar's, is stamped upon us. Theophyl. The inevitable wants of our bodies is as Cæsar unto each of us; the Lord therefore orders that there should be given to the body its own, that is, food and raiment, and to God the things that are God's. It goes on: *And they marvelled at him.* They who ought to have believed, wondered at such great wisdom, because they had found no place for their craftiness.

Bede ubi sup.

Bede ubi sup.

Ps. 4, 7. Vulg.

18. Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19. Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20. Now there were seven brethren: and the first took a wife, and dying left no seed.

21. And the second took her, and died, neither left he any seed: and the third likewise.

22. And the seven had her, and left no seed: last of all the woman died also.

23. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24. And Jesus answering, said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?

25. For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27. He is not the God of the dead, but the God of the living: ye therefore do greatly err.

Gloss. non occ.

Gloss. After that our Lord has prudently escaped the crafty temptation of the Pharisees, it is shewn how He also confounds the Sadducees, who tempt Him; wherefore it is said: *Then come unto him the Sadducees, which say there is no resurrection.* Theophyl. A certain heretical sect of the Jews called Sadducees denied the resurrection, and said that there was neither angel nor spirit. These then

coming to Jesus, craftily proposed to Him a certain tale, in order to shew that no resurrection should take place, or had taken place; and therefore there is added, *And they asked him, saying, Master.* And in this tale they lay down that seven men had married one woman, in order to make men draw back from belief in the resurrection. Bede; And fitly do they frame such a fable in order to prove the madness of those who assert the resurrection of the body. Such a thing however might really have happened at some time or other among them. Pseudo-Jerome; But in a mystical sense: what can this woman, leaving no seed of seven brothers, and last of all dying, mean except the Jewish synagogue, deserted by the seven-fold Spirit, which filled those seven patriarchs, who did not leave to her the seed of Abraham, that is, Jesus Christ? For although a Son was born to them, nevertheless He was given to us Gentiles. This woman was dead to Christ, nor shall she be joined in the resurrection to any patriarch of the seven; for by the number seven is meant the whole company of the faithful. Thus it is said contrariwise by Isaiah, *Seven women shall take hold of one man;* that is, the seven Churches, which the Lord loves, reproves, and chastises, adore Him with one faith. Wherefore it goes on: *And Jesus answering, said unto them, Do ye not therefore err, not knowing the Scripture, neither the power of God?* Theophyl. As if He had said, Ye understand not what sort of a resurrection the Scriptures announce; for ye believe that there will be a restoration of our bodies, such as they are now, but it shall not be so. Thus then ye know not the Scriptures; neither again do ye know the power of God; for ye consider it as a difficult thing, saying, How can the limbs, which have been scattered, be united together and joined to the soul? But this in respect of the Divine power is as nothing. There follows: *For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven;* as if He had said, There will be a certain heavenly and angelic restoration to life, when there shall be no more decay, and we shall remain unchanged; and for this reason marriage shall cease. For marriage now exists on account of our decay, that we may be carried on by succession of our race, and not

Bede ubi sup.

Is. 4, 1.

fail; but then we shall be as the Angels, who need no succession by marriage, and never come to an end. BEDE; We must here consider that the Latin custom does not answer to the Greek idiom. For properly [1] different words are used for the marriage of men, and that of women; but here we may simply understand that, *marry* is meant of men, and *given in marriage* of women. PSEUDO-JEROME; Thus then they do not understand the Scripture, in that in the resurrection, men shall be as the Angels of God, that is, no man there dies, no one is born, no infant is there, no old man. THEOPHYL. In another way also they are deceived, not understanding the Scriptures; for if they had understood them, they should also have understood how by the Scriptures the resurrection of the dead may be proved; wherefore He adds, *And as touching the dead, that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?* PSEUDO-JEROME; But I say, *in the bush*, in which is an image of you; for in it the fire was kindled, but it did not consume its thorns; so my words set you on fire, but do not burn off your thorns, which have grown under the curse. THEOPHYL. But I say, *I am the God of Abraham, the God of Isaac, and the God of Jacob.* As if He had said, *The God of the living*, wherefore He adds, *He is not the God of the dead, but of the living;* for He did not say, I have been, but *I am*, as if they had been present. But some one perhaps will say, that God spake this only of the soul of Abraham, not of his body; to which I answer, that Abraham implies both, that is, soul and body, so that He also is the God of the body, and the body lives with God, that is, in God's ordinance. BEDE; Or else; because after proving that the soul remained after death, (for God could not be God of those who did not exist at all,) the resurrection of the body also might be inferred as a consequence, since it had done good and evil with the soul. PSEUDO-JEROME; But when He says, *The God of Abraham, the God of Isaac, and the God of Jacob;* by naming God thrice, He implied the Trinity. But when He says, *He is not the God of the dead*, by naming again the One God, he implies One Substance. But they live who make good the portion, which they

[1] nubere and uxorem ducere.

Bede ubi sup.

Bede ubi sup.

had chosen; and they are dead, who have lost what they had made good. *Ye therefore do greatly err.* Gloss. That is, because they contradicted the Scriptures, and derogated from the power of God.

Gloss. non occ.

28. And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29. And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

34. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

Gloss. non occ.

Gloss. After that the Lord confuted the Pharisees, and the Sadducees, who tempted Him, it is here shewn how He satisfied the Scribe who questioned Him; wherefore it is said, *And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of*

all? PSEUDO-JEROME; This question is only that which is a problem common to all skilled in the law, namely, that the commandments are differently set forth in Exodus, Leviticus, and Deuteronomy. Wherefore He brought forward not one but two commandments, by which, as by two paps rising on the breast of the bride, our infancy is nourished. And therefore there is added, *And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord thy God is one God.* He mentions the first and greatest commandment of all; this is that to which each of us must give the first place in his heart, as the only foundation of piety, that is, the knowledge and confession of the Divine Unity, with the practice of good works, which is perfected in the love of God and our neighbour; wherefore there is added, *Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength: this is the first commandment.* THEOPHYL. See how He has enumerated all the powers of the soul; for there is a [1] living power in the soul, which He explains, when He says, *With all thy soul*, and to this belong anger and desire, all of which He will have us give to Divine love. There is also another power, which is called natural, to which belong nutriment and growth, and this also is all to be given to God, for which reason He says, *With all thy heart.* There is also another power, the rational, which He calls the mind, and that too is to be given whole to God. GLOSS. The words which are added, *And with all thy strength*, may be referred to the bodily powers. It goes on: *And the second is like, namely this, Thou shalt love thy neighbour as thyself.* THEOPHYL. He says that it is like, because these two commandments are harmonious one with the other, and mutually contain the other. For he who loves God, loves also His creature; but the chief of His creatures is man, wherefore he who loves God ought to love all men. But he who loves his neighbour, who so often offends him, ought much more to love Him, who is ever giving him benefits. And therefore on account of the connection between these commandments, He adds, *There is none other commandment greater than these.* It goes on: *And the Scribe said unto him, Well, Master, thou hast said the truth:*

[1] ζωώδης

Gloss. non occ.

for there is one God, and there is none other but he: and to love him with all the heart, and with all the soul, and with all the understanding, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. BEDE; He shews when he says, *this is greater than all sacrifices,* that a grave question was often debated between the scribes and Pharisees, which was the first commandment, or the greatest of the Divine law; that is, some praised offerings and sacrifices, others preferred acts of faith and love, because many of the fathers before the law pleased God by that faith only, which works by love. This scribe shews that he was of the latter opinion. But it continues, *And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.* THEOPHYL. By which He shews that he was not perfect, for He did not say, Thou art within the kingdom of heaven, but, *Thou art not far from the kingdom of God.* BEDE; But the reason why he was not far from the kingdom of God was, that he proved himself to be a favourer of that opinion, which is proper to the New Testament and to Gospel perfection. AUG. Nor let it trouble us that Matthew says, that he who addressed this question to the Lord tempted Him; for it may be that though he came as a tempter, yet he was corrected by the answer of the Lord. Or at all events, we must not look upon the temptation as evil, and done with the intention of deceiving an enemy, but rather as the caution of a man who wished to try a thing unknown to him. PSEUDO-JEROME; Or else, he is not far who comes with knowledge; for ignorance is farther from the kingdom of God than knowledge; wherefore he says above to the Sadducees, *Ye err, not knowing the Scriptures, or the power of God.* It goes on: *And no man after that durst ask him any questions.* BEDE; For since they were confuted in argument, they ask Him no farther questions, but take Him without any disguise, and give Him up to the Roman power. From which we understand that the venom of envy may be overcome, but can hardly lie quiet.

Bede ubi sup.

Bede ubi sup.

Aug. de Con. Evan. ii. 73.

Bede ubi sup.

35. And Jesus answered and said, while he taught

in the temple, How say the Scribes that Christ is the Son of David?

36. For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37. David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

THEOPHYL. Because Christ was coming to His Passion, He corrects a false opinion of the Jews, who said that Christ was the Son of David, not his Lord; wherefore it is said, *And Jesus answered and said, while he taught in the temple.* PSEUDO-JEROME; That is, He openly speaks to them of Himself, that they may be inexcusable; for it goes on: *How say the Scribes that Christ is the Son of David?* THEOPHYL. But Christ shews Himself to be the Lord, by the words of David. For it goes on: *For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand;* as if He had said, Ye cannot say that David said this without the grace of the Holy Spirit, but he called Him Lord in the Holy Spirit; and that He is Lord, he shews, by this that is added, *Till I make thine enemies thy footstool;* for they themselves were His enemies, whom God put under the footstool of Christ. BEDE; But the putting down of His enemies by the Father, does not shew the weakness of the Son, but the unity of nature, by which One works in the Other; for the Son also subjects the Father's enemies, because He glorifies His Father upon earth. GLOSS. Thus then the Lord concludes from what has gone before the doubtful question. For from the foregoing words of David it is proved that Christ is the Lord of David, but according to the saying of the Scribes, it is proved that He is his son. And this is what is added, *David himself then calls him Lord, how is he then his son?* BEDE; The question of Jesus is useful for us even now against the Jews; for they, acknowledging that Christ is to come, assert that He is a mere man, a holy Person descended from David. Let us then ask them, as our

Bede ubi sup.

Gloss. non occ.

Bede ubi sup.

Lord has taught us, if He be a mere man, and only the son of David, how David in the Holy Spirit calls Him Lord. They are not however reproved for calling Him David's son, but for not believing Him to be the Son of God. It goes on, *And the common people heard him gladly.* Gloss. Namely, because they saw that He answered and put questions wisely.

Gloss. non occ.

38. And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces,

39. And the chief seats in the synagogues, and the uppermost rooms at feasts:

40. Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

Pseudo-Jerome; After confuting the Scribes and Pharisees, He burns up as a fire their dry and withered examples; wherefore it is said, *And he said unto them in his doctrine, Beware of the Scribes, which love to go in long clothing.* Bede; To walk in long clothing is to go forth into public clad in garments too much ornamented, in which amongst other things, that rich man, who fared sumptuously every day, is said to have sinned. Theophyl. But they used to walk in honourable garments, because they wished to be highly esteemed for it, and in like manner they desired other things, which lead to glory. For it goes on: *And love salutations in the marketplaces, and the chief seats in the synagogues, and the uppermost rooms at feasts.* Bede; We must observe that He does not forbid that those, to whom it falls by the rule of their office, should be saluted in the marketplace, or have chief seats and places at feasts, but He teaches that those who love those things unduly, whether they have them or no, are to be avoided by the faithful as wicked men: that is, He blames the intention and not the office; although this too is culpable, that the very men who wish to be called masters of the synagogue in Moses' seat, should have to do with lawsuits in the marketplace. We are in two ways ordered to beware of those who are desirous of vain

Bede ubi sup.

Bede ubi sup.

glory; first, we should not be seduced by their hypocrisy into thinking that what they do is good; nor secondly, should we be excited to imitate them, through a vain rejoicing in being praised for those virtues which they affect. THEOPHYL. He also especially teaches the Apostles, not to have any communication with the scribes, but to imitate Christ Himself; and in ordaining them to be masters in the duties of life, He places others under them[v]. BEDE; But they do not only seek for praise from men, but also for gain. Wherefore there follows, *Which devour widows' houses, under the pretence of long prayers.* For there are men who pretending to be just hesitate not to receive money from persons who are troubled in conscience, as though they would be their advocates in the judgment. A hand stretched out to the poor is always an accompaniment to prayer, but these men pass the night in prayer, that they may take away money from the poor. THEOPHYL. But the Scribes used to come to women, who were left without the protection of their husbands, as though they were their protectors; and by a pretence of prayer, a reverend exterior and hypocrisy, they used to deceive widows, and thus also devour the houses of the rich. It goes on, *These shall receive a greater damnation*, that is, than the other Jews, who sinned.

Bede ubi sup.

41. And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42. And there came a certain poor widow, and she threw in two mites, which make a farthing.

43. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

[v] Theophylact's words should be translated, He becomes their example in the duties of life.

Bede ubi sup. BEDE; The Lord, who had warned them to avoid the desire of high place and vain glory, now distinguishes by a sure test those who brought in gifts. Wherefore it is said, *And Jesus sat over against the treasury, and beheld how the people cast money into the treasury.* In the Greek language, *phylassein* means to keep, and *gaza* is a Persian word for treasure; wherefore the word *gazophylacium* which is here used means a place where riches are kept, which name also was applied to the chest in which the offerings of the people were collected, for the necessary uses of the temple, and to the porch in which they were kept. You have a notice of the porch in the Gospel, *These words spake Jesus in the treasury as He taught in the temple;* and of the chest in the book of Kings, *But Jehoiada the priest took a chest.* THEOPHYL. Now there was a praiseworthy custom amongst the Jews, that those who were able and willing should put something into the treasury, for the maintenance of the priests, the poor, and the widows; wherefore there is added, *And many that were rich cast in much.* But whilst many people were so engaged, a poor widow came up, and shewed her love by offering money according to her ability; wherefore it is said, *And there came a certain poor widow, and she threw in two mites, which make a farthing.* BEDE; Reckoners use the word 'quadrans' for the fourth part of any thing, be it place, money, or time. Perhaps then in this place is meant the fourth part of a shekel, that is, five pence. It goes on, *And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:* for God does not weigh the property but the conscience of those who offer; nor did He consider the smallness of the sum in her offering, but what was the store from which it came. Wherefore He adds, *For all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living.* PSEUDO-JEROME; But in a mystical sense, they are rich, who bring forth from the treasure of their heart things new and old, which are the obscure and hidden things of Divine wisdom in both testaments; but who is the poor woman, if it be not I and those like me, who cast in what I can, and have the will to explain to you, where I have

John 8, 20. 2 Kings 12, 9.

Bede ubi sup.

not the power. For God does not consider how much ye hear, but what is the store from which it comes; but each at all events can bring his farthing, that is, a ready will, which is called a farthing, because it is accompanied by three things, that is, thought, word, and deed. And in that it is said that *she cast in all her living*, it is implied that all that the body wants is that by which it lives[1]; wherefore it is said, *All the labour of man is for his mouth*. THEOPHYL. Or else; That widow is the soul of man, which leaving Satan to which it had been joined, casts into the temple two mites, that is, the flesh and the mind, the flesh by abstinence, the mind by humility, that so it may be able to hear that it has cast away all its living, and has consecrated it, leaving nothing for the world of all that it possessed. BEDE; Again, in an allegorical way, the rich men, who cast gifts into the treasury, point out the Jews puffed up with the righteousness of the law; the poor widow is the simplicity of the Church: poor indeed, because she has cast away the spirit of pride and of the desires of worldly things; and a widow, because Jesus her husband has suffered death for her. She casts two mites into the treasury, because she brings the love of God and of her neighbour, or the gifts of faith and prayer; which are looked upon as mites in their own insignificance, but measured by the merit of a devout intention are superior to all the proud works of the Jews. The Jew sends of his abundance into the treasury, because he presumes on his own righteousness; but the Church sends her whole living into God's treasury, because she understands that even her very living is not of her own desert, but of Divine grace.

[1] victum Eccl. 6, 7.

Bede ubi sup.

CHAP. XIII.

1. And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

2. And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

Bede in Marc. lib. iv. 42.

Bede; Because after the founding of the Church of Christ, Judæa was to be punished for her treachery, the Lord fitly, after praising the devotedness of the Church in the person of the poor widow, goes out of the temple, and foretold its coming ruin, and the contempt in which the buildings now so wonderful were soon to be held, wherefore it is said, *And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!* Theophyl. For, since the Lord had spoken much concerning the destruction of Jerusalem, His disciples wondered, that such numerous and beautiful buildings were to be destroyed; and this is the reason why they point out the beauty of the temple, and He answers not only that they were to be destroyed, but also that one stone should not be left upon another: wherefore it goes on: *And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.* Now some may endeavour to prove that Christ's words were false, by saying that many ruins were left, but this is not at all the point; for though some ruins had been left, still at the consummation of all things one stone shall not be left upon another. Besides it is related, that Ælius Adrian overturned

the city and the temple from the foundation, so that the word of the Lord here spoken was fulfilled. BEDE; But it was ordered by Divine power that after that the grace of the faith of the Gospel was made known through the world, the temple itself with its ceremonies should be taken away; lest perchance some one weak in the faith, if he saw that these things which had been instituted by God still remained, might by degrees drop from the sincerity of the faith, which is in Christ Jesus, into carnal Judaism. PSEUDO-JEROME; Here also the Lord enumerates to His disciples the destruction of the last time, that is of the temple, with the people, and its letter; of which one stone shall not be left upon another, that is, no testimony of the Prophets upon those, to whom the Jews perversely applied them, that is, on Ezra, Zerubbabel, and the Maccabees. BEDE; Again, when the Lord left the temple, all the edifice of the law and the framework of the commandments were destroyed, so that nothing could be filled up by the Jews; and now that the head has been taken away, all the limbs fight one against the other.

Bede ubi sup.

Bede ubi sup.

3. And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4. Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

5. And Jesus answering them began to say, Take heed lest any man deceive you:

6. For many shall come in my name, saying, I am Christ; and shall deceive many.

7. And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.

8. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

Bede ubi sup. BEDE; Because the Lord, when some were praising the buildings of the temple, had plainly answered that all these were to be destroyed, the disciples privately enquired about the time and the signs of the destruction which was foretold; wherefore it is said: *And as he sat upon the mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately, Tell us when shall these things be? and what shall be the sign when all these things shall be fulfilled.* The Lord sits upon the mount of Olives, over against the temple, when He discourses upon the ruin and destruction of the temple, so that even His bodily position may be in accordance with the words which He speaks, pointing out mystically that, abiding in peace with the saints, He hates the madness of the proud. For the mount of Olives marks the fruitful sublimity of the Holy Church.

Aug. Epist. cxcix. 9. AUG. In answer to the disciples, the Lord tells them of things which were from that time forth to have their course; whether He meant the destruction of Jerusalem which occasioned their question, or His own coming through the Church, (in which He ever comes even unto the end, for we know that He comes in His own, when His members are born day by day,) or the end itself, in which He will appear to judge the quick and the dead. THEOPHYL. But before answering their question, He strengthens their minds that they may not be deceived, wherefore there follows: *And Jesus answering them began to say, Take heed lest any man deceive you?* And this He says, because when the sufferings of the Jews began, some arose professing to be teachers, wherefore there follows: *For many shall come in my name, saying, I am Christ; and shall deceive*

Bede ubi sup. *many.* BEDE; For many came forward, when destruction was hanging over Jerusalem, saying that they were Christs, and that the time of freedom was now approaching. Many teachers of heresy also arose in the Church even in the time of the Apostles; and many Antichrists came in the name of Christ, the first of whom was Simon Magus, to whom the Samaritans, as we read in the Acts of the Apostles, listened,

Acts 8, 10. saying, *This man is the great power of God:* wherefore also it is added here, *And shall deceive many.* Now from the time of the Passion of our Lord there ceased not amongst the

Jewish people, who chose the seditious robber and rejected Christ the Saviour, either external wars or civil discord; wherefore it goes on: *And when ye shall hear of wars and rumours of wars, be ye not troubled.* And when these come, the Apostles are warned not to be afraid, or to leave Jerusalem and Judæa, because the end was not to come at once, nay was to be put off for forty years. And this is what is added: *for such things must needs be; but the end shall not be yet*, that is, the desolation of the province, and the last destruction of the city and temple. It goes on: *For nation shall rise against nation, and kingdom against kingdom.* THEOPHYL. That is, the Romans against the Jews, which Josephus relates happened before the destruction of Jerusalem. For when the Jews refused to pay tribute, the Romans arose, in anger; but because at that time they were merciful, they took indeed their spoils, but did not destroy Jerusalem. What follows shews that God fought against the Jews, for it is said, *And there shall be earthquakes in divers places, and there shall be famines.* BEDE; Now it is on record that this literally took place at the time of the Jewish rebellion. But *kingdom against kingdom*, the pestilence of those whose word spreads as a canker, dearth of the word of God, the commotion of the whole earth, and the separation from the true faith, may all rather be understood of heretics who, by fighting one against the other, bring about the triumph of the Church. Bede ubi sup.

9. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10. And the Gospel must first be published among all nations.

11. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12. Now the brother shall betray the brother to death, and the father the son; and children shall

rise up against their parents, and shall cause them to be put to death.

13. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

Bede ubi sup. BEDE; The Lord shews how Jerusalem and the province of Judæa merited the infliction of such calamities, in the following words: *But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten.* For the greatest cause of destruction to the Jewish people was, that after slaying the Saviour, they also tormented the heralds of His name and faith with wicked cruelty. THEOPHYL. Fitly also did He premise a recital of those things which concerned the Apostles, that in their own tribulations they might find some consolation in the community of troubles and sufferings. There follows: *And ye shall be brought before rulers and kings for my sake, for a testimony against them.* He says *kings and rulers*, as, for instance, Agrippa, Nero, and Herod. Again, His saying, *for my sake*, gave them no small consolation, in that they were about to suffer for His sake. *For a testimony against them*, means, as a judgment beforehand against them, that they might be inexcusable, in that though the Apostles were labouring for the truth, they would not join themselves to it. Then, that they might not think that their preaching should be impeded by troubles and dangers, He adds: *And the Gospel must first be published among all nations.* AUG. Matthew adds: *And then shall the end come.* Mark, however, by the word *first* means before the end come. BEDE; Ecclesiastical historians testify that this was fulfilled, for they relate that all the Apostles long before the destruction of the province of Judæa were dispersed to preach the Gospel over the whole world, except James the son of Zebedee and James the brother of our Lord, who had before shed their blood in Judæa for the word of the Lord. Since then the Lord knew that the hearts of the disciples would be saddened by the fall and destruction of their nation, He relieves them by this consolation, to let them know that even after the casting away of the Jews, companions in their joy and heavenly kingdom should not be wanting,

Aug. de Con. Evan. ii. 77. Matt. 24, 14.

nay that many more were to be collected out of all mankind than perished in Judæa. Gloss. Another anxiety might also arise in the breasts of the disciples. Lest therefore after hearing that they were to be brought before kings and rulers, they should fear that their want of science and eloquence should render them unable to answer, our Lord consoles them by saying, *But when they shall lead you and deliver you up, take no thought beforehand what ye shall speak, but whatsoever shall be given you in that hour, that speak ye.* Bede; For when we are led before judges for Christ's sake, all our duty is to offer up our will for Christ. As for the rest, Christ Himself who dwells in us speaks for us, and the grace of the Holy Ghost shall be given us, when we answer. Wherefore it goes on: *For it is not ye that shall speak, but the Holy Ghost.* Theophyl. He also foretells to them a worse evil, that they should suffer persecution from their relations. Wherefore there follows: *Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death; and ye shall be hated of all men for my name's sake.* Bede; This has often been seen in time of persecution, nor can there be any firm affection amongst men who differ in faith. Theophyl. And this He says, that on hearing it, they might prepare themselves to bear persecutions and ills with greater patience. Then He brings them consolation, saying, *And ye shall be hated of all men for my name's sake*; for the being hated for Christ's sake is a sufficient reason for suffering persecutions patiently,[1] for it is not the punishment, but the cause, that makes the martyr. Again, that which follows is no small comfort amidst persecution: *But he that shall endure unto the end, the same shall be saved.*

Gloss. non occ.

Bede ubi sup.

Bede ubi sup.

[1] Aug. in Ps. 34, 10.

14. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains:

15. And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house:

16. And let him that is in the field not turn back again for to take up his garment.

17. But woe to them that are with child, and to them that give suck in those days!

18. And pray ye that your flight be not in the winter.

19. For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

Gloss. non occ. GLOSS. After speaking of the things which were to happen before the destruction of the city, the Lord now foretells those which happened about the destruction itself of the city, saying, *But when ye shall see the abomination of desolation standing where it ought not, (let him that readeth understand.)*

Aug. de Con. ii. 77. AUG. Matthew says, standing *in the holy place;* but with this verbal difference Mark has expressed the same meaning; for He says *where it ought not* to stand, because it ought not to stand in the holy place.

Bede ubi sup. BEDE; When we are challenged to understand what is said, we may conclude that it is mystical. But it may either be said simply of Antichrist, or of the statue of Cæsar, which Pilate put into the temple, or of the equestrian statue of Adrian, which for a long time stood in the holy of holies itself. An idol is also called abomination according to the Old Testament, and he has added *of desolation*, because it was placed in the temple when desolate and deserted. THEOPHYL. Or he means by *the abomination of desolation*, the entrance of enemies into the city by violence.

Aug. Epist. cxcix. 9. AUG. But Luke, in order to shew that the abomination of desolation happened when Jerusalem was taken, in this same place gives the words of our Lord,

Luke 21, 20. *And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.* It goes on:

Bede ubi sup. *Then let them that be in Judæa flee to the mountains.* BEDE;

It is on record that this was literally fulfilled, when on the approach of the war with Rome and the extermination of the Jewish people, all the Christians who were in that province, warned by the prophecy, fled far away, as Church history relates, and retiring beyond Jordan, remained for a time in the city of Pella under the protection of Agrippa, the king of the Jews, of whom mention is made in the Acts, and who with that part of the Jews, who chose to obey him, always continued subject to the Roman empire. THEOPHYL. And well does he say, *Who are in Judæa*, for the Apostles were no longer in Judæa, but before the battle had been driven from Jerusalem. GLOSS. Or rather went out of their own accord, being led by the Holy Ghost. It goes on, *And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house*; for it is a desirable thing to be saved even naked from such a destruction. It goes on: *But woe to them that are with child, and to them that give suck in those days.* BEDE; That is, they whose wombs or whose hands, overladen with the burden of children, in no small measure impede their forced flight. THEOPHYL. But it seems to me, that in these words He foretells the eating of children, for when afflicted by famine and pestilence, they laid hands on their children. GLOSS. Again, after having mentioned this double impediment to flight, which might arise either from the desire of taking away property, or from having children to carry, He touches upon the third obstacle, namely, that coming from the season; saying, *And pray ye that your flight be not in the winter.* THEOPHYL. That is, lest they who wish to fly should be impeded by the difficulties of the season. And He fitly gives the cause for so great a necessity for flight; saying, *For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.* AUG. For Josephus, who has written the history of the Jews, relates that such things were suffered by this people, as are scarcely credible, wherefore it is said, not without cause, that there was not such tribulation from the beginning of the creation until now, nor shall ever be. But although in the time of Antichrist there shall be one similar or greater, we must understand that it is of that

Bede ubi sup.

Non in Gloss. sed ap. Theoph.

Bede ubi sup.

Gloss. non occ.

Aug. Epist. cxcix. 9.

people, that it is said that there shall never happen such another. For if they are the first and foremost to receive Antichrist, that same people may rather be said to cause than to suffer tribulation.

Bede ubi sup. BEDE; The only refuge in such evils is, that God who gives strength to suffer, should abridge the power of inflicting. Wherefore there follows: *And except that the Lord had shortened those days.* THEOPHYL. That is, if the Roman war had not been soon finished, *no flesh should be saved;* that is, no Jew should have escaped; *but for the elect's sake, whom he hath chosen*, that is, for the sake of the believing Jews, or who were hereafter to believe, *He hath shortened the days*, that is, the war was soon finished, for God foresaw that many Jews would believe after the destruction of the city; for which reason He would not suffer the whole race to be utterly

Aug. ubi sup. destroyed. AUG. But some persons more fitly understand that the calamities themselves are signified by days, as evil days are spoken of in other parts of holy Scripture; for the days themselves are not evil, but what is done in them. The woes themselves therefore are said to be abridged, because through the patience which God gave they felt them less, and

Bede ubi sup. then what was great in itself was abridged. BEDE; Or else; these words, *In those days shall be affliction*, properly agree with the times of Antichrist, when not only tortures more frequent, and more painful than before are to be heaped on the faithful, but also, what is more terrible, the working of miracles shall accompany those who inflict torments. But in proportion as this tribulation shall be greater than those which preceded, by so much shall it be shorter. For it is believed, that during three years and a half, as far as may be conjectured from the prophecy of Daniel and the Revelations of John, the Church is to be attacked. In a spiritual sense, however, when we see the abomination of desolation standing where it ought not, that is, heresies and crimes reigning amongst them, who appear to be consecrated by the heavenly mysteries, then whosoever of us remain in Judæa, that is, in the confession of the true faith, ought to mount the higher in virtue, the more men we see following the broad paths of vice. PSEUDO-JEROME; For our flight is to the mountains, that he who has mounted to the heights of virtue may not go

Bede ubi sup. down to the depths of sin. BEDE; Then let him who is on

the house-top, that is, whose mind rises above carnal deeds, and who lives spiritually, as it were in the free air, not come down to the base acts of his former conversation, nor seek again those things which he had left, the desires of the world or the flesh. For our house either means this world, or that in which we live, our own flesh. PSEUDO-JEROME; *Pray that your flight may not be in the winter, or on the sabbath day*, that is, that the fruit of our work may not be ended with the end of time; for fruit comes to an end in the winter and time in the sabbath. BEDE; But if we are to understand it of the consummation of the world, He commands that our faith and love for Christ should not grow cold, and that we should not grow lazy and cold in the work of God, by taking a sabbath from virtue. THEOPHYL. We must also avoid sin with fervour, and not coldly and quietly. PSEUDO-JEROME; But the tribulation shall be great, and the days short, for the sake of the elect, lest the evil of this time should change their understanding.

Bede ubi sup.

21. And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:

22. For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

23. But take ye heed: behold, I have foretold you all things.

24. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25. And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26. And then shall they see the Son of man coming in the clouds with great power and glory.

27. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

THEOPHYL. After that the Lord had finished all that concerned Jerusalem, He now speaks of the coming of Antichrist, saying, *Then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not.* But when He says, *then*, think not that it means immediately after these things
Matt. 3, 1. are fulfilled about Jerusalem; as Matthew also says after the birth of Christ, *In those days came John the Baptist;* does he mean immediately after the birth of Christ? No, but he speaks indefinitely and without precision. So also here, *then* may be taken to mean not when Jerusalem shall be made desolate, but about the time of the coming of Antichrist. It goes on: *For false Christs and false prophets shall arise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.* For many shall take upon them the name of Christ, so as to seduce even the faithful.
Aug. de Civ. Dei, xx. 19. AUG. For then shall Satan be unchained, and work through Antichrist in all his power, wonderfully indeed, but falsely. But a doubt is often raised whether the Apostle said *Signs and lying wonders*, because he is to deceive mortal senses, by phantoms, so as to appear to do what he does not, or because those wonders themselves, even though true, are to turn men aside to lies, because they will not believe that any power but a Divine power could do them, being ignorant of the power of Satan, especially when he shall have received such power as he never had before. But for whichever reason it is said, they shall be deceived by those signs and
v. Greg Hom. in Ezech. lib. i. 9. wonders who deserve to be deceived. GREG. Why however is it said with a doubt *if it were possible*, when the Lord knows beforehand what is to be? One of two things is implied; that if they are elect, it is not possible; and if it
non potest, ap. Cat. is possible, they are not elect. This doubt therefore in our Lord's discourse expresses the trembling in the mind of the elect. And He calls them elect, because He sees that they will persevere in faith and good works; for those who are chosen to remain firm are to be tempted to fall by the signs
Bede ubi sup. of the preachers of Antichrist. BEDE; Some however refer this to the time of the Jewish captivity, where many, declaring themselves to be Christs, drew after them crowds of deluded persons; but during the siege of the city there was no Christian to whom the Divine exhortation, not to follow false

teachers, could apply. Wherefore it is better to understand it of heretics, who, coming to oppose the Church, pretended to be Christs; the first of whom was Simon Magus, but that last one, greater than the rest, is Antichrist. It goes on: *But take ye heed: behold, I have foretold you all things.* AUG. For He did not only foretel to His disciples the good things which He would give to His saints and faithful ones, but also the woes in which this world was to abound, that we might look for our reward at the end of the world with more confidence, from feeling the woes in like manner announced as about to precede the end of the world. THEOPHYL. But after the coming of Antichrist, the frame of the world shall be altered and changed, for the stars shall be obscured on account of the abundance of the brightness of Christ. Wherefore it goes on: *But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light; and the stars of heaven shall fall.* BEDE; For the stars in the day of judgment shall appear obscure, not by any lessening of their own light, but because of the brightness of the true light, that is, of the most high Judge coming upon them; although there is nothing to prevent its being taken to mean, that the sun and moon with all the other heavenly bodies then for a time are really to lose their light, just as we are told was the case with the sun at the time of our Lord's Passion. But after the day of judgment, when there shall be a new sky and a new earth, then shall happen what Isaiah says: *Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold.* There follows, *And the powers of heaven shall be shaken.* THEOPHYL. That is, the Angelic virtues shall be astonished, seeing that such great things are done, and that their fellow-servants are judged. BEDE; What wonder is it that men should be troubled at this judgment, the sight of which makes the very Angelic powers to tremble? What will the stories of the house do when the pillars shake? What does the shrub of the wilderness undergo, when the cedar of paradise is moved? PSEUDO-JEROME; Or else, the sun shall be darkened, at the coldness of their hearts, as in the winter time. And the moon shall not give her light with serenity, in this time of

Aug. Epist. 78.

Bede ubi sup.

Isa. 30, 26.

Bede ubi sup.

quarrel, and the stars of heaven shall fail in their light, when the seed of Abraham shall all but disappear, for to it they
Gen. 22, 17. are likened. And the powers of heaven shall be stirred up to the wrath of vengeance, when they shall be sent by the Son of Man at His coming, of whose Advent it is said, *And then shall they see the Son of Man coming in the clouds with great power and glory*, He, that is, who first came down like rain into the fleece of Gideon in all lowliness.
Aug. Epist. cxcix. 11. Acts 1, 11. AUG. For since it was said by the Angels to the Apostles, *He shall so come in like manner as ye have seen him go into heaven*, rightly do we believe that He will come not only in the same body, but on a cloud, since He is to come as He went away, and a cloud received Him as He was going. THEOPHYL. But they shall see the Lord as the Son of Man,
Aug. de Trin. i. 13. that is, in the body, for that which is seen is body. AUG. For the vision of the Son of Man is shewn even to the bad, but the vision of the form of God to the pure in heart
Matt. 5, 8. alone, *for they shall see God.* And because the wicked cannot see the Son of God, as He is in the form of God, equal to the Father, and at the same time both just and wicked are to see Him as Judge of the quick and dead, before Whom they shall be judged, it was necessary that the Son of Man should receive power to judge. Concerning the execution of which power, there is immediately added, *And then shall he send his angels.* THEOPHYL. Observe that Christ sends the Angels as well as the Father; where then are they who say that He is not equal to the Father? For the Angels go forth to gather together the faithful, who are chosen, that they may be carried into the air to meet Jesus Christ. Wherefore it goes on: *And gather together his elect from the four winds.* PSEUDO-JEROME; As corn winnowed from the threshing-floor of the whole earth. BEDE; By *the four winds*, He means the four parts of the world, the east, the west, the north, and the south. And lest any one should think that the elect are to be gathered together only from the four edges of the world, and not from the midland regions as well as the borders, He has fitly added, *From the uttermost part of earth, to the uttermost part of heaven*, that is, from the extremities of the earth to its utmost bounds, where the circle of the heavens appears to those who look from

afar to rest upon the boundaries of the earth. No one therefore shall be elect in that day who remains behind and does not meet the Lord in the air, when He comes to judgment. The reprobate also shall come to judgment, that when it is finished they may be scattered abroad and perish from before the face of God.

28. Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29. So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

30. Verily I say unto you, that this generation shall not pass, till all these things be done.

31. Heaven and earth shall pass away: but my words shall not pass away.

Bede; Under the example of a tree the Lord gave a pattern of the end, saying, *Now learn a parable of the fig tree, when her branch is yet tender, and putteth forth leaves, ye know that summer is near. So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.* Theophyl. As if He had said, As when the fig tree puts forth its leaves, summer follows at once, so also after the woes of Antichrist, at once, without an interval, shall be the coming of Christ, who will be to the just as summer after winter, but to sinners, winter after summer. Aug. All that is said by the three Evangelists concerning the Advent of our Lord, if diligently compared together and examined, will perchance be found to belong to His daily coming in His body, that is, the Church, except those places where that last coming is so promised, as if it were approaching; for instance in the last part of the discourse according to Matthew, the coming itself is clearly expressed, where it is said, *When the Son of Man shall come in his glory.* For what does he refer to in the words, *when ye shall see these things come to pass*, but those things which He has mentioned above, amongst which it is said, *And then ye shall see*

Bede ubi sup.

Aug. Epist. 119, 11.

Matt. 25, 31.

the Son of Man coming in the clouds. The end therefore shall not be then, but then it shall be near at hand. Or are we to say, that not all those things which are mentioned above are to be taken in, but only some of them, that is, leaving out these words, *Then shall ye see the Son of man coming*; for that shall be the end itself, and not its approach only. But Matthew has declared that it is to be received without exception, saying, *When ye shall see all these things, know that it is near, even at the doors.* That which is said above must therefore be taken thus; *And he shall send his angels, and gather together the elect from the four winds;* that is, He shall collect His elect from the four winds of heaven, which He does in the whole of the last hour, coming in His members as in clouds. Bede; This fruitbearing of the fig tree may also be understood to mean the state of the synagogue, which was condemned to everlasting barrenness, because when the Lord came, it had no fruits of righteousness in those who were then unfaithful. But the Apostle has said, that when the fulness of the Gentiles is come in, all Israel shall be saved. What means this, but that the tree, which has been long barren, shall then yield the fruit, which it had withheld? When this shall happen, doubt not that a summer of true peace is at hand. Pseudo-Jerome; Or else, the leaves which come forth are words now spoken, the summer at hand is the day of Judgment, in which every tree shall shew what it had within it, deadness for burning, or greenness to be planted with the tree of life. There follows: *Verily I say unto you, This generation shall not pass, till these things be done.* Bede; By generation He either means the whole race of mankind, or specially the Jews. Theophyl. Or else, *This generation shall not pass away*, that is, the generation of Christians, *until all things be fulfilled*, which were spoken concerning Jerusalem and the coming of Antichrist; for He does not mean the generation of the Apostles, for the greater part of the Apostles did not live up to the destruction of Jerusalem. But He says this of the generation of Christians, wishing to console His disciples, lest they should believe that the faith should fail at that time; for the immoveable elements shall first fail, before the words of Christ fail; wherefore it is added, *Heaven and earth*

Bede ubi sup.

Rom. 11, 25.

Bede ubi sup.

shall pass away, but my words shall not pass away. BEDE; The heaven which shall pass away is not the ethereal or starry heaven, but the heaven where is the air. For wheresoever the water of the judgment could reach, there also, according to the words of the blessed Peter, the fire of judgment shall reach. But the heaven and the earth shall pass away in that form which they now have, but in their essence they shall last without end. Bede ubi sup. 2 Pet. 3.

32. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33. Take ye heed, watch and pray: for ye know not when the time is.

34. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36. Lest coming suddenly he find you sleeping.

37. And what I say unto you I say unto all, Watch.

THEOPHYL. The Lord wishing to prevent His disciples from asking about that day and hour, says, *But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.* For if He had said, I know, but I will not reveal it to you, He would have saddened them not a little; but He acted more wisely, and prevents their asking such a question, lest they should importune Him, by saying, neither the Angels nor I. HILARY; This ignorance of the day and hour is urged against the Only-Begotten God, as if, God born of God had not the same perfection of nature as God. But first, let common sense decide whether it is credible that He, who Hilar. de Trin. ix.

is the cause that all things are, and are to be, should be ignorant of any out of all these things. For how can it be beyond the knowledge of that nature, by which and in which that which is to be done is contained? And can He be ignorant of that day, which is the day of His own Advent? Human substances foreknow as far as they can what they intend to do, and the knowledge of what is to be done, follows upon the will to act. How then can the Lord of glory, from ignorance of the day of His coming, be believed to be of that imperfect nature, which has on it a necessity of coming, and has not attained to the knowledge of its own advent? But again, how much more room for blasphemy will there be, if a feeling of envy is ascribed to God the Father, in that He has withheld the knowledge of His beatitude from Him to whom He gave a foreknowledge of His death. But if there are in Him all the treasures of knowledge, He is not ignorant of this day; Col 2,3. rather we ought to remember that the treasures of wisdom in Him are hidden; His ignorance therefore must be connected with the hiding of the treasures of wisdom, which are in Him. For in all cases, in which God declares Himself ignorant, He is not under the power of ignorance, but either it is not a fit time for speaking, or it is an economy of not acting. But if God is said then to have known that Abraham loved Him, when He did not hide that His knowledge from Abraham, it Gen. follows, that the Father is said to know the day, because He 22, 12. did not hide it from the Son. If therefore the Son knew not the day, it is a Sacrament of His being silent, as on the contrary the Father alone is said to know, because He is not silent. But God forbid that any new and bodily changes should be ascribed to the Father or the Son. Lastly, lest He should be said to be ignorant from weakness, He has immediately added, *Take ye heed, watch and pray, for ye know not when the time is.* PSEUDO-JEROME; For we must needs watch with our souls before the death of the body. THEOPHYL. But He teaches us two things, watching and prayer; for many of us watch, but watch only to pass the night in wickedness; He now follows this up with a parable, saying, *For the Son of man is as a man taking a far journey, who left his house, and gave his servants power over every work, and commanded the porter to watch.*

BEDE; The man who taking a far journey left his house is Christ, who ascending as a conqueror to His Father after the resurrection, left His Church, as to His bodily presence, but has never deprived her of the safeguard of His Divine presence. GREG. For the earth is properly the place for the flesh, which was as it were carried away to a far country, when it was placed by our Redeemer in the heavens. *And he gave his servants power over every work*, when, by giving to His faithful ones the grace of the Holy Ghost, He gave them the power of serving every good work. He has also ordered the porter to watch, because He commanded the order of pastors to have a care over the Church committed to them. Not only, however, those of us who rule over Churches, but all are required to watch the doors of their hearts, lest the evil suggestions of the devil enter into them, and lest our Lord find us sleeping. Wherefore concluding this parable He adds, *Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at cockcrow, or in the morning: lest coming suddenly he find you sleeping.* PSEUDO-JEROME; For he who sleeps applies not his mind to real bodies, but to phantoms, and when he awakes, he possesses not what he had seen; so also are those, whom the love of this world seizes upon in this life; they quit after this life what they dreamed was real. THEOPHYL. See again that He has not said, I know not when the time will be, but, *Ye know not.* For the reason why He concealed it was that it was better for us; for if, now that we know not the end, we are careless, what should we do if we knew it? We should keep on our wickednesses even unto the end. Let us therefore attend to His words; for the end comes at even, when a man dies in old age; at midnight, when he dies in the midst of his youth; and at cockcrow, when our reason is perfect within us; for when a child begins to live according to his reason, then the cock cries loud within him, rousing him from the sleep of sense; but the age of childhood is the morning. Now all these ages must look out for the end; for even a child must be watched, lest he die unbaptized. PSEUDO-JEROME; He thus concludes His discourse, that the last should hear from those who come first this precept which is common to all; wherefore He adds, *But what I say unto you I*

Bede ubi sup.

Greg. Hom. in Evan. 9.

Aug. Epist. 199, 3.

say unto all, Watch. Aug. For He not only speaks to those in whose hearing He then spake, but even to all who came after them, before our time, and even to us, and to all after us, even to His last coming. But shall that day find all living, or will any man say that He speaks also to the dead, when He says, *Watch, lest when he cometh he find you sleeping?* Why then does He say to all, what only belongs to those who shall then be alive, if it be not that it belongs to all, as I have said? For that day comes to each man when his day comes for departing from this life such as he is to be, when judged in that day, and for this reason every Christian ought to watch, lest the Advent of the Lord find him unprepared; but that day shall find him unprepared, whom the last day of his life shall find unprepared.

CHAP. XIV.

1. After two days was the feast of the Passover, and of unleavened bread: and the Chief Priests and the Scribes sought how they might take him by craft, and put him to death.

2. But they said, Not on the feast day, lest there be an uproar of the people.

PSEUDO-JEROME; Let us now sprinkle our book, and our thresholds with blood, and put the scarlet thread around the house of our prayers, and bind scarlet on our hand, as was done to Zarah, that we may be able to say that the red heifer is slain in the valley. For the Evangelist, being about to speak of the slaying of Christ, premises, *After two days was the feast of the Passover, and of unleavened bread.* BEDE; Pascha which in Hebrew is *phase*, is not called from Passion, as many think, but from passing over, because the destroyer, seeing the blood on the doors of the Israelites, passed by them, and did not smite them; or the Lord Himself, bringing aid unto His people, walked above them. PSEUDO-JEROME; Or else *phase* is interpreted a passing over, but Pascha means sacrifice. In the sacrifice of the lamb, and the passing of the people through the sea, or through Egypt, the Passion of Christ is prefigured, and the redemption of the people from hell, when He visits us after two days, that is, when the moon is most full, and the age of Christ is perfect, that when no part at all of it is dark, we may eat the flesh of the Lamb without spot, who

Gen. 38, 30. Num. 19, 2. Deut. 21, 4.

Bede in Marc. iv. 43.

taketh away the sins of the world, in one house, that is, in the Catholic Church, shod with charity, and armed with virtue. Bede ubi sup. Bede; The difference according to the Old Testament between the Passover and the feast of unleavened bread was, that the day alone on which the lamb was slain in the evening, that is, the fourteenth moon of the first month, was called Passover. But on the fifteenth moon, when they came out of Egypt, the feast of unleavened bread came on, which solemn time was appointed for seven days, that is, up to the twenty-first day of the same month in the evening. But the Evangelists indifferently use the day of unleavened bread for the Passover, and the Passover for the days of unleavened bread. Wherefore Mark also here says, *After two days was the feast of the Passover, and of unleavened bread,* because the day of the Passover was also ordered to be celebrated on the days of unleavened bread, and we also, as it were, keeping a continual passover, ought always to be passing out of this world. Pseudo-Jerome; But iniquity came forth in Babylon from the princes, who ought to have purified the temple and the vessels, and themselves according to the law, in order to eat the lamb. Wherefore there follows: *And the Chief Priests and the Scribes sought how they might take him by craft, and put him to death.* Now when the head is slain, the whole body is rendered powerless, wherefore these wretched men slay the Head. But they avoid the feast day, which indeed befits them, for what feasting can there be for them, who have lost life and mercy? Wherefore it goes on: *But they said, Not on the feast day, lest there be an uproar of the people.* Bede ubi sup. Bede; Not indeed, as the words seem to imply, that they feared the uproar, but they were afraid lest He should be taken out of their hands by the aid of the people. Theophyl. Nevertheless, Christ Himself had determined for Himself the day of His Passion; for He wished to be crucified on the Passover, because He was the true Passover.

3. And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very

precious; and she brake the box, and poured it on his head.

4. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5. For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8. She hath done what she could: she is come aforehand to anoint my body to the burying.

9. Verily I say unto, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

BEDE; The Lord when about to suffer for the whole world, and to redeem all nations with His blood, dwells in Bethany, that is, in the house of obedience; wherefore it is said, *And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman.* PSEUDO-JEROME; For the fawn amongst the stags ever comes back to his couch, that is, the Son, obedient to the Father even unto death, seeks for obedience from us. BEDE; He says *of Simon the leper*, not because he remained still a leper at that time, but because having once been such, he was healed by our Saviour; his former name is left, that the virtue of the Healer may be made manifest. THEOPHYL. But although the four Evangelists record the anointing by a woman, there were two women and not one; one described by John, the sister of Lazarus; it was she who six days before the Passover anointed the feet of Jesus; another described by the other three Evangelists. Nay, if you examine, you will find three;

Bede ubi sup.

Bede ubi sup.

for one is described by John, another by Luke, a third by the other two. For that one described by Luke is said to be a sinner and to have come to Jesus during the time of His preaching; but this other described by Matthew and Mark is said to have come at the time of the Passion, nor did she confess that she had been a sinner. Aug. I however think that nothing else can be meant, but that the sinner who then came to the feet of Jesus was no other than the same Mary who did this twice; once, as Luke relates it, when coming for the first time with humility and tears she merited the remission of her sins. For John also relates this, when he began to speak of the raising of Lazarus before He came to Bethany, saying, *It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.* But what she again did at Bethany is another act, unrecorded by Luke, but mentioned in the same way by the other three Evangelists. In that therefore Matthew and Mark say that the head of the Lord was anointed by the woman, whilst John says the feet, we must understand that both the head and the feet were anointed by the woman. Unless because Mark has said that she broke the box in order to anoint His head, any one is so fond of cavilling as to deny that, because the box was broken, any could remain to anoint the feet of the Lord. But a man of a more pious spirit will contend that it was not broken so as to pour out the whole, or else that the feet were anointed before it was broken, so that there remained in the unbroken box enough to anoint the head. Bede; Alabaster is a sort of white marble, veined with various colours which is often hollowed out for boxes of ointment, because it keeps things of that nature most uncorrupt. Nard is an aromatic shrub of a large and thick root, but short, black, and brittle; though unctuous, it smells like cypress, and has a sharp taste, and small and dense leaves. Its tops spread themselves out like ears of corn, therefore, its gift being double, perfumers make much of the spikes and the leaves of the nard. And this is what is meant by Mark, when he says *spikenard very precious*, that is, the ointment which Mary brought for the Lord was not made of the root of nard, but even, what made it more precious, by the addition of the spikes and the leaves, the gratefulness of its smell and virtue was augmented. Theophyl.

Aug. de Con. Evan. ii. 79.

John 11, 2.

Bede ubi sup.

Or as is said in Greek, of pistic nard, that is, faithful, because the ointment of the nard was made faithfully and without counterfeit. Aug. It may appear to be a contradiction, that Matthew and Mark after mentioning *two days* and *the Passover*, add afterwards that Jesus was in Bethany, where that precious ointment is mentioned; whilst John, just before he speaks of the anointing, says, that Jesus came into Bethany six days before the feast. But those persons who are troubled by this, are not aware that Matthew and Mark do not place that anointing in Bethany immediately after that two days of which he foretold, but by way of recapitulation at the time when there were yet six days to the Passover. Pseudo-Jerome; Again in a mystic sense, Simon the leper means the world, first infidel, and afterwards converted, and the woman with the alabaster box, means the faith of the Church, who says, My spikenard sendeth forth its smell. It is called pistic nard, that is, faithful, and precious. The house filled with the smell of it is heaven and earth; the broken alabaster box is carnal desire, which is broken at the Head, from which the whole body is framed together, whilst He was reclining, that is, humbling Himself, that the faith of the sinner might be able to reach Him, for she went up from the feet to the head, and down from the head to the feet by faith, that is, to Christ and to His members. It goes on: *And there were some that had indignation within themselves, and said, Why was this loss of the ointment?* By the figure synecdoche, one is put for many, and many for one; for it is the lost Judas who finds loss in salvation; thus in the fruitful vine rises the snare of death. Under the cover of his avarice, however, the mystery of faith speaks; for our faith is bought for three hundred pence, in our ten senses, that is, our inward and outward senses which are again trebled by our body, soul, and spirit. Bede; And in that he says, *And they murmured against her*, we must not understand this to be spoken of the faithful Apostles, but rather of Judas mentioned in the plural. Theophyl. Or else, it appears to be aptly implied that many disciples murmured against the woman, because they had often heard our Lord talking of alms. Judas, however, was indignant, but not with the same feeling, but on account of his love of money, and filthy gain;

Matt. 26, 2. Aug. de Con. Evan. ii. 78.

John 12, 1.

Cant. 1, 12.

denarii i. e. ten asses.

Bede ubi sup.

wherefore John also records him alone, as accusing the woman with a fraudulent intent. But he says, *They murmured against her*, meaning that they troubled her with reproaches, and hard words. Then our Lord reproves His disciples, for throwing obstacles against the wish of the woman. Wherefore it goes on: *And Jesus said, Let her alone, why trouble ye her?* For after she had brought her gift, they wished to prevent her purpose by their reproaches.

Orig. in Matt. 35. ORIGEN; For they were grieved at the waste of the ointment, which might be sold for a large sum and given to the poor. This however ought not to have been, for it was right that it should be poured over the head of Christ, with a holy and fitting stream; wherefore it goes on, *She hath wrought a good work on me.* And so effectual is the praise of this good work, that it ought to excite all of us to fill the head of the Lord with sweet-smelling and rich offerings, that of us it may be said that we have done a good work over the head of the Lord. For we always have with us, as long as we remain in this life, the poor who have need of the care of those who have made progress in the word, and are enriched in the wisdom of God; they are not however able always day and night to have with them the Son of God, that is, the Word and Wisdom of God. For it goes on: *For ye have the poor always with you, and whensoever ye will ye may do them good; but me ye have not always.*

Bede ubi sup. BEDE; To me, indeed, He seems to speak of His bodily presence, that He should by no means be with them after His resurrection, as He then was living with them in all familiarity. PSEUDO-JEROME; He says also, *She hath wrought a good work on me*, for whosoever believes on the Lord, it is counted unto Him for righteousness. For it is one thing to believe Him, and to believe on Him, that is, to cast ourselves entirely upon Him. It goes on: *She hath done what she could, she is come aforehand to anoint my body to the burying.*

Bede ubi sup. BEDE; As if the Lord said, What ye think is a waste of ointment is the service of my burial. THEOPHYL. For *she is come aforehand* as though led by God *to anoint my body*, as a sign of my approaching burial; by which He confounds the traitor, as if He said, With what conscience canst thou confound the woman, who anoints my body to the burial, and dost not

confound thyself, who wilt deliver me to death? But the Lord makes a double prophecy; one that the Gospel shall be preached over the whole world, another that the deed of the woman shall be praised. Wherefore it goes on: *Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.* BEDE; Observe also, that as Mary won glory throughout the whole world for the service which she rendered to the Lord, so, on the contrary, he who was bold enough to reprove her service, is held in infamy far and wide; but the Lord in rewarding the good with due praise has passed over in silence the future shame of the impious. Bede ubi sup.

10. And Judas Iscariot, one of the twelve, went unto the Chief Priests, to betray him unto them.

11. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

BEDE; The unhappy Judas wishes to compensate with the price of his Master for the loss which he thought he had made by the pouring out of the ointment; wherefore it is said, *And Judas Iscariot, one of the twelve, went unto the Chief Priests to betray him unto them.* CHRYS. Why dost thou tell me of his country? would that I could also have been ignorant of his existence. But there was another disciple called Judas the zealot, the brother of James, and lest by calling him by this name there should arise a confusion between the two, he separates the one from the other. But he says not Judas the traitor, that he may teach us to be guiltless of detraction, and to avoid accusing others. In that however he says, *one of the twelve*, he enhanced the detestable guilt of the traitor; for there were seventy other disciples, these however were not so intimate with Him, nor admitted to such familiar intercourse. But these twelve were approved by Him, these were the regal band, out of which the wicked traitor came forth. PSEUDO-JEROME; But he was one of the twelve in number, not in merit, one in body, not in soul. But he went to the Chief Priests after he went out and Satan entered into him. Every living Bede ubi sup. Chrys. de Prod. Jud. Hom. 1. ὁ περὶ τὸν βασιλέα χορὸς ap. Chrys.

thing unites with what is like itself. Bede; But by the words, *he went out*, it is shewn that he was not invited by the Chief Priests, nor bound by any necessity, but entered upon this design from the spontaneous wickedness of his own mind. Theophyl. It is said, to *betray him unto them*, that is, to announce to them when He should be alone. But they feared to rush upon Him when He was teaching, for fear of the people. Pseudo-Jerome; And he promises to betray Him, as his master the devil said before, *All this power I will give thee.* It goes on, *And when they heard it they were glad, and promised to give him money.* They promise him money, and they lose their life, which he also loses on receiving the money. Chrys. Oh! the madness, yea, the avarice of the traitor, for his covetousness brought forth all the evil. For covetousness retains the souls which it has taken, and confines them in every way when it has bound them, and makes them forget all things, maddening their minds. Judas, taken captive by this madness of avarice, forgets the conversation, the table of Christ, his own discipleship, Christ's warnings and persuasion. For there follows, *And he sought how he might conveniently betray him.* Pseudo-Jerome; No opportunity for treachery can be found, such that it can escape vengeance here or there. Bede; Many in this day shudder at the crime of Judas in selling his Master, his Lord and his God, for money, as monstrous and horrible wickedness; they however do not take heed, for when for the sake of gain they trample on the rights of charity and truth, they are traitors to God, who is Charity and Truth.

Luke 4, 6.

Chrys. ubi sup.

Bede ubi sup.

12. And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover?

13. And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is

the guestchamber, where I shall eat the Passover with my disciples?

15. And he will shew you a large upper room furnished and prepared: there make ready for us.

16. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover.

CHRYS. Whilst Judas was plotting how to betray Him, the rest of the disciples were taking care of the preparation of the Passover: wherefore it is said, *And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where wilt thou that we go and prepare where thou mayest eat the Passover.* BEDE; He means by the first day of the Passover the fourteenth day of the first month, when they threw aside leaven, and were wont to sacrifice, that is, to kill the lamb at even. The Apostle explaining this says, *Christ our Passover is sacrificed for us.* For although He was crucified on the next day, that is, on the fifteenth moon, yet on the night when the lamb was offered up, He committed to His disciples the mysteries of His Body and Blood, which they were to celebrate, and was seized upon and bound by the Jews; thus He consecrated the beginning of His sacrifice, that is, of His Passion. PSEUDO-JEROME; But the unleavened bread which was eaten with bitterness, that is with bitter herbs, is our redemption, and the bitterness is the Passion of our Lord. THEOPHYL. From the words of the disciples, *Where wilt thou that we go?* it seems evident that Christ had no dwelling-place, and that the disciples had no houses of their own; for if so, they would have taken Him thither. PSEUDO-JEROME; For they say, *Where wilt thou that we go?* to shew us that we should direct our steps according to the will of God. But the Lord points out with whom He would eat the Passover, and after His custom He sends two disciples, which we have explained above; wherefore it goes on, *And he sendeth forth two of his disciples, and he saith unto them, Go ye into the city.* THEOPHYL. He sends two of His disciples, that is, Peter and John, as Luke says, to a man unknown to

Chrys. ubi sup. Bede ubi sup. 1 Cor. 5, 7.

Him, implying by this that He might, if He had pleased, have avoided His Passion. For what could not He work in other men, who influenced the mind of a person unknown to Him, so that he received them? He also gives them a sign how they were to know the house, when He adds, *And there shall meet you a man bearing a pitcher of water.* Aug. de Con. Evan. ii. 80. says a pitcher, Luke a two-handled vessel; one points out the kind of vessel, the other the mode of carrying it; both however mean the same truth. Bede ubi sup. Bede; And it is a proof of the presence of His divinity, that in speaking with His disciples, He knows what is to take place elsewhere; wherefore it follows, *And his disciples went forth, and came into the city, and found as he had said unto them; and they made ready the Passover.* Chrys. ubi sup. Chrys. Not our Passover, but in the meanwhile that of the Jews; but He did not only appoint ours, but Himself became our Passover. Why too did He eat it? Because He was *made under the Law, to redeem them that were under the Law,* Gal. 4, 4. and Himself give rest to the Law. And lest any one should say that He did away with it, because He could not fulfil its hard and difficult obedience, He first Himself fulfilled it, and then set it to rest. Pseudo-Jerome; And in a mystical sense the city is the Church, surrounded by the wall of faith, the man who meets them is the primitive people, the pitcher of water is the law of the letter. Bede ubi sup. Bede; Or else, the water is the laver of grace, the pitcher points out the weakness of those who were to shew that grace to the world. Theophyl. He who is baptized carries the pitcher of water, and he who bears baptism upon him comes to his rest, if he lives according to his reason; and he obtains rest, as being in the house. Wherefore it is added, *Follow him.* Pseudo-Jerome; That is, him who leads to the lofty place, where is the refreshment prepared by Christ. John 21, 15. The lord of the house is the Apostle Peter, to whom the Lord has entrusted His house, that there may be one faith under one Shepherd. The large upper-room is the wide-spread Church, in which the name of the Lord is spoken of, prepared by a variety of powers and tongues. Bede ubi sup. Bede; Or else, the large upper-room is spiritually the Law, which comes forth from the narrowness of the letter, and in a lofty place, that is, in the lofty chamber of the soul, receives

the Saviour. But it is designedly that the names both of the bearer of the water, and of the lord of the house, are omitted, to imply that power is given to all who wish to celebrate the true Passover, that is, to be embued with the sacraments of Christ, and to receive Him in the dwelling-place of their mind. THEOPHYL. Or else, the lord of the house is the intellect, which points out the large upper room, that is, the loftiness of intelligences, and which, though it be high, yet has nothing of vain glory, or of pride, but is prepared and made level by humility. But there, that is, in such a mind Christ's Passover is prepared by Peter and John, that is by action and contemplation.

17. And in the evening he cometh with the twelve.

18. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

20. And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.

21. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

BEDE; The Lord who had foretold His Passion, prophesied also of the traitor, in order to give him room for repentance, that understanding that his thoughts were known, he might repent. Wherefore it is said, *And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.* CHRYS. Where it is evident that He did not proclaim him openly to all, lest He should make him the more shameless; at the same time He did not altogether keep it silent, lest thinking that he was not discovered, he should boldly hasten to betray Him. THEOPHYL. But how could they eat reclining, when the law ordered that standing and upright they should

Bede ubi sup.

Chrys. ubi sup.

eat the Passover? It is probable that they had first fulfilled the legal Passover, and had reclined, when He began to give them His own Passover. PSEUDO-JEROME; The evening of the day points out the evening of the world; for the last, who are the first to receive the penny of eternal life, come about the eleventh hour. All the disciples then are touched by the Lord; so that there is amongst them the harmony of the harp, all the well attuned strings answer with accordant tone; for it goes on: *And they began to be sorrowful, and to say unto him one by one, Is it I?* One of them however, unstrung, and steeped in the love of money, said, *Is it I, Lord?* as Matthew testifies. THEOPHYL. But the other disciples began to be saddened on account of the word of the Lord; for although they were free from this passion, yet they trust Him who knows all hearts, rather than themselves. It goes on: *And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.* BEDE; That is, Judas, who when the others were sad and held back their hands, puts forth his hand with his Master into the dish. And because He had before said, One of you shall betray me, and yet the traitor perseveres in his evil, He accuses him more openly, without however pointing out his name. PSEUDO-JEROME; Again, He says, *One out of the twelve*, as it were separate from them, for the wolf carries away from the flock the sheep which he has taken, and the sheep which quits the fold lies open to the bite of the wolf. But Judas does not withdraw his foot from his traitorous design though once and again pointed at, wherefore his punishment is foretold, that the death denounced upon him might correct him, whom shame could not overcome; wherefore it goes on: *The Son of man indeed goeth, as it is written of him.* THEOPHYL. The word here used, *goeth*, shews that the death of Christ was not forced but voluntary. PSEUDO-JEROME; But because many do good, in the way that Judas did, without its profiting them, there follows: *Woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.* BEDE; Woe too to that man, to-day and for ever, who comes to the Lord's table with an evil intent. For he, after the example of Judas, betrays the Lord, not indeed to Jewish sinners, but to his

Bede ubi sup.

Bede ubi sup.

own sinning members. It goes on: *Good were it for that man if he had never been born.* PSEUDO-JEROME; That is, hidden in his mother's inmost womb, for it is better for a man not to exist than to exist for torments. THEOPHYL. For as respects the end for which he was designed, it would have been better for him to have been born, if he had not been the betrayer, for God created him for good works; but after he had fallen into such dreadful wickedness, it would have been better for him never to have been born.

22. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

23. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24. And he said unto them, This is my blood of the new testament, which is shed for many.

25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

BEDE; When the rites of the old Passover were finished, He passed to the new, in order, that is, to substitute the Sacrament of His own Body and Blood, for the flesh and blood of the lamb. Wherefore there follows: *And as they did eat, Jesus took bread*; that is, in order to shew that He Himself is that person to whom the Lord swore, *Thou art a Priest for ever after the order of Melchizedec.* There follows: *And blessed, and brake it.* THEOPHYL. That is, giving thanks, He brake it, which we also do, with the addition of some prayers. BEDE; He Himself also breaks the bread, which He gives to His disciples, to shew that the breaking of His Body was to take place, not against His will, nor without His intervention; He also blessed it, because He with the Father and the Holy Spirit filled His human nature, which He took upon Him in order to suffer, with the grace of Divine power. He blessed bread and brake it, because He deigned to subject to death His manhood, which He had taken upon

Bede ubi sup.

Ps. 110, 4.

Bede ubi sup.

Him, in such a way as to shew that there was within it the power of Divine immortality, and to teach them that therefore He would the more quickly raise it from the dead. There follows: *And gave to them, and said, Take, eat: this is my body.* THEOPHYL. That, namely, which I now give and which ye take. But the bread is not a mere figure of the Body of Christ, but is changed into the very Body of Christ. For the Lord said, *The bread which I give you is my flesh.* But the flesh of Christ is veiled from our eyes on account of our weakness, for bread and wine are things to which we are accustomed, if however we saw flesh and blood we could not bear to take them. For this reason the Lord bending Himself to our weakness keeps the forms of bread and wine, but changes the bread and wine into the reality of His Body and Blood. CHRYS. Even now also that Christ is close to us; He who prepared that table, Himself also consecrates it. For it is not man who makes the offerings to be the Body and Blood of Christ, but Christ who was crucified for us. The words are spoken by the mouth of the Priest, and are consecrated by the power and the grace of God. By this word which He spoke, *This is my body*, the offerings are consecrated; and as that word which says, *Increase and multiply, and fill the earth*, was sent forth but once, yet has its effect throughout all time, when nature does the work of generation; so also that voice was spoken once, yet gives confirmation to the sacrifice through all the tables of the Church even to this day, even to His advent. PSEUDO-JEROME; But in a mystical sense, the Lord transfigures into bread His body, which is the present Church, which is received in faith, is blessed in its number, is broken in its sufferings, is given in its examples, is taken in its doctrines; and He forms His Blood in the chalice of water and wine mingled together, that by one we may be purged from our sins, by the other redeemed from their punishment. For by the blood of the lamb our houses are preserved from the smiting of the Angel, and our enemies perish in the waters of the Red sea, which are the sacraments of the Church of Christ. Wherefore it goes on: *And he took the cup, and when he had given thanks, he gave it to them.* For we are saved by the grace of the Lord, not by our own

Chrys. ubi sup.

Gen. 1, 28.

formans sanguinem suum ap. Pseudo-Hier.

deserts. GREG. When His Passion was approaching, He is said to have taken bread and given thanks. He therefore gave thanks, who took upon Him the stripes of other men's wickedness; He who did nothing worthy of smiting, humbly gives a blessing in His Passion, to shew us, what each should do when beaten for his own sins, since He Himself bore calmly the stripes due to the sin of others; furthermore to shew us, what we who are the subjects of the Father should do under correction, when He who is His equal gave thanks under the lash. BEDE; The wine of the Lord's cup is mixed with water, because we should remain in Christ and Christ in us. For on the testimony of John, the waters are the people, and it is not lawful for any one to offer either wine alone, or water alone, lest such an oblation should mean that the head may be severed from the members, and either that Christ could suffer without love for our redemption, and that we can be saved or be offered to the Father without His Passion. It goes on: *And they all drank of it.* PSEUDO-JEROME; Happy intoxication, saving fulness, which the more we drink gives the greater sobriety of mind! THEOPHYL. Some say that Judas did not partake in these mysteries, but that he went out before the Lord gave the Sacrament. Some again say that He gave him also of that Sacrament. CHRYS. For Christ offered His blood to him who betrayed Him, that he might have remission of his sins, if he had chosen to cease to be wicked. PSEUDO-JEROME; Judas therefore drinks and is not satisfied, nor can he quench the thirst of the everlasting fire, because he unworthily partakes of the mysteries of Christ. There are some in the Church whom the sacrifice does not cleanse, but their foolish thought draws them on to sin, for they have plunged themselves in the stinking slough of cruelty. CHRYS. Let there not be therefore a Judas at the table of the Lord; this sacrifice is spiritual food, for as bodily food, working on a belly filled with humours which are opposed to it, is hurtful, so this spiritual food if taken by one polluted with wickedness, rather brings him to perdition, not by its own nature, but through the fault of the recipient. Let therefore our mind be pure in all things, and our thought pure, for that sacrifice is pure. There follows:

Greg. Mor. ii. 37.

Bede ubi sup.

Apoc. 17, 15.

Chrys. ubi sup.

Chrys. ubi sup.

And he said unto them, This is my blood of the New Testa-
Bede ubi sup. *ment, which is shed for many.* BEDE; This refers to the different circumstances of the Old Testament, which was consecrated by the blood of calves and of goats; and the lawgiver
Heb. 9, 20. vide Ex. 24, 8. said in sprinkling it, *This is the blood of the Testament which God hath injoined unto you.* It goes on: *Which is shed for many.* PSEUDO-JEROME; For it does not cleanse all. It goes on: *Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.* THEOPHYL. As if He had said, I will not drink wine until the resurrection; for He calls His resurrection *the kingdom*, as He then reigned over death. But after His resurrection He ate and drank with His disciples, shewing that it was He Himself who had suffered. But He drank it *new*, that is, in a new and strange manner, for He had not a body subject to suffering, and requiring food, but immortal and incorruptible. We may also understand
[1] genimen it in this way. The vine is the Lord Himself, by the offspring[1] of the vine is meant mysteries, and the secret understanding,
[2] generat which He Himself begets[2], who teaches man knowledge. But in the kingdom of God, that is, in the world to come, He will drink with His disciples mysteries and knowledge, teaching us new things, and revealing what He now
Bede ubi sup. hides. BEDE; Or else, Isaiah testifies that the synagogue is
Is. 5, 7. called the vine or the vineyard of the Lord, saying, *The vineyard of the Lord of hosts is the house of Israel.* The Lord therefore when about to go to His Passion, says, *I will drink no more of the fruit of the vine*, as if He had said openly, I will no longer delight in the carnal rites of the synagogue, in which also these rites of the Paschal Lamb have held the chief place. For the time of my resurrection shall come, that day shall come, when in the kingdom of heaven, that is, raised on high with the glory of immortal life, I will be filled with a new joy, together with you, for the salvation of the same people born again of the fountain of spiritual grace. PSEUDO-JEROME; But we must consider that here the Lord changes the sacrifice without changing the time; so that we never celebrate the Cæna Domini before the fourteenth moon. He who celebrates the resurrection on

the fourteenth moon, will celebrate the Cæna Domini on the eleventh moon, which was never done in either Old or New Testament.

26. And when they had sung an hymn, they went out into the mount of Olives.

27. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28. But after that I am risen, I will go before you into Galilee.

29. But Peter said unto him, Although all shall be offended, yet will not I.

30. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

31. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

THEOPHYL. As they returned thanks, before they drank, so they return thanks after drinking; wherefore it is said, *And when they had sung an hymn, they went out into the mount of Olives*, to teach us to return thanks both before and after our food. PSEUDO-JEROME; For by a hymn he means the praise of the Lord, as is said in the Psalms, *The poor shall eat and be satisfied; they that seek after the Lord shall praise him.* And again, *All such as be fat upon earth have eaten and worshipped.* THEOPHYL. He also shews by this that He was glad to die for us, because when about to be betrayed, He deigned to praise God. He also teaches us when we fall into troubles for the sake of the salvation of many, not to be sad, but to give thanks to God, who through our distress works the salvation of many. BEDE; That hymn in the Gospel of John may also be meant, which the Lord sang, returning thanks to the Father, in which also He

Ps. 22, 26. 29.

Bede ubi sup. John 17.

prayed, raising His eyes to heaven, for Himself and His disciples, and those who were to believe, through their word. THEOPHYL. Again, He went out into a mountain, that they might come to Him in a lonely place, and take Him without tumult. For if they had come to Him, whilst He was abiding in the city, the multitude of the people would have been in an uproar, and then His enemies, who took occasion against Him, should seem to have slain Him justly, because He stirred up the people. BEDE; Beautifully also does the Lord lead out His disciples, when they had tasted His Sacraments, into the mount of Olives, to shew typically that we ought through the reception of the Sacraments to rise up to higher gifts of virtue, and graces of the Holy Ghost, that we may be anointed in heart. PSEUDO-JEROME; Jesus also is held captive on the mount of Olives, whence He ascended to heaven, that we may know, that we ascend into heaven from that place in which we watch and pray; there we are bound and do not tend back again to earth. BEDE; But the Lord foretells to His disciples what is about to happen to them, that when they have gone through it, they may not despair of salvation, but work out their repentance, and be freed; wherefore there follows: *And Jesus saith unto them, All ye shall be offended because of me this night.* PSEUDO-JEROME; All indeed fall, but all do not remain fallen. For shall not he who sleeps also rise up again? It is a carnal thing to fall, but devilish to remain lying when fallen. THEOPHYL. The Lord allowed them to fall that they might not trust in themselves, and lest He should seem to have prophesied, what He had said, as an open accusation of them, He brings forward the witness of Zechariah the Prophet; wherefore it goes on: *For it is written, I will smite the shepherd, and the sheep shall be scattered.* BEDE; This is written in different words in Zecharias, and in the person of the Prophet it is said to the Lord; *Smite the shepherd, and the sheep shall be scattered.* PSEUDO-JEROME; For the Prophet prays for the Passion of the Lord, and the Father answers, I will smite the shepherd according to the prayers of those below. The Son is sent and smitten by the Father, that is, He is made incarnate and suffers. THEOPHYL. But the Father says, *I will smite the shepherd,* because He permitted him to be smitten. He calls the

Bede ubi sup.

Bede ubi sup.

Ps. 40, 9. Vulg.

κατηγορία ap. Theoph.

Zech. 13, 7.

Bede ubi sup.

disciples sheep, as being innocent and without guile. At last He consoles them, by saying, *But after that I am risen I will go before you into Galilee.* PSEUDO-JEROME; In which the true resurrection is promised, that their hope may not be extinguished. There follows: *But Peter said unto him, Although all shall be offended, yet will not I.* Lo, a bird unfledged strives to raise itself on high; but the body weighs down the soul, so that the fear of the Lord is overcome by the fear of human death. BEDE; Peter then promised in the ardour of his faith, and the Saviour as God knew what was to happen. Wherefore it goes on: *And Jesus said unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice.* AUG. Though all the Evangelists say that the Lord foretold that Peter was to deny before the cock crew, Mark alone has related it more minutely, wherefore some from inattention suppose that he does not agree with the others. For the whole of Peter's denial is threefold; if it had begun altogether after the cock crew, the other three Evangelists would seem to have spoken falsely, in saying, that before the cock crew, he would deny him thrice. Again, if he had finished the entire threefold denial before the cock began to crow, Mark would in the person of the Lord seem to have said needlessly, *Before the cock crow twice, thou shalt deny me thrice.* But because that threefold denial began before the first cock-crowing, the other three did not notice when Peter was to finish it, but how great it was to be, that is, threefold, and when it was to begin, that is, before the cock crew, although the whole was conceived in his mind, even before the first cock crew; but Mark has related more plainly the interval between his words themselves. THEOPHYL. We are to understand that it happened thus; Peter denied once, then the cock crew, but after he had made two more denials, then the cock crew for the second time. PSEUDO-JEROME; Who is the cock, the harbinger of day, but the Holy Ghost? by whose voice in prophecy, and in the Apostles, we are roused from our threefold denial, to most bitter tears after our fall, for we have thought evil of God, spoken evil of our neighbours, and done evil to ourselves. BEDE; The faith of the Apostle Peter, and his

Bede ubl sup.

Aug. iii. 2. de Con. Evan.

Bede ubi sup.

burning love for our Lord, is shewn in what follows. For it goes on: *But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise.* THEOPHYL. The other disciples also shewed a fearless zeal. For there follows, *Likewise also said they all,* but nevertheless they acted against the truth, which Christ had prophesied.

32. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34. And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

37. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38. Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

39. And again he went away, and prayed, and spake the same words.

40. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42. Rise up, let us go; lo, he that betrayeth me is at hand.

Gloss. After that the Lord had foretold the offence of His disciples, the Evangelist gives an account of His prayer, in which He is supposed to have prayed for His disciples; and first describing the place of prayer, he says, *And they came to a place which was named Gethsemane.* Bede; The place Gethsemane, in which the Lord prayed, is shewn up to this day at the foot of the Mount of Olives. The meaning of Gethsemane is, *the valley of the fat, or of fatness.* Now when our Lord prays on a mountain, He teaches us that we should when we pray ask for lofty things; but by praying in the valley of fatness, He implies that in our prayer humility and the fatness of interior love must be kept. He also by the valley of humility and the fatness of charity underwent death for us. Pseudo-Jerome; In the valley of fatness also, the fat bulls beset Him. There follows, *And he saith to his disciples, Sit ye here, while I shall pray;* they are separated from Him in prayer, who are separated in His Passion; for He prays, they sleep, overcome by the sloth of their heart. Theophyl. It was also His custom always to pray by Himself, in order to give us an example, to seek for silence and solitude in our prayers. There follows: *And he taketh with him Peter, and James, and John.* He takes only those who had been witnesses of His glory on Mount Tabor, that they who had seen His glory might also see His sufferings, and learn that He is really man, in that He is sorrowful. Wherefore there follows: *And began to be sore amazed, and very heavy.* For since He had taken on Himself the whole of human nature, He took also those natural things which belong to man, amazement, heaviness, and sorrow; for men are naturally unwilling to die. Wherefore it goes on: *And he saith unto them, My soul is exceeding sorrowful unto death.* Bede; As being God, dwelling in the body, He shews the frailty of flesh, that the blasphemy of those who deny the mystery of His Incarnation might find no place; for having taken up a body, He must needs also take up all that belongs to the body, hunger, thirst, pain, grief; for the Godhead cannot suffer the changes of these affections. Theophyl.

Gloss. non occ.

Bede ubi sup.

Bede ubi sup.

But some have understood this, as if He had said, I am sorrowful, not because I am to die, but because the Jews, my countrymen, are about to crucify me, and by these means to be shut out from the kingdom of God. PSEUDO-JEROME; By this also we are taught to fear and to be sorrowful before the judgment of death, for not by ourselves, but by Him only, can we say, *The prince of this world cometh, and hath nothing in Me.* There follows: *Tarry ye here, and watch.* BEDE; He does not mean natural sleep by the sleep which He forbids, for the time of approaching danger did not allow of it, but the sleep of unfaithfulness, and the torpor of the mind. But going forward a little, He falls on His face, and shews his lowliness of mind, by the posture of His body. Wherefore there follows: *And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.* AUG. He said not, if *He* could do it, but if *it* could be done; for whatever He wills is possible. We must therefore understand, *if it be possible*, as if it were; if He is willing. And lest any one should suppose that He lessened His Father's power, he shews in what sense the words are to be understood; for there follows, *And he said, Abba, Father, all things are possible unto thee.* By which He sufficiently shews, that the words, *if it be possible*, must be understood not of any impossibility, but of the will of His Father. As to what Mark relates, that he said not only *Father*, but *Abba, Father*, Abba is the Hebrew for Father. And perhaps the Lord said both words, on account of some Sacrament contained in them; wishing to shew that He had taken upon Himself that [1]sorrow in the person of His body, the Church, to which He was made the chief corner stone, and which came to Him, partly from the Hebrews, who are represented by the word *Abba*, partly from the Gentiles, to whom *Father* belongs. BEDE; But He prays, that the cup may pass away, to shew that He is very man, wherefore He adds: *Take away this cup from me.* But remembering why He was sent, He accomplishes the dispensation for which He was sent, and cries out, *But not what I will, but what thou wilt.* As if He had said, If death can die, without my dying according to the flesh, let this cup pass away; but since this cannot be otherwise, *not what I will, but what*

John 14, 30.

Aug. de Con. iii. iv.

[1] tristitiam ap. Aug.

Bede ubi sup.

thou wilt. Many still are sad at the prospect of death, but let them keep their heart right, and avoid death as much as they can; but if they cannot, then let them say what the Lord said for us. PSEUDO-JEROME; By which also He ceases not up to the end to teach us to obey our fathers, and to prefer their will to ours. There follows: *And he cometh, and findeth them sleeping.* For as they are asleep in mind, so also in body. [1] But after His prayer, the Lord coming, and seeing His disciples sleeping, rebukes Peter alone. Wherefore it goes on: *And saith unto Peter, Simon, sleepest thou? couldest not thou watch with me one hour?* As if He had said, If thou couldest not watch one hour with me, how wilt thou be able to despise death, thou who promisest to die with me? It goes on: *Watch and pray, that ye enter not into temptation,* that is, the temptation of denying me. BEDE; He does not say, Pray that ye may not be tempted, because it is impossible for the human mind not to be tempted, but that ye enter not into temptation, that is, that temptation may not vanquish you. PSEUDO-JEROME; But he is said to enter into temptation, who neglects to pray. There follows: *The spirit indeed is willing, but the flesh is weak.* THEOPHYL. As if He had said, Your spirit indeed is ready not to deny me, and for this reason ye promise; but your flesh is weak, in that unless God give power to your flesh through prayer, ye shall enter into temptation. BEDE; He here represses the rash, who think that they can compass whatever they are confident about. But in proportion as we are confident from the ardour of our mind, so let us fear from the weakness of our flesh. [2] For this place makes against those, who say that there was but one operation in the Lord and one will. For He shews two wills, one human, which from the weakness of the flesh shrinks from suffering; one divine, which is most ready. It goes on: *And again he went away and prayed, and spake the same words.* THEOPHYL. That by His second prayer He might shew Himself to be very man. It goes on: *And when he returned, he found them asleep again;* He however did not rebuke them severely. *For their eyes were heavy,* (that is, with sleep,) *neither wist they what to answer him.* By this learn the weakness of men, and

[1] Theophyl.

Bede ubi sup.

Bede ubi sup.

[2] v. Bede p. 148.

let us not, whom even sleep can overcome, promise things which are impossible to us. Therefore He goes away the third time to pray the prayer mentioned above. Wherefore it goes on: *And he cometh the third time, and saith unto them, Sleep on now, and take your rest.* He is not vehement against them, though after His rebuke they had done worse, but He tells them ironically, *Sleep on now, and take your rest*, because He knew that the betrayer was now close at hand. And that He spoke ironically is evident, by what is added: *It is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.* He speaks this, as deriding their sleep, as if He had said; Now indeed is a time for sleep, when the traitor is approaching. Then He says; *Arise, let us go; lo, he that betrayeth me is at hand;* he did not say this to bid them fly, but that they might meet their enemies. Aug. Or else; In that it is said, that after He had spoken these words, *Sleep on now, and take your rest*, He added, *It is enough*, and then, *the hour is come; behold, the Son of man is betrayed*, we must understand that after saying, *Sleep on now, and take your rest*, our Lord remained silent for a short time, to give space for that to happen, which He had permitted; and then that He added, *the hour is come;* and therefore He puts in between, *it is enough*, that is, your rest has been long enough. Pseudo-Jerome; The threefold sleep of the disciples points out the three dead, whom our Lord raised up; the first, in a house; the second, at the tomb; the third, from the tomb. And the threefold watch of the Lord teaches us in our prayers, to beg for the pardon of past, future, and present sins.

Aug. ubi sup.

43. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the Chief Priests and the Scribes and the elders.

44. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45. And as soon as he was come, he goeth straight-

way to him, and saith, Master, master; and kissed him.

46. And they laid their hands on him, and took him.

47. And one of them that stood by drew a sword, and smote a servant of the High Priest, and cut off his ear.

48. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?

49. I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled.

50. And they all forsook him, and fled.

51. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:

52. And he left the linen cloth, and fled from them naked.

BEDE; After that our Lord had prayed three times, and had obtained by His prayers that the fear of the Apostles should be amended by future repentance, He, being tranquil as to His Passion, goes to His persecutors, concerning the coming of whom the Evangelist says, *And immediately, while he yet spake, cometh Judas Iscariot, one of the twelve.* THEOPHYL. This is not put without reason, but to the greater conviction of the traitor, since though he was of the chief company amongst the disciples, he turned himself to furious enmity against our Lord. There follows: *And with him a great multitude with swords and staves from the Chief Priests and the Scribes and the elders.* PSEUDO-JEROME; For he who despairs of help from God, has recourse to the power of the world. BEDE; But Judas had still something of the shame of a disciple, for he did not openly betray Him to his persecutors, but by the token of a kiss. Wherefore it goes on: *And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him,*

Bede ubi sup.

Bede ubi sup.

and lead him away safely. THEOPHYL. See how in his blindness he thought to deceive Christ by the kiss, so as to be looked upon by Him as His friend. But if thou wert a friend, Judas, how didst thou come with His enemies? But wickedness is ever without foresight. It goes on: *And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.* PSEUDO-JEROME; Judas gives the kiss as a token, with poisonous guile, just as
Bede ubi sup. Cain offered a crafty, reprobate sacrifice. BEDE; With envy and with a wicked confidence, he calls Him master, and gives Him a kiss, in betraying Him. But the Lord receives the kiss of the traitor, not to teach us to deceive, but lest he should seem to avoid betrayal, and at the same time to
Ps. 120, 5. fulfil that Psalm, *Among them that are enemies unto peace, I labour for peace.* It goes on: *And they laid hands on him, and took him.* PSEUDO-JEROME;[w] This is the Joseph
Ps. 105, 18. who was sold by his brethren, and into whose soul the iron entered. There follows: *And one of them that stood by drew a sword, and smote a servant of the High Priest, and*
Bede ubi sup. *cut off his ear.* BEDE; Peter did this, as John declares, with the same ardent mind with which he did all things; for he knew how Phineas had by punishing sacrilegious persons received the reward of righteousness and of perpetual priesthood. THEOPHYL. Mark conceals his name, lest he should seem to be praising his master for his zeal for Christ. Again, the action of Peter points out that they were disobedient and unbelieving, despising the Scriptures; for if they had had ears to hear the Scriptures, they would not have crucified the Lord of glory. But he cut off the ear of a servant of the High Priest, for the Chief Priests especially passed over the Scriptures, like disobedient servants. It goes on: *And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?*
Bede ubi sup. BEDE; As if He had said, it is foolish to seek with swords and staves Him, who offers Himself to you of His own accord, and to search, as for one who hides Himself, by night and by means of a traitor, for Him who taught daily in the temple. THEOPHYL. This, however, is a proof of His divinity, for when He taught in the temple they were unable to take Him,

[w] This sentence from Pseudo-Jerome is not in the Venice edition.

although He was in their power, because the time of His Passion had not yet come; but when He Himself was willing, then He gave Himself up, that the Scriptures might be fulfilled, *for he was led as a lamb to the slaughter*, not crying nor raising His voice, but suffering willingly. It goes on: *And they all forsook him and fled.* BEDE; In this is fulfilled the word, which the Lord had spoken, that all His disciples should be offended in Him that same night. There follows: *And there followed him a certain young man, having a linen cloth cast about his naked body*, that is, he had no other clothing but this linen cloth. It goes on: *And they laid hold on him, and he left the linen cloth, and fled from them naked.* That is, he fled from them, whose presence and whose deeds he abhorred, not from the Lord, for whom his love remained fixed in his mind, when absent from Him in body. PSEUDO-JEROME; Just as Joseph left his mantle behind him, and fled naked from the wanton woman; so also let him, who would escape the hands of the evil ones, quit in mind all that is of the world, and fly after Jesus. THEOPH. It appears probable that this young man was of that house, where they had eaten the Passover. But some say that this young man was James, the brother of our Lord, who was called Just; who after the ascension of Christ received from the Apostles the throne of the bishopric of Jerusalem. GREG. Or, he says this of John, who, although he afterwards returned to the cross to hear the words of the Redeemer, at first was frightened and fled. BEDE; For that he was a young man at that time, is evident from his long sojourn in the flesh. Perhaps he escaped from the hands of those who held him for the time, and afterwards got back his garment and returned, mingling under cover of the darkness with those who were leading Jesus, as though he was one of them, until he arrived at the door of the High Priest, to whom he was known, as he himself testifies in the Gospel. But as Peter, who washed away the sin of his denial with the tears of penitence, shews the recovery of those who fall away in time of martyrdom, so the other disciples who prevented their actual seizure, teach the prudence of flight to those who feel themselves unequal to undergo tortures.

Bede ubi sup.

Greg. Mor. 14. 49.

Bede ubi sup.

53. And they led Jesus away to the High Priest: and with him were assembled all the Chief Priests and the elders and the Scribes.

54. And Peter followed him afar off, even into the palace of the High Priest: and he sat with the servants, and warmed himself at the fire.

55. And the Chief Priests and all the council sought for witness against Jesus to put him to death; and found none.

56. For many bare false witness against him, but their witness agreed not together.

57. And there arose certain, and bare false witness against him, saying,

58. We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59. But neither so did their witness agree together.

Gloss. non occ. Gloss. The Evangelist had related above how our Lord had been taken by the servants of the Priests, now he begins to relate how He was condemned to death in the house of the High Priest: wherefore it is said, *And they led* Bede ubi sup. *Jesus away to the High Priest.* Bede; He means by the High Priest Caiaphas, who (as John writes) was High Priest that year, of whom Josephus relates that he bought his priesthood of the Roman Emperor. There follows: *And with him were assembled all the Chief Priests and the elders and* Ps. 67, 31. Vulg. *the scribes.* Pseudo-Jerome; Then took place the gathering together of the bulls among the heifers of the people. It goes on: *And Peter followed him afar off, even into the palace of the High Priest.* For though fear holds him back, Bede ubi sup. love draws him on. Bede; But rightly does he follow afar off, who is just about to betray Him; for he could not have denied Christ, if he had remained close to Him. There follows, *And he sat with the servants, and warmed himself at the fire.* Pseudo-Jerome; He warms himself at the fire in the hall, with the servants. The hall of the High-Priest is the enclosure of the world, the servants are the devils, with

whom whosoever remains cannot weep for his sins; the fire is the desire of the flesh. BEDE; For charity is the fire of which it is said, *I am come to send fire on the earth*, which flame coming down on the believers, taught them to speak with various tongues the praise of the Lord. There is also a fire of covetousness, of which it is said, *They are all adulterers as an oven;* this fire, raised up in the hall of Caiaphas by the suggestion of an evil spirit, was arming the tongues of the traitors to deny and blaspheme the Lord. For the fire lit up in the hall amidst the cold of the night was a figure of what the wicked assembly was doing within; for because of the abounding of iniquity the love of many waxes cold. Peter, who for a time was benumbed by this cold, wished as it were to be warmed by the coals of the servants of Caiaphas, because He sought in the society of traitors the consolation of worldly comfort. It goes on, *And the Chief Priests and all the council sought for witness against Jesus to put him to death.* THEOPHYL. Though the law commanded that there should be but one High Priest, there were then many put into the office, and stripped of it, year by year, by the Roman emperor. He therefore calls chief priests those who had finished the time allotted to them, and had been stripped of their priesthood. But their actions are a sign of their judgment, which they carried on as they had prejudged, for they sought for a witness, that they might seem to condemn and destroy Jesus with justice. PSEUDO-JEROME; But iniquity lied as the queen did against Joseph, and the priests against Susannah, but a flame goes out, if it has no fuel; wherefore it goes on, *And found none. For many bare false witness against him, but their witness agreed not together.* For whatever is not consistent is held to be doubtful. There follows, *And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.* It is usual with heretics out of the truth to extract the shadow; He did not say what they said, but something like it, of the temple of His body, which He raised again after two days. THEOPHYL. For the Lord had not said, I will destroy, but, *Destroy*, nor did He say, made with hands,

Bede ubi sup. Luke 12, 49.

Hosea 7, 4.

Matt. 24, 12.

Bede ubi sup. but, *this temple.* Bede; He had said also, *I will raise up,* meaning a thing with life and soul, and a breathing temple. He is a false witness, who understands words in a sense, in which they are not spoken.

60. And the High Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

61. But he held his peace, and answered nothing. Again the High Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62. And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63. Then the High Priest rent his clothes, and saith, What need we any further witnesses?

64. Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

Bede ubi sup. Bede; The more Jesus remained silent before the false witnesses who were unworthy of His answer, and the impious priests, the more the High Priest, overcome with anger, endeavoured to provoke Him to answer, that he might find room for accusing Him, from any thing whatever which He might say. Wherefore it is said, *And the High Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?* The High Priest, angry and impatient at finding no room for accusation against Him, rises from his seat, thus shewing by the motion of his body the madness of his mind. Pseudo-Jerome; But our God and Saviour Himself, Who brought salvation to the world, and assisted mankind by His love, is led as a sheep Ps.39,3. to the slaughter, without crying, and remained mute and *kept*

silence yea even from good words. Wherefore it goes on, *But he held his peace, and answered nothing.* The silence of Christ is the pardon for the defence or excuse of Adam. THEOPHYL. But He remained silent because He knew that they would not attend to his words; wherefore He answered according to Luke, *If I tell you, ye will not believe.* Wherefore there follows, *Again the High Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?* The High Priest indeed puts this question, not that he might learn of Him and believe, but in order to seek occasion against Him. But he asks, *Art thou the Christ, the Son of the Blessed*, because there were many Christs, that is, anointed persons, as Kings and High Priests, but none of these was called the Son of the Blessed God, that is, the Ever-praised. PSEUDO-JEROME; But they looked from afar off for Him, whom though near they cannot see, as Isaac from the blindness of his eyes does not know Jacob who was under his hands, but prophesies long before things which were to come to him. It goes on, *Jesus said, I am;* namely, that they might be inexcusable. THEOPHYL. For He knew that they would not believe, nevertheless He answered them, lest they should afterwards say, If we had heard any thing from Him, we would have believed on Him; but this is their condemnation, that they heard and did not believe. AUG. Matthew, however, does not say that Jesus answered *I am*, but, *Thou hast said.* But Mark shews, that the words *I am* were equivalent to *Thou hast said.* There follows, *And ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.* THEOPHYL. As if He had said, Ye shall see Me as the Son of Man sitting on the right hand of the Father, for He here calls the Father *power.* He will not however come without a body, but as He appeared to those who crucified Him, so will He appear in the judgment. BEDE; If therefore to thee, O Jew, O Pagan, and heretic, the contempt, weakness, and cross in Christ are a subject of scorn, see how by this the Son of Man is to sit at the right hand of the Father, and to come in His majesty on the clouds of heaven. PSEUDO-JEROME; The High Priest indeed asks the Son of God, but Jesus in His answer speaks of the Son of Man, that we may by this understand that the Son of God is also the Son of Man; and let us not make

Gen. 3, 10.

Luke 22, 67.

Aug. de Con. iii. 6.

Matt. 26, 64.

Bede ubi sup.

a quaternity[x] in the Trinity, but let man be in God and God in man. And He said, *Sitting on the right hand of power*, that is, reigning in life everlasting, and in the Divine power. He says, *And coming with the clouds of heaven.* He ascended in a cloud, He will come with a cloud; that is, He ascended in that body alone, which He took of the Virgin, and He will come to judgment with the whole Church, which is His body and His fulness. Leo; But Caiaphas, to increase the odiousness of what they had heard, *rent his clothes*, and without knowing what his frantic action meant, by his madness, deprived himself of the honour of the priesthood, forgetting that command, by which it is said of the High Priest, *He shall not uncover his head or rend his clothes.* For there follows: *Then the High Priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye?* Theophyl. The High Priest does after the manner of the Jews; for whenever any thing intolerable or sad occurred to them, they used to rend their clothes. In order then to shew that Christ had spoken great and intolerable blasphemy, he rent his clothes. Bede; But it was also with a higher mystery, that in the Passion of our Lord the Jewish priest rent his own clothes, that is, his ephod, whilst the garment of the Lord could not be rent, even by the soldiers, who crucified Him. For it was a figure that the Jewish priesthood was to be rent on account of the wickedness of the priests themselves. But the solid strength of the Church, which is often called the garment of her Redeemer, can never be torn asunder. Theophyl. The Jewish priesthood was to be rent from the time that they condemned Christ as guilty of death; wherefore there follows, *And they all condemned him to be guilty of death.* Pseudo-Jerome; They condemned Him to be guilty of death, that by His guiltiness He might absolve our guilt. It goes on: *And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands;* that is, that by being spit upon He might wash the face of

Leo, Serm. 5. de Pass.

Lev. 21, 10.

Bede ubi sup.

[x] This is a reference to the charge brought by the Apollinarians against the Catholics, that their doctrine of a divine and human substance in our Lord introduced a fourth Person into the Blessed Trinity; it is also answered by St. Ambrose, de Incarnatione, 7, 77.

our soul, and by the covering of His face, might take away the veil from our hearts, and by the buffets, which were dealt upon His head, might heal the head of mankind, that is, Adam, and by the blows, by which He was smitten with the hands, His great praise might be testified by the clapping of our hands and by our lips, as it is said, *O clap your hands together, all ye people.* Ps.47,1. Bede; By saying, *Prophesy, who is he that smote thee*, they mean to insult Him, because He wished to be looked upon as a prophet by the people. Bede ubi sup. Aug. We must understand by this, that the Lord suffered these things till morning, in the house of the High Priest, whither He had first been brought. Aug. ubi sup.

66. And as Peter was beneath in the palace, there cometh one of the maids of the High Priest:

67. And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69. And a maid saw him again, and began to say to them that stood by, This is one of them.

70. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilæan, and thy speech agreeth thereto.

71. But he began to curse and to swear, saying, I know not this man of whom ye speak.

72. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Aug. Concerning the temptation of Peter, which happened during the injuries before mentioned, all the Evangelists do not speak in the same order. For Luke first relates the Aug. ubi sup.

temptation of Peter, then these injuries of the Lord; but John begins to speak of the temptation of Peter, and then puts in some things concerning our Lord's ill-treatment, and adds, that He was sent from there to Caiaphas the High Priest, and then he goes back to unfold the temptation of Peter, which he had begun. Matthew and Mark on the other hand first notice the injuries done to Christ, then the temptation of Peter. Concerning which it is said, *And as Peter was beneath in the palace, there cometh one of the maids of the High Priest.* Bede ubi sup. Bede; But what can be meant by his being first recognised by a woman, when men were more able to know him, if it be not that that sex might be seen to sin in the death of our Lord, and that sex be redeemed by His Passion? It goes on: *But he denied, saying, I know not, neither understand I what thou sayest.* Pseudo-Jerome; Peter when he had not the Spirit yielded and lost courage at the voice of a girl, though with the Spirit he was not afraid before princes and kings. Theophyl. The Lord allowed this to happen to him by His providence, that is, lest he should be too much elated, and at the same time, that he might prove himself merciful to sinners, as knowing from himself the result of human weakness. There follows: *And he went out into the porch; and the cock crew.* Bede ubi sup. Bede; The other Evangelists do not mention this crowing of the cock; they do not however deny the fact, as also some pass over many other things in silence, which others relate. There follows: *And a maid saw him again, and began to say to them that stood by, This is one of them.* Aug. ubi sup. Aug.[y] This maid is not the same, but another, as Matthew says. Indeed we must also understand, that in this second denial he was addressed by two persons, that is, by the maid whom Matthew and Mark mention, and by another person, of whom Luke takes notice. It goes on: *And he denied it again.* Peter had now returned, for John says that he denied Him again standing at the fire; wherefore the maid said what has been mentioned above, not to him, that is, Peter, but to those who, when he went out, had remained, in such a way however that he heard it; wherefore coming back and standing again at the fire, he contradicted them, and denied their words. For it is evident, if we compare the accounts of all the Evangelists on

[y] For a harmony of this portion of the Gospel, v. Williams on the Passion, p. 101.

this matter, that Peter did not the second time deny him before the porch, but within the palace at the fire, whilst Matthew and Mark who mention his having gone out are silent, for the sake of brevity, as to his return. BEDE; By this denial of Peter we learn, that not only he denies Christ, who says that He is not the Christ, but he also, who although he is a Christian, denies himself to be such. For the Lord did not say to Peter, Thou shalt deny thyself to be my disciple, but, *Thou shalt deny me;* he therefore denied Christ, when he said that he was not His disciple. There follows: *And a little after, they that stood by said again to Peter, Surely thou art one of them, for thou art a Galilæan, and thy speech agreeth thereto.* Not that the Galilæans spoke a different tongue from the inhabitants of Jerusalem, for they were both Hebrews, but that each province and region has its own peculiarities, and cannot avoid a vernacular pronunciation. THEOPHYL. Therefore Peter was seized with fear, and forgetting the word of the Lord, which said, *Whosoever shall confess me before men, him will I confess before my Father*, he denied our Lord; wherefore there follows: *But he began to curse and to swear, saying, I know not this man of whom ye speak.* BEDE; How hurtful is it[1] to speak with the wicked. He denies before infidels that he knows the man, whom amongst the disciples, he had confessed to be God. But the Scripture is wont to point out a Sacrament[2] of the causes of things, by the state of the time; thus Peter, who denied at midnight, repented at cock crow; wherefore it is added: *And the second time the cock crew. And Peter called to mind the word which Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And he began to weep.* THEOPHYL. For tears brought Peter by penitence to Christ. Confounded then be the Novatians, who say that he who sins after receiving baptism, is not received to the remission of his sin. For behold Peter, who had also received the Body and Blood of the Lord, is received by penitence; for the failings of saints are written, that if we fall by want of caution, we also may be able to run back through their example, and hope to be relieved by penitence. PSEUDO-JEROME; But in a mystical sense, the first maid means the wavering, the second, the assent, the third man is the act. This

Bede ubi sup.

Matt. 30, 32.

Bede ubi sup.

[1] colloquia ap.

[2] Bede Sacramentum ibid.

is the threefold denial which the remembrance of the word of the Lord washes away through tears. The cock then crows for us when some preacher stirs up our hearts by repentance to compunction. We then begin to weep, when we are set on fire within by the spark of knowledge, and we go forth, when we cast out what we were within.

CHAP. XV.

1. And straightway in the morning the Chief Priests held a consultation with the elders and Scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

2. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

3. And the Chief Priests accused him of many things: but he answered nothing.

4. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5. But Jesus yet answered nothing; so that Pilate marvelled.

BEDE; The Jews had a custom of delivering him whom they had condemned to death, bound to the judge. Wherefore after the condemnation of Christ, the Evangelist adds: *And straightway in the morning the Chief Priests held a consultation with the elders and Scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.* But it must be observed, that they did not then first bind Him, but they bound Him on first taking Him in the garden by night, as John declares. THEOPHYL. They then gave Jesus up to the Romans, but were themselves given up by God into the hands of the Romans, that the Scriptures might be fulfilled, which say, *Recompense them after the work of their hands.* It goes on: *And Pilate asked him, Art thou the King of the Jews?* BEDE; By

Bede in Marc. 4, 44.

Ps.28,5.

Bede ubi sup.

Pilate's asking Him about no other accusation, except whether He was King of the Jews, they are convicted of impiety, for they could not even find a false accusation against our Saviour. It goes on: *And he answering said unto him, Thou sayest.* He answers in this way so as both to speak the truth, and yet not to be open to cavil. THEOPHYL. For His answer is doubtful, since it may mean, Thou sayest, but I say not so. [1] And observe that He does somewhere answer Pilate, who condemned Him unwillingly, but does not choose to answer the priests and great men, and judges them unworthy of a reply. It goes on: *And the Chief Priests accused him of many things.* AUG. Luke has also laid open the false charges which they brought against Him; for he thus relates it: *And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.* There follows: *And Pilate asked him, saying, Answerest thou nothing? behold how many things they witness against thee.* BEDE; He indeed who condemns Jesus is a heathen, but he refers it to the people of the Jews as the cause. There follows: *But Jesus yet answered nothing; so that Pilate marvelled.* He was unwilling to give an answer, lest He should clear Himself of the charge, and be acquitted by the judge, and so the gain resulting from the Cross should be done away. THEOPHYL. But Pilate wondered, because, though He was a teacher of the law, and eloquent, and able by His answer to destroy their accusations, He did not answer any thing, but rather bore their accusations courageously.

[1] Bede ubi sup.

Aug. de Con. Evan. iii. 8. Luke 23, 2.

Bede ubi sup.

6. Now at that feast he released unto them one prisoner, whomsoever they desired.

7. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8. And the multitude crying aloud began to desire him to do as he had ever done unto them.

9. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10. For he knew that the Chief Priests had delivered him for envy.

11. But the Chief Priests moved the people, that he should rather release Barabbas unto them.

12. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

13. And they cried out again, Crucify him.

14. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

BEDE; Pilate furnished many opportunities of releasing Jesus, in the first place contrasting a robber with the Just One. Wherefore it is said, *Now at that feast he released unto them one prisoner, whomsoever they desired.* GLOSS. Which indeed he was accustomed to do, to obtain favour with the people, and above all, on the feast day, when the people of the whole province of the Jews flocked to Jerusalem. And that the wickedness of the Jews might appear the greater, the enormity of the sin of the robber, whom they preferred to Christ, is next described. Wherefore there follows: *And there was one Barabbas, who lay bound with them that had made insurrection with him, who had committed murder in the insurrection.* In which words their wickedness is shewn both from the heinousness of his signal crime, in that he had committed murder, and from the way in which he did it, because he had in doing it raised a sedition and disturbed the city, and also because his crime was notorious, for he was bound with seditious persons. It goes on: *And the multitude,* when it had come up, *began to desire him to do as he had ever done unto them.* AUG. No one can feel it a difficulty that Matthew is silent as to their asking some one to be released unto them, which Mark here mentions; for it is a thing of no consequence that one should mention a

Bede ubi sup.

Gloss. non occ.

Aug. ubi sup.

thing which another leaves out. There follows: *But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the Chief Priests had delivered him for envy.* Some one may ask, which were the words of which Pilate made use, those which are related by Matthew, or those which Mark relates; for there seems to be a difference between, *Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?* as Matthew has it; and, *Will ye that I release unto you the King of the Jews?* as is here said. But since they gave to kings the name of Christs, he who said this man or that must have asked whether they wished the King of the Jews to be released unto them, that is, Christ. It makes no difference to the sense that Mark has said nothing of Barabbas, wishing only to mention what belonged to the Lord, since by their answer he sufficiently shewed whom they wished to have released to them. For there follows, *But the Chief Priests moved the people that he should rather release unto them Barabbas.* Bede; This demand which the Jews made with such toil to themselves still sticks to them. Because, when the choice was given to them, they chose a robber instead of Christ, a murderer instead of the Saviour, they deservedly lost their salvation and their life, and they subjected themselves to such a degree to robbery and sedition, that they lost their country and their kingdom which they preferred to Christ, and never regained their liberty, body or soul. Then Pilate gives another opportunity of releasing the Saviour, when there follows, *And Pilate answered and said again unto them, What will ye then that I should do unto the King of the Jews?* Aug. It now is clear enough that Mark means by *King of the Jews* what Matthew means by the word *Christ;* for no kings but those of the Jews were called Christs. For in this place according to Matthew it is said, *What then shall I do with Jesus which is called Christ?* There follows, *And they cried out again, Crucify him.* Theophyl. Now see the wickedness of the Jews, and the moderation of Pilate, though he too was worthy of condemnation for not resisting the people. For they cried out, *Crucify;* he faintly tries to save Jesus from their determined sentence, and again puts a question to them. Wherefore there follows, *Then Pilate said unto them, Why,*

Matt. 27, 17.

Bede ubi sup.

Aug. ubi sup.

Matt. 27, 22.

what evil hath he done? For he wished in this way to find an opportunity for releasing Christ, who was innocent. BEDE; But the Jews giving loose to their madness do not answer the question of the judge. Wherefore it goes on, *And they cried out the more exceedingly, Crucify him*, that those words of the Prophet Jeremiah might be fulfilled, *Mine heritage is unto me as a lion in the forest, it crieth out against me.* There follows, *And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.* THEOPHYL. He wished indeed to satisfy the people, that is, to do their will, not what was agreeable to justice and to God. PSEUDO-JEROME; Here are two goats; one is the scape goat, that is, one loosed and sent out into the wilderness of hell with the sin of the people; the other is slain, as a lamb, for the sins of those who are forgiven. The Lord's portion is always slain; the devil's part, (for he is the master of those men, which is the meaning of Barabbas,) when freed, is cast headlong into hell. BEDE; We must understand that Jesus was scourged by no other than Pilate himself. For John writes, *Pilate took Jesus, and scourged him*, which we must suppose that he did, that the Jews might be satisfied with His pains and insults, and cease from thirsting for His blood.

Bede ubi sup. Jer. 12, 8. Bede ubi sup. John 13, 1.

16. And the soldiers led him away into the hall, called Prætorium; and they call together the whole band.

17. And they clothed him with purple, and platted a crown of thorns, and put it about his head,

18. And began to salute him, Hail, King of the Jews!

19. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

20. And when they had mocked him, they took off the purple from him, and put his own clothes on him.

THEOPHYL. The vainglory of soldiers, ever rejoicing in disorder and in insult, here displayed what properly belonged to them. Wherefore it is said, *And the soldiers led him away into the hall called Prætorium, and they call together the whole band*, that is, the whole company of the soldiers, *and they clothed him with purple as a king.* BEDE; For since He had been called King of the Jews, and the scribes and priests had objected to Him as a crime that He usurped rule over the Jewish people, they in derision strip Him of His former garments, and put on Him a purple robe, which ancient kings used to wear. AUG. But we must understand that the words of Matthew, they *put on him a scarlet robe*, Mark expresses by *clothed him in purple;* for that scarlet robe was used by them in derision for the royal purple, and there is a sort of red purple, very like scarlet. It may also be that Mark mentions some purple which the robe had about it, though it was of a scarlet colour. BEDE; But instead of the diadem, they put on Him a crown of thorns, wherefore it goes on, *And platted a crown of thorns, and put it about his head.* And for a royal sceptre they give Him a reed, as Matthew writes, and they bow before Him as a king, wherefore there follows, *And began to salute him, Hail, King of the Jews!* And that the soldiers worshipped Him as one who falsely called Himself God, is clear from what is added: *And bowing their knees, worshipped him,* as though He pretended to be God. PSEUDO-JEROME; His shame took away our shame; His bonds made us free; by the thorny crown of His head, we have obtained the crown of the kingdom; by His wounds we are healed. AUG. It appears that Matthew and Mark here relate things which took place previously, not that they happened when Pilate had already delivered Him to be crucified. For John says that these things took place at Pilate's house; but that which follows, *And when they had mocked him, they took off the purple from him, and put on him his own clothes,* must be understood to have taken place last of all, when He was already being led to be crucified. PSEUDO-JEROME; But in a mystic sense, Jesus was stripped of His clothes, that is, of the Jews, and is clothed in a purple robe, that is, in the Gentile church, which is gathered together out of the rocks. Again, putting it off in the end, as offending, He again is clothed with the Jewish people, for when the fulness of the

Bede ubi sup.

Aug. de Con. Evan. iii. 9.

Bede ubi sup.

Aug. ubi sup.

Rom. 11, 25.

Gentiles is come in, then shall all Israel be saved. BEDE; Or else, by the purple robe, with which the Lord is clothed, is meant His flesh itself, which He gave up to suffering, and by the thorny crown which He carried is meant, the taking upon Him of our sins. THEOPHYL. Let us also put on the purple and royal robe, because we must walk as kings treading on serpents and scorpions, and [1] having sin under our feet. For we are called Christians, that is, anointed ones, just as kings were then called anointed. Let us also take upon ourselves the crown of thorns, that is, let us make haste to be crowned with a strict life, with self-denials and purity. BEDE; But they smite the head of Christ, who deny that He is very God. And because men are wont to use a reed to write with, they, as it were, smite the head of Christ with a reed, who speak against His divinity, and endeavour to confirm their error by the authority of Holy Writ. They spit in His face, who spit from them by their accursed words the presence of His grace. There are some also in this day, who adore Him, with a sure faith, as very God, but by their perverse actions, despise His words as though they were fabulous, and think the promises of that word inferior to worldly allurements. But just as Caiaphas said, though he knew not what it meant, *It is expedient for us that one man should die for the people*, so also the soldiers do these things in ignorance.

[1] suppeditantes

Bede ubi sup.

John 11, 50.

20. ——And led him out to crucify him.

21. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22. And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull.

23. And they gave him to drink wine mingled with myrrh: but he received it not.

24. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25. And it was the third hour, and they crucified him.

26. And the superscription of his accusation was written over, THE KING OF THE JEWS.

27. And with him they crucify two thieves; the one on his right hand, and the other on his left.

28. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors.

Gloss. non occ. GLOSS. After the condemnation of Christ, and the insults heaped upon Him when He was condemned, the Evangelist proceeds to relate His crucifixion, saying, *And led him out to crucify him.* PSEUDO-JEROME; Here Abel is brought out into the field by his brother, to be slain by him. Here Isaac comes forth with the wood, and Abraham with the ram caught in the thicket. Here also Joseph with the sheaf of which he dreamed, and the long robe steeped in blood. Here is Moses with the rod, and the serpent hanging on the wood. Here is the cluster of grapes, carried on a staff. Here is Elisha with the piece of wood sent to seek for the axe, which had sunk, and which swam to the wood; that is, mankind, which by the forbidden tree, fell down to hell, but by the wood of the cross of Christ, and by the baptism of water, swims to paradise. [2]Here is Jonah out of the wood of the ship sent down into the sea and into the whale's belly for three days. There follows: *And they compel Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.* THEOPHYL. Now John says that He Himself bare His cross, for both took place; for He first bore the cross Himself, until some one passed, whom they compelled, and who then carried it. But he mentioned the name of his sons, to make it more credible and the affirmation stronger, for the man still lived to relate all that had happened about the cross. PSEUDO-JEROME; Now since some men are known by the merits of their fathers, and some by those of their sons, this Simon, who was compelled to carry the cross, is made known by the merits of his sons, who were disciples. By this we are reminded,

[2] The Glossa ordinaria has here preserved the right reading, de ligno navis foris, which had been lost both in the editions of St. Jerome and in the Catena.

that in this life, parents are assisted by the wisdom and the merits of their children, wherefore the Jewish people is always held worthy of being remembered on account of the merits of the Patriarchs, Prophets, and Apostles. But this Simon who carries the cross, because he is compelled, is the man who labours for human praise. For men compel him to work, when the fear and love of God could not compel him. BEDE; Or, since this Simon is not called a man of Jerusalem, but a Cyrenian, (for Cyrene is a city of Libya,) fitly is he taken to mean the nations of the Gentiles, which were once foreigners and strangers to the covenants, but now by obedience are heirs of God, and joint heirs with Christ. Whence also Simon is fitly interpreted 'obedient,' and Cyrene 'an heir.' But he is said to come from a country place, for a country place is called 'pagos' in Greek, wherefore those whom we see to be aliens from the city of God, we call pagans. Simon then coming out from the country carries the cross after Jesus, when the Gentile nations leaving pagan rites embrace obediently the footsteps of our Lord's Passion. There follows: *And they bring him unto the place Golgotha, which is being interpreted, the place of Calvary.* There are places without the city and the gate, in which the heads of condemned persons are cut off, and which receive the name of Calvary, that is, of the beheaded. But the Lord was crucified there, that where once was the field of the condemned, there the standards of martyrdom might be lifted up. PSEUDO-JEROME; But the Jews relate, that in this spot of the mountain the ram was sacrificed for Isaac, and there Christ is made bald [1], that is, separated from His flesh, that is, from the carnal Jews. There follows: *And they gave him to drink wine mingled with myrrh.* AUG. This we must understand to be what Matthew expresses by, *mixed with gall;* for he put gall for any thing bitter, and wine mingled with myrrh is most bitter; although there may have been both gall and myrrh to make the wine most bitter. THEOPHYL.[a] Or, they may have brought different things, in order, some vinegar and gall, and others wine mixed with myrrh. PSEUDO-JEROME; Or else, *wine*

Bede ubi sup.

[1] decalvatur.

Aug. de Con. Evan. iii. 11.

[a] The sense is here strangely changed, the word translated ordinatione being ἀταξίας.

mingled with myrrh, that is, vinegar; by it the juice of the deadly apple is wiped away. Bede; Bitter the vine which bore the bitter wine, set before the Lord Jesus, that the Scripture might be fulfilled which saith, *They gave me gall to eat, and when I was thirsty, they gave me vinegar to drink.* Aug. That which follows, *But he received it not*, must mean, He received it not to drink, but only tasted it, as Matthew witnesses. And what the same Matthew relates, *he would not drink*, Mark expresses by, *he received it not*, but was silent as to His tasting it. Pseudo-Jerome; He also refused to take sin for which He suffered, wherefore it is said of Him, I then paid the things that I never took. There follows: *And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.* In this place salvation is figured by the wood; the first wood was that of the tree of knowledge of good and evil; the second wood is one of unmixed good for us, and is the wood of life. The first hand stretched out to the wood caught hold of death; the second found again the life which had been lost. By this wood we are carried through a stormy sea to the land of the living, for by His cross Christ has taken away our torment, and by His death has killed our death. [b]With the form of a serpent He kills the serpent, for the serpent made out of the rod swallowed up the other serpents. But what means the shape itself of the cross, save the four quarters of the world; the East shines from the top, the North is on the right, the South on the left, the West is firmly fixed under the feet. Wherefore the Apostle says: *That we may know what is the height, and breadth, and length, and depth.* Birds, when they fly in the air, take the shape of a cross; a man swimming in the waters is borne up by the form of a cross. A ship is blown along by its yards, which are in the shape of the cross. The letter Tau is written as the sign of salvation and of the cross. Bede;

Bede ubi sup.

Ps. 69, 22.

Aug. ubi sup.

Ps. 68, 5. Vulg.

Eph. 3, 18.

Bede ubi sup.

[b] This clause is not in Pseudo-Jerome; its obscurity may be cleared up by comparing it with a passage in St. Augustine's sixth sermon, where it is said that the serpent signifies death, and that Moses' rod was changed into a serpent because our Lord took upon Himself death for us. In St. Gregory Nyssen, the serpent is said to signify sin, de vita Mosis, p. 193. v. also St. Ambrose, de Spiritu Sancto 3, 50.

Or else, in the transverse beam of the cross, where the hands are fixed, the joy of hope is set forth; for by the hands we understand good works, by its expansion the joy of him who does them, because sadness puts us in straits. By the height to which the head is joined, we understand the expectation of reward from the lofty righteousness of God; by the length, over which the whole body is stretched, patience, wherefore patient men are called long-suffering; by the depth, which is fixed in the ground, the hidden Sacrament itself. As long therefore as our bodies work here to the destruction of the body of sin, it is the time of the cross for us. THEOPHYL. But their casting lots for His garments was also meant as an insult, as though they were dividing the clothes of a king; for they were coarse and of no great value. And John's Gospel shews this more clearly, for the soldiers, though they divided every thing else into four parts, according to their number, cast lots for the coat, which *was without seam, woven from the top throughout.* PSEUDO-JEROME; Now the garments of the Lord are His commandments, by which His body, that is, the Church, is covered; which the soldiers of the Gentiles divide amongst themselves, that there may be four classes with one faith, the married, and the widowed, those who bear rule, and those who are separate[c]. They cast lots for the undivided garment, which is peace and unity. It goes on: *And it was the third hour, and they crucified him.* Mark has introduced this truly and rightly, for at the sixth hour darkness overspread the earth, so that no one could move his head. AUG. If Jesus was given up to the Jews to be crucified, when Pilate sat down at his tribunal about the sixth hour, as John relates, how could He be crucified at the third hour, as many persons have thought from not understanding the words of Mark? First then let us see at what hour He might have been crucified, then we shall see why Mark said that He was crucified at the third hour. It was about the sixth hour when He was given up to be crucified by Pilate sitting on his judgment seat, as has been said, for it was not yet fully the sixth hour, but about the sixth, that is, the

John 19, 23.

Aug. de Con. Evan. iii. 13.

[c] The Catena, Glossa ordinaria, and editions of St. Jerome, which often correct each other, here agree in the reading "prepositi et separati." It appears to be only another instance of this writer's obscurity.

fifth was over, and some of the sixth had begun, so that those things which are related of the crucifixion of our Lord took place after the finishing of the fifth, and at the commencement of the sixth, until, when the sixth was completed and He was hanging on the cross, the darkness which is spoken of took place. Let us now consider, why Mark has said, *It was the third hour.* He had already said positively, *And when they had crucified him, they parted his garments;* as also the others declare, that when He was crucified His garments were divided. Now if Mark had wished to fix the time of what was done, it would have been enough to say, *And it was the third hour*, why did He add, *and they crucified him*, unless it was that he wished to point to something which had gone before, and which if enquired into would be explained, since that same Scripture was to be read at a time, when it was known to the whole Church at what hour our Lord was crucified, by which means any error might be taken away, and any falsehood be refuted. But because he knew that the Lord was fixed to the cross not by the Jews but by the soldiers, as John very plainly shews, he wished to intimate that the Jews had crucified Him, since they cried out, *Crucify Him*, rather than those who executed the orders of their chief according to their duty. It is therefore implied, that it took place at the third hour when the Jews cried out, *Crucify Him*, and it is most truly shewn that they crucified Him, when they so cried out. But in the attempt of Pilate to save the Lord, and the tumultuous opposition of the Jews, we understand that a space of two hours was consumed, and that the sixth hour had begun, before the end of which, those things occurred which are related to have taken place from the time when Pilate gave up the Lord, and the darkness overspread the earth. Now he who will apply himself to these things, without the hard-heartedness of impiety, will see that Mark has fitly placed it at the third hour, in the same place as the deed of the soldiers who were the executors of it is related. Therefore lest any one should transfer in his thoughts so great a crime from the Jews to the soldiers, he says *it was the third hour, and they crucified him*, that the fault might rather by a careful enquirer be charged to them, who, as he would find, had at the third hour cried out for His crucifixion,

whilst at the same time it would be seen that what was done by the soldiers was done at the sixth hour[d]. PSEUDO-AUG. Therefore he wishes to imply that it was the Jews who passed sentence concerning the crucifixion of Christ at the third hour; for every condemned person is considered as dead, from the moment that sentence is passed upon him. Mark therefore shewed that our Saviour was not crucified by the sentence of the judge, because it is difficult to prove the innocence of a man so condemned. Quæst. Vet. et Nov. Test. 65.

AUG. Still there are not wanting persons who assert that the preparation, mentioned by John, *Now it was the preparation about the sixth hour*, was really the third hour of the day. For they say that on the day before the sabbath day, there was a preparation of the passover of the Jews, because on that sabbath, they began the unleavened bread; but however that the true passover, which is now celebrated on the day of our Lord's Passion, that is, the Christian not the Jewish passover, began to be prepared, or to have its *parasceue*, from that ninth hour of the night, when His death began to be prepared by the Jews; for *parasceue* means preparation. Between that hour therefore of the night and His crucifixion occurs the sixth hour of preparation, according to John, and the third hour of the day, according to Mark. What Christian would not give in to this solution of the question, provided that we could find some circumstance, from which we might gather that this preparation of our Passover, that is, of the death of Christ, began at the ninth hour of the night? For if we say that it began when our Lord was taken by the Jews, it was still early in the night, but if when our Lord was carried away to the house of the father in law of Caiaphas, where also He was heard by the chief priests, the cock had not crowed; but if when He was given up to Pilate, it is very plain that it was morning. It remains therefore that we must understand the preparation of our Lord's death to have commenced when all the Chief Priests pronounced, *He is guilty of death*. For there is nothing absurd in supposing that that was the ninth hour of the night, so that we may understand that Peter's denial is put out of its order after it really happened. It goes on: *And the superscription of his accusation was written over, THE KING OF THE JEWS.* THEOPHYL. They wrote this superscription, as the reason why He was Aug. ubi sup.

[d] For another explanation of this, v. Williams on the Passion, p. 257.

crucified, thus wishing to reprove His vainglory in making Himself a king, that so the passers by might not pity Him, but rather hate Him as a tyrant. PSEUDO-JEROME; He wrote it in three languages, in Hebrew, *Melech Jeudim;* in Greek, βασιλεὺς ἐξομολογητῶν; in Latin, *Rex confessorum.* These three languages were consecrated to be the chief, in the superscription on the cross, that every tongue might record the treachery of the Jews. BEDE; But this superscription on the cross shews, that they could not even in killing Him take away the kingdom over them from Him who was about to render unto them according to their works. There follows: *And with him they crucify two thieves, the one on his right hand, the other on his left.* THEOPHYL. They did this that men might have a bad opinion of Him, as though He also were a robber and a malefactor. But it was done by Providence to fulfil the Scriptures. There follows: *And the Scripture was fulfilled which saith, And he was numbered with the transgressors.* PSEUDO-JEROME; Truth was numbered with the wicked; He left one on His left hand, the other He takes on the right, as He will do at the last day. With a similar crime they are allotted different paths; one precedes Peter into Paradise, the other Judas into hell. A short confession won for him a long life, and a blasphemy which soon ended is punished with endless pain. BEDE; Mystically, however, the thieves crucified with Christ signify those, who by their faith and confession of Christ undergo either the struggle of martyrdom, or some rules of a stricter discipline. But those who do these deeds for the sake of endless glory, are signified by the faith of the right hand robber; those again who do them for worldly praise copy the mind and the acts of the left hand robber. THEOPHYL. Or else; the two robbers were meant to point out the two people, that is, the Jews and the Gentiles, for both were evil, the Gentile as transgressing natural law, but the Jew by breaking the written law, which the Lord had delivered to them; but the Gentile was penitent, the Jew a blasphemer unto the end. Between whom our Lord is crucified, for He is the corner stone, which binds us together.

Bede ubi sup.

Bede ubi sup.

29. And they that passed by railed on him,

wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30. Save thyself, and come down from the cross.

31. Likewise also the Chief Priests mocking said among themselves with the Scribes, He saved others; himself he cannot save.

32. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

PSEUDO-JEROME; The foal of Judah has been tied to the vine, and his clothes dyed in the blood of the grape, and the kids tear the vine, blaspheming Christ, and wagging their heads. Wherefore it is said: *And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple.* THEOPHYL. For the passers by blasphemed Christ, reproaching Him as a seducer. But the devil moved them to bid Him come down from the Cross; for he knew that salvation was being won by the Cross, therefore he again proceeded to tempt Christ, so that if He came down from the Cross, he might be certain that He is not truly the Son of God, and so the salvation, which is by the Cross, might be done away. But He being truly the Son of God, did not come down; for if He ought to have come down, He would not have ascended there at all; but since He saw that in this way salvation must be effected, He underwent the crucifixion, and many other sufferings, unto the finishing of His work. It goes on: *Likewise also the Chief Priests mocking said among themselves with the Scribes, He saved others, himself he cannot save.* They said this, to do away with His miracles, as though those which He had done were but the semblance of them, for by working miracles He saved many. BEDE; Thus also they confess, though against their will, that He saved many. Therefore your words condemn you, for He who saved others could have saved Himself. It goes on: *Let Christ the King of Israel descend now from the cross, that we may see and believe.* PSEUDO-JEROME; Afterwards they saw Him arise from the grave, though they would not believe that He could come down from

Gen. 49, 11.

Bede ubi sup.

the tree of the Cross. Where, O Jews, is your lack of faith? Your own selves I appeal to; your own selves I bring as judges. How much more wonderful is it that a dead man should arise, than that one yet living should choose to come down from the cross. Ye asked but small things, till greater should have come to pass; but your want of faith could not be healed by signs much greater than those for which you sought. Here *all have gone out of the way, all are become abominable.* Wherefore it goes on: *And they that were crucified with him reviled.* AUG. How can this be, when according to Luke one only reviled Him, but was rebuked by the other who believed on God; unless we understand that Matthew and Mark, who touched but slightly on this place, put the plural for the singular number? THEOPHYL. Or else, both at first reviled Him, then one recognising Him as innocent, rebukes the other for blaspheming Him.

Ps.14,4.

Aug. de Con. Evan. 3. 16.

33. And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35. And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36. And one ran and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37. And Jesus cried with a loud voice, and gave up the ghost.

Bede ubi sup.

BEDE; This most glorious light took away its rays from the world, lest it should see the Lord hanging, and lest the blasphemers should have the benefit of its light. Wherefore it goes on: *And when the sixth hour was come, there was darkness over the whole land until the ninth hour.*

Aug. de Con. Evan. 3, 17.

AUG. Luke added to this account the cause of the darkness,

that is, the darkening of the sun. THEOPHYL. If this had been the time for an eclipse, some one might have said that this that happened was natural, but it was the fourteenth moon, when no eclipse can take place. There follows: *And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani.* PSEUDO-JEROME; At the ninth hour, the tenth piece of money which had been lost is found, by the overturning of the house. BEDE; For when Adam sinned, it is also written that he heard the voice of the Lord, walking in paradise, in the cool after mid-day; and in that hour when the first Adam by sinning brought death into the world, in that same hour the second Adam by dying destroyed death. And we must observe, that our Lord was crucified, when the sun was going away from the centre of the world; but at sunrise He celebrated the mysteries of His resurrection; because He died for our sins, but rose again for our justification. Nor need you wonder at the lowliness of His words, at the complaints as of one forsaken, when you look on the offence of the cross, knowing the form of a servant. For as hunger, and thirst, and fatigue were not things proper to the Divinity, but bodily affections; so His saying, *Why hast thou forsaken me?* was proper to a bodily voice, for the body is never naturally wont to wish to be separated from the life which is joined to it. For although our Saviour Himself said this, He really shewed the weakness of His body; He spoke therefore as man, bearing about with Him my feelings, for when placed in danger we fancy that we are deserted by God. THEOPHYL. Or, He speaks this as man crucified by God for me, for we men have been forsaken by the Father, but He never has. For hear what He says; *I am not alone, because the Father is with me.* Though He may also have said this as being a Jew, according to the flesh, as though He had said, Why hast thou forsaken the Jewish people, so that they have crucified Thy Son? For as we sometimes say, God has put on me, that is, my human nature, so here also we must understand *thou hast forsaken me*, to mean my nature, or the Jewish people. It goes on: *And some of them that stood by, when they heard it, said, Behold, he calleth Elias.* BEDE; These however I suppose were Roman soldiers who did not

Bede ubi sup.

Gen. 3, 8.

John 16, 32.

Bede ubi sup.

understand the peculiarity of the Hebrew tongue, but, from His calling Eloi, thought that Elias was called by Him. But if the Jews are understood to have said this, they must be supposed to do this, as accusing Him of folly in calling for the aid of Elias. It goes on: *And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone: let us see whether Elias will come to take him down.* John shews more fully the reason why the vinegar was given to the Lord to drink, saying, that Jesus said, *I thirst*, that the Scriptures might be fulfilled. They however applied a sponge full of vinegar to His mouth. PSEUDO-JEROME; Here he points out a similitude for the Jews; a sponge on a reed, weak, dry, fit for burning; they fill it with vinegar, that is, with wickedness and guile. AUG. Matthew has not related, that the man who brought the sponge filled with vinegar, but that the others spoke about Elias; from whence we gather that both said it. PSEUDO-JEROME; Though the flesh was weak, yet the heavenly voice, which said, *Open me the gates of righteousness*, waxed strong. Wherefore there follows: *And Jesus cried with a loud voice, and gave up the ghost.* We who are of the earth die with a very low voice, or with no voice at all; but He who descended from heaven breathed His last with a loud voice. THEOPHYL. He who both rules over death and commands it dies with power, as its Lord. But what this voice was is declared by Luke: *Father, into thy hands I commend my spirit.* For Christ would have us understand by this, that from that time the souls of the saints go up into the hands of God. For at first the souls of all were held in hell, till He came, who preached the opening of the prison to the captives.

John 19, 28.

Aug. ubi sup.

Ps. 117, 19.

v. note u, p. 217.

38. And the veil of the temple was rent in twain from the top to the bottom.

39. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40. There were also women looking on afar off:

among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41. (Who also, when he was in Galilee, followed him, and mininistered unto him;) and many other women which came up with him unto Jerusalem.

Gloss. After the Evangelist has related the Passion and the death of Christ, he now goes on to mention those things which followed after the death of our Lord. Wherefore it is said: *And the veil of the temple was rent in twain from the top to the bottom.* Pseudo-Jerome; The veil of the temple is rent, that is, the heaven is opened. Theophyl. Again, God by the rending of the veil implied that the grace of the Holy Spirit goes away and is rent from the temple, so that the Holy of holies might be seen by all; [e]also that the temple will mourn amongst the Jews, when they shall deplore their calamities, and rend their clothes. This also is a figure of the living temple, that is, the body of Christ, in whose Passion His garment is torn, that is, His flesh. Again, it means another thing; for the flesh is the veil of our temple, that is, of our mind. But the power of the flesh is torn in the Passion of Christ, from the top to the bottom, that is, from Adam even down to the latest man; for also Adam was made whole by the Passion of Christ, and his flesh does not remain under the curse, nor does it deserve corruption, but we all are gifted with incorruption. *And when the centurion who stood over against him saw.* He who commands a hundred soldiers is called a centurion. But seeing that He died with such power as the Lord, he wondered and confessed. Bede; Now the cause of the centurion's wonder is clear, that seeing that the Lord died in that way, that is, sent forth His spirit, he said, *Truly this man was the Son of God.* For no one can send forth his own spirit, but He who is the Creator of souls. Aug. This also he most of all wondered at, that after that voice which He sent forth as a figure of our sin, He immediately gave up His spirit. For the spirit of the Mediator shewed that no penalty of sin could have had power

Bede ubi sup.

Aug. de Trin. 4, 13.

[e] The sense of the passage by reference to Theophylact appears to be, that as the Jews used to rend their clothes as a sign of grief, so the temple by the rending of its veil might be said to mourn.

to cause the death of His flesh; for it did not leave the flesh unwillingly, but as it willed, for it was joined to the Word of God in the unity of person. Pseudo-Jerome; But the last are now made the first. The Gentile people confesses. The blinded Jew denies, so that their error is worse than the first. Theophyl. And so the order is inverted, for the Jew kills, and the Gentile confesses; the disciples fly, and the women remain. For there follows: *There were also women looking on afar off, amongst whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome.* Origen; But it seems to me, that here three women are chiefly named, by Matthew and Mark. Two indeed are set down by each Evangelist, Mary Magdalene, and Mary the mother of James; the third is called by Matthew, the mother of the sons of Zebedee, but by Mark she is called Salome. Bede; He means by James the Less, the son of Alphæus, who was also called the brother of our Lord, because he was the son of Mary, our Lord's mother's sister, whom John mentions, saying, *Now there stood by the cross of Jesus his mother and his mother's sister, Mary of Cleophas, and Mary Magdalene.* And he seems to call her Mary of Cleophas, from her father or some relation. But he was called James the Less, to distinguish him from James the Great, that is, the son of Zebedee, who was called amongst the first of the Apostles by our Lord. Further, it was a Jewish custom, nor was it thought blamable after the manners of an ancient people, that women should furnish to teachers food and clothing out of their substance. Wherefore there follows: *Who also when he was in Galilee followed him, and ministered unto him.* They ministered unto the Lord of their substance, that He might reap their carnal things whose spiritual things they reaped, and that He might shew forth a type for all masters, who ought to be content with food and clothing from their disciples. But let us see what companions He had with Him, for it goes on: *And many other women which came up with him into Jerusalem.* Pseudo-Jerome; As the female sex through the Virgin Mary is not shut out from salvation, so it is not thrust away from the knowledge of the mystery of the cross, and of the resurrection, through the widow Mary Magdalene, and the others, who were mothers.

Orig. in Matt. Tract. 35.

Bede ubi sup.

John 19, 25.

42. And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43. Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45. And when he knew it of the centurion, he gave the body to Joseph.

46. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47. And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

Gloss. After the passion and death of Christ, the Evangelist relates His burial, saying, *And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathæa.* Gloss. non occ.

Bede; What is called *parasceue* in Greek, is in Latin *præparatio;* by which name those Jews, who lived amongst Greeks, used to call the sixth day of the week, because on that day they used to prepare what was necessary for the rest of the sabbath day. Because then man was made on the sixth day, but on the seventh the Creator rested from all His work, fitly was our Saviour crucified on the sixth day, and thus fulfilled the mystery of man's restoration. But on the sabbath, resting in the tomb, He was waiting for the event of the resurrection, which was to come on the eighth day. So we must also in this age of time be crucified to the world; but in the seventh day, that is, when a man has paid the debt to death, our bodies indeed must rest in the grave, but our souls after good works in hidden peace with God; till in the eighth period, even our Bede ubi sup.

bodies themselves, glorified in the resurrection, receive incorruption together with our souls. But the man who buried the body of the Lord must needs by his righteous merits have been worthy, and by the nobility of worldly power able to perform this service. Therefore it is said, *An honourable counsellor, which also waited for the kingdom of God.* He is called in Latin, *decurio*, because he is of the order of the *curia*, and served the office of a provincial magistracy; this officer was also called *curialis*, from his care of civic duties. Arimathæa is the same as Ramathain, the city of Elkanah and Samuel. PSEUDO-JEROME; It is interpreted, *taking down*, of which was Joseph, who came to take down the body of Christ from the cross. There follows: *Came and went in boldly unto Pilate, and craved the body of Jesus.* THEOPHYL. He was bold with a praiseworthy boldness; for he did not consider within himself, I shall fall from my rich estate, and I shall be expelled by the Jews, if I beg for the body of Him, who was condemned as a blasphemer. It goes on: *And Pilate marvelled if he were already dead.* For he thought that He should continue long alive upon the cross, as also the thieves used to live long, upon the instrument of their execution. It goes on: *And calling unto him the centurion, he asked him if he had been any while dead;* that is, before the time when other executed persons usually died. There follows: *And when he knew it of the centurion,* (that is, that He was dead,) *he gave the body to Joseph.* BEDE; But it was not an obscure person, nor a man of mean rank, who could come to the governor and obtain the body. There follows: *And he bought fine linen, and took him down, and wrapped him in the linen.* THEOPHYL. Burying the precious body preciously; for being a disciple of our Lord, he knew how greatly the Lord's body ought to be honoured. BEDE; By this however, according to a spiritual meaning, we may understand that the body of the Lord should not be wrapped in gold or gems, or silk, but in a clean linen cloth. Hence it became a custom in the Church that the sacrifice of the altar should not be celebrated in silk, or in a dyed cloth, but in linen produced from the earth, just as the body of the Lord was wrapped in clean linen; as, we read in the Pontifical acts, it was ordered by the blessed

Bede ubi sup.

Bede ubi sup.

Sylvester[f]. Though it has also another meaning, that he who receives Jesus in a pure mind wraps Him in clean linen. There follows: *And laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.* It is said that the sepulchre of the Lord is a round cell, hewn out of the rock which was around it, so high, that a man standing upright could scarcely touch the roof with his outstretched hand; and it has an entrance to the east, to which the great stone was rolled, and placed upon it. In the northern part of it is the tomb itself, that is, the place where our Lord's body lay, made of the same rock, seven feet in length, raised three palms higher than the floor. It is not open from above, but on the south side, the whole of which is open, and through which the body was brought in. The colour of the sepulchre and of the recess is said to be a mixed white and red. PSEUDO-JEROME; By the burial of Christ we rise again, by His going down into hell we mount up into heaven; here is found the honey in the mouth of the dead lion. THEOPHYL. Let us too imitate Joseph, taking to ourselves the body of Christ by Unity, and let us place it in a sepulchre, hewn out of the rock, that is, in a soul recollected, never forgetful of God; for this is a soul hewn out of the rock, that is, out of Christ, for He is our rock, who holds together our strength. We ought also to wrap Him in linen, that is, to receive Him in a pure body; for the linen is the body which is the clothing of the soul. We must, however, not throw open, but wrap Him up; for He is secret, closed and hidden. There follows: *And Mary Magdalene and Mary the mother of Joses beheld where he was laid.* BEDE; We read in Luke, that His acquaintances and the women who had followed Him stood afar off. When these then who were known to Jesus returned home after the burial of His body, the women alone, who were bound to Him with a closer love, after following the funeral, took care to see how He was laid, that they might be able at a fitting season to offer Him the sacrifice of their devotion. But on the day of the *parasceue*, that is, of the preparation, the holy women, that

[f] St. Sylvester was Pope from 314 to 335. On his decree respecting the Corporal used in the celebration of the Holy Eucharist, v. Bona de Rebus Lit. i. c. 25. 11.

is, humble souls, do the same, when they burn with love for the Saviour, and diligently follow the steps of His Passion in this life, where their future rest is to be prepared; and they weigh with a pious minuteness the order in which His passion was accomplished, if perchance they be able to imitate it. PSEUDO-JEROME; These things also fit the Jewish people, which finally is believing, which is ennobled by faith to become the child of Abraham. It lays aside its despair, it waits for the kingdom of God, it goes in to the Christians, that it may be baptized; which is implied by the name of Pilate, which is interpreted, 'One who works with a hammer,' that is, he who subdues the iron nations, that he may rule them with a rod of iron. It seeks for the sacrifice, that is, the viaticum, which is given to penitents at their last end, and wraps it up in a heart clean and dead to sin; it makes it firm in the safeguard of faith, and shuts it up with the covering of hope, through works of charity; (for
1 Tim. 1, 5. *the end of the commandment is charity;*) whilst the elect, who are the stars of the sea, are looking on from afar, for, if it be possible, the very elect shall be offended.

CHAP. XVI.

1. And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

3. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4. And when they looked, they saw that the stone was rolled away: for it was very great.

5. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

PSEUDO-JEROME; After the sadness of the sabbath, a happy day dawns upon them, which holds the chief place amongst days, for in it the chief light shines forth, and the Lord rises in triumph. Wherefore it is said, *And when the sabbath was past, Mary Magdalene, and Mary the mother of James and Salome, had bought sweet spices.* GLOSS. For these religious women after the burial of the Lord, as long as it was lawful to work, that is, up to sunset, prepared ointment, as Luke says. And because they could not finish their work from the shortness of the time, when the sabbath was over, that is, at sunset, as soon as the time for working came round again, they hastened to buy spices, as Mark says, that they might go in the morning to anoint the body of Jesus. Neither could they come to the sepulchre on the evening of the sabbath, for night prevented them. Wherefore it goes on: *And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.* SEVERIANUS; The women in this place run abroad with womanly devotion, for they do not bring Him faith as though He were alive, but ointments as to one dead; and they prepare the service of their grief for Him as buried, not the joys of heavenly triumph for Him as risen. THEOPHYL. For they do not understand the greatness and dignity of the wisdom of Christ. But they came according to the custom of the Jews to anoint the body of Christ, that it might remain sweet-smelling, and might not burst forth into moisture, for spices have the property of drying up, and absorb the moisture of the body, so that they keep the body from corruption. GREG. But if we believe on Him who is dead, and are filled with the sweet smell of virtue, and seek the Lord with the fame of good works, we come to His sepulchre with spices. There follows: *And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.* AUG. What Luke expresses by *very early in the morning*, and John by *early when it was yet dark*, Mark must be understood to mean, when he says, *very early in the morning, at the rising of the sun*, that is, when the sky was growing bright in the east, as is usual in places near the rising sun; for this is the light which we call the dawning. Therefore there is no discrepancy with the report which says, *while it*

Gloss. ord. ex Bedâ.

Luke 23, 56.

occ. ap. Chrysologum, serm. 82.

Greg. Hom. in Evan. 21.

Aug. Con. Evang. iii. 24.

was yet dark. For when the day is dawning, the remains of darkness lessen in proportion as the light grows brighter; and we must not take the words *very early in the morning, at the rising of the sun,* to mean that the sun himself was seen upon the earth, but as expressing the near approach of the sun into those parts, that is, when his rising begins to light up the sky. PSEUDO-JEROME; By *very early in the morning,* he means what another Evangelist expresses by at the dawning. But the dawn is the time between the darkness of night, and the brightness of day, in which the salvation of man is coming forth with a happy closeness, to be declared in the Church, just as the sun, when he is rising and the light is near, sends before him the rosy dawn, that with prepared eyes she may bear to see the graciousness of his glorious brightness, when the time of our Lord's resurrection has dawned; that then the whole Church, after the example of the women, may sing the praises of Christ, since He has quickened the race of man after the pattern of His resurrection, since He has given life, and has poured upon them the light of belief. BEDE; As then the women shew the great fervency of their love, by coming very early in the morning to the sepulchre, as the history relates, according to the mystical sense an example is given to us, that with a shining face, and shaking off the darkness of wickedness, we may be careful to offer the fragrance of good works and the sweetness of prayer to the Lord. THEOPHYL. He says, On the first of the sabbaths, that is, on the first of the days of the week. For the days of the week are called sabbaths, and by the word 'una' is meant 'prima.' BEDE; Or else, by this phrase is meant the first day from the day of sabbaths, or rests, which were kept on the sabbath. There follows: *And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?* SEVER. Your breast was darkened, your eyes shut, and therefore ye did not before see the glory of the opened sepulchre. It goes on: *And they looked, and saw that the stone was rolled away.* BEDE; Matthew shews clearly enough, that the stone was rolled away by an Angel. This rolling away of the stone means mystically the opening of the Christian sacraments, which were held under the veil of the letter of the law; for the

Luke24, 1. diluculo Vulg.

Bede in Marc. 4, 45.

μιᾶς σαββάτων, Bede ubi sup.

Chrysologus ubi sup.

law was written on stone. It goes on: *For it was very great.*
Chryso-logus ubi sup. SEVER. Great indeed by its office rather than its size, for it can shut in and throw open the body of the Lord. GREG.
Greg. ubi sup. But the women who came with spices see the Angels; because those minds who come to the Lord with their virtues, through holy desires, see the heavenly citizens. Wherefore it goes on: *And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.* THEOPHYL. Though Matthew says that the Angel was sitting on the stone, whilst Mark relates that the women entering into the sepulchre saw a young man sitting, yet we need not wonder, for they afterwards saw sitting within the sepulchre the same Angel as sat without on
Aug. ubi sup. the stone. AUG. Either let us suppose that Matthew was silent about that Angel, whom they saw on entering, whilst Mark said nothing of him, whom they saw outside sitting on the stone, so that they saw two and heard severally from two, the things which the Angels said concerning Jesus; or we must understand by *entering into the sepulchre*, their coming within some inclosure, by which it is probable that the place was surrounded a little space before the stone, by the cutting out of which the burial place had been made, so that they saw sitting on the right hand in that space him whom Matthew designates as sitting on the stone. THEOPHYL. But some say the women mentioned by Matthew were different from those in Mark. But Mary Magdalene was
Chryso-logus ubi sup. with all parties, from her burning zeal and ardent love. SEVER. The women, then, entered the sepulchre, that being buried with Christ, they might rise again from the tomb with Christ. They see the young man, that is, they see the time of the Resurrection, for the Resurrection has no old age, and the period, in which man knows neither birth nor death, admits of no decay, and requires no increase. Wherefore what they saw was a young man, not an old man, nor an infant, but
Bede ubi sup. the age of joy. BEDE; Now they saw a young man sitting on the right side, that is, on the south part of the place where the body was laid. For the body, which was lying on its back, and had its head to the west, must have had
Greg. ubi sup. its right to the south. GREG. But what is meant by the left hand, but this present life, and what by the right, but ever-

lasting life? Because then our Redeemer had already gone through the decay of this present life, fitly did the Angel, who had come to announce His everlasting life, sit on the right hand. SEVER. Again, they saw a young man sitting on the right, because the Resurrection has nothing sinister in it. They also see him dressed in a long white robe; that robe is not from mortal fleece, but of living virtue, blazing with heavenly light, not of an earthly dye, as saith the Prophet, *Thou deckest thyself with light as with a garment;* and of the just it is said, *Then shall the righteous shine forth as the sun.* GREG. Or else, he appeared covered with a white robe, because he announced the joys of our festivity, for the whiteness of the robe shews the splendour of our solemnity. PSEUDO-JEROME; The white robe is also true joy, now that the enemy is driven away, the kingdom won, the King of Peace sought for and found and never let go by us. This young man then shews an image of the Resurrection to them who feared death. But their being frightened shews that *eye hath not seen, nor ear heard, neither have entered into the heart of man to conceive the things which God hath prepared for them that love Him.* There follows, *And he saith unto them, Be not affrighted.* GREG. As though he had said, Let them fear, who love not the coming of the inhabitants of heaven; let them fear, who, weighed down with carnal desires, despair that they can ever attain to their company; but why should ye fear, ye who see your own fellow citizens. PSEUDO-JEROME; For there is no fear in love. Why should they fear, who had found Him whom they sought? GREG. But let us hear what the Angel adds; *Ye seek Jesus of Nazareth.* Jesus means the Saviour, but at that time there may have been many a Jesus, not indeed really, but in name, therefore the place Nazareth is added, that it might be evident of what Jesus it was spoken. And immediately he subjoins the reason, *Which was crucified.* THEOPHYL. For he does not blush at the Cross, for in it is the salvation of men, and the beginning of the Blessed. PSEUDO-JEROME; But the bitter root of the Cross has disappeared. The flower of life has burst forth with its fruits, that is, He who lay in death has risen in glory. Wherefore he adds, *He is risen; he is not here.* GREG. *He is not here,* is spoken of His carnal presence, for He was not absent

Chrysologus ubi sup. Ps. 104, 2. Matt. 13, 43. Greg. ubi sup. 1 Cor. 2, 9. Greg. ubi sup. Greg. ubi sup. Greg. ubi sup

from any place as to the presence of His majesty. Theophyl. As if he had said, Do ye wish to be certain of His resurrection, he adds, *Behold the place where they laid him.* This too was the reason why he had rolled away the stone, that he might shew them the place. Pseudo-Jerome; But immortality is shewn to mortals as[1] due to thankfulness, that we may understand what we were, and that we may know what we are to be. There follows, *But go your way, tell his disciples and Peter that he goeth before you into Galilee.* The women are ordered to tell the Apostles, that as by a woman death was announced, so also might life rising again. But He says specially unto Peter, because he had shewn himself unworthy of being a disciple, since he had thrice denied his Master; but past sins cease to hurt us when they cease to be pleasing to us. Greg. If again the Angel had not expressly named him who had denied his Master, he would not have dared to come amongst the disciples; he is therefore called by name, lest he should despair on account of his denial. Aug. By saying, *He will go before you into Galilee, there shall ye see him, as he said unto you,* he seems to imply, that Jesus would not shew Himself to His disciples after His resurrection except in Galilee, which shewing of Himself Mark himself has not[2] mentioned. For that which He has related, *Early the first day of the week he appeared to Mary Magdalene,* and *after that to two of them as they walked and went into the country,* we know took place in Jerusalem, on the very day of the resurrection; then he comes to His last manifestation, which we know was on the Mount of Olives, not far from Jerusalem. Mark therefore never relates the fulfilment of that which was foretold by the Angel; but Matthew does not mention any place at all, where the disciples saw the Lord after He arose, except Galilee, according to the Angel's prophecy. But since it is not set down when this happened, whether first, before He was seen any where else, and since the very place where Matthew says that He went into Galilee to the mountain, does not explain the day, or the order of the narration, Matthew does not oppose the account of the others, but assists in explaining and receiving them. But nevertheless since the Lord was not first to shew Himself there, but sent

[1] debita ap. Pseudo-Hier.

Greg. ubi sup.

Aug. de Con. Evan. iii. 25.

[2] 'nec' ap. Aug.

word that He was to be seen in Galilee, where He was seen subsequently, it makes every faithful Christian on the look out, to find out in what mysterious sense it may be understood. GREG. For Galilee means[1] 'a passing over;' for our Redeemer had already passed from His Passion to His resurrection, from death unto life, and we shall have joy in seeing the glory of His resurrection, if only we pass over from vice to the heights of virtue. He then who is announced at the tomb, is shewn in 'passing over,' because He who is first known in mortification of the flesh, is seen in this passing over of the soul. PSEUDO-JEROME; This sentence is but short in the number of syllables, but the promise is vast in its greatness. Here is the fountain of our joy, and the source of everlasting life is prepared. Here all that are scattered are brought together, and the contrite hearts are healed. There, he says, ye shall see Him, but not as ye have seen Him. AUG. It is also signified that the grace of Christ is about to pass over from the people of Israel to the Gentiles, by whom the Apostles would never have been received when they preached, if the Lord had not gone before them and prepared a way in their hearts; and this is what is meant by, *He goeth before you into Galilee, there shall ye see him*, that is, there shall ye find His members. There follows: *And they went out quickly, and fled from the sepulchre, for they trembled and were amazed.* THEOPHYL. That is, they trembled because of the vision of Angels, and were amazed because of the resurrection. SEVER. The Angel indeed sits on the sepulchre, the women fly from it; he, on account of his heavenly substance, is confident, they are troubled because of their earthly frame. He who cannot die, cannot fear the tomb, but the women both fear from what was then done, and still, as being mortals, fear the sepulchre as mortals are wont. PSEUDO-JEROME; This also is spoken of the life to come, in which grief and groaning will flee away. For the women prefigure before the resurrection all that is to happen to them after the resurrection, namely, they flee away from death and fear. There follows, *Neither said they any thing to any man, for they were afraid.* THEOPHYL. Either on account of the Jews, or else they said nothing because the fear of the vision prevented them. AUG. We may however enquire how Mark can say this, when Matthew says, *they departed*

[1] transmigratio

Greg. ubi sup.

Aug. ubi sup

Chrysologus ubi sup.

Aug. de Con. Evan. iii. 24.

Matt. 28, 8.

quickly from the sepulchre with fear and great joy, and did run to bring his disciples word, unless we understand it to mean, that they did not dare to say a word to any of the Angels themselves, that is, to answer the words which they had spoken to them; or else to the guards whom they saw lying there; for that joy of which Matthew speaks is not inconsistent with the fear which Mark mentions. For we ought to have understood that both feelings were in their minds, even though Matthew had not mentioned the fear. But since he has also said that they came out with fear and great joy, he does not allow room for any question to be raised. SEVER. It is said also in a marked manner, that they said nothing to any one, because it is the part of women to hear, and not to speak, to learn, not to teach.

Chrysologus ubi sup.

9. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10. And she went and told them that had been with him, as they mourned and wept.

11. And they, when they had heard that he was alive, and had been seen of her, believed not.

12. After that he appeared in another form unto two of them, as they walked, and went into the country.

13. And they went and told it unto the residue: neither believed they them.

Aug. de Con. Evan. iii. 25.

AUG. Now we must consider how the Lord appeared after the resurrection. For Mark says, *Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.*

Bede ubi sup.

BEDE; John tells us most fully how and when this appearance took place. But the Lord rose in the morning from the sepulchre in which He had been laid in the evening, that those words of the Psalm might be fulfilled, *Heaviness may endure for a night, but joy cometh in the morning.*

Ps. 30, 5.

THEOPHYL. Or else put a stop at, *Now when Jesus was risen*, and then read, *early the first day of the week he appeared, &c.*

GREG. For as Samson at midnight not only left Gaza, but also carried away the gates of it, so also our Redeemer rising before the light, did not only come out free from hell, but destroyed also the very gates of hell. [1] But Mark here testifies that seven devils were cast out of Mary; and what is meant by *seven devils* save all vices? for as by seven days is understood all time, so by the number seven [2] a whole is fitly figured. THEOPHYL. But Mary had seven devils, because she was filled with all vices. Or else, by seven devils are meant seven spirits contrary to the seven virtues, as a spirit without fear, without wisdom, without understanding, and whatsoever else is opposed to the gifts of the Holy Ghost. PSEUDO-JEROME; Again, He is shewn to her, out of whom He had cast seven devils, because harlots and publicans shall go before the synagogue into the kingdom of heaven, as the thief reached it before the Apostles. BEDE; In the beginning also woman brought man into sin, now she, who first tasted death, first sees the resurrection, lest she should have to bear the reproach of perpetual guilt amongst men; and she who had been the channel of guilt to man, now has become the first channel of grace. For it goes on: *And she went and told them that had been with him as they mourned and wept.* PSEUDO-JEROME; They mourn and weep because they had not yet seen, but after a short time they shall receive a consolation. For blessed are they that weep now, for they shall be comforted. BEDE; Fitly too is this woman, who was the first to announce the joy of our Lord's resurrection, said to have been cured of seven devils, lest any one worthily repenting of his sins should despair of pardon for what he had done, and that it might be shewn that *where sin abounded, grace did much more abound.* SEVER. Mary brings the news, not now as a woman, but in the person of the Church, so that, as above woman was silent, here as the Church she might bring tidings and speak. There follows, *And they when they heard that he was alive and had been seen by her, believed not.* GREG. That the disciples were slow in believing our Lord's resurrection was not so much a weakness of theirs as it is our strength. For the resurrection itself through their doubts was manifested by many proofs; and whilst we read and acknowledge them, what do we but become firmer through their doubting? There follows, *After this he appeared in*

Greg. ubi sup.

[1] Hom. in Evan. xxxiii.

[2] v. note d, p. 149.

Bede ubi sup.

Bede ubi sup.

Rom. 5, 20. Chrysologus ubi sup.

Greg. Hom. in Evan. xxix.

another form unto two of them as they walked and went to a farm house. Aug. Luke relates the whole story respecting these two, one of whom was Cleophas, but Mark here touches but slightly upon it. That village of which Luke speaks may without absurdity be supposed to be what is here called a farm house, and indeed in some Greek manuscripts it is called the country. But by this name are understood not only villages, but also boroughs and country towns, because they are without the city, which is the head and mother of all the rest. That which Mark expresses by the Lord's appearance *in another form*, is what Luke means by saying that *their eyes were holden that they could not know him.* For something was upon their eyes, which was allowed to remain there, until the breaking of bread. Sever. But let no one suppose that Christ changed the form of His face by His resurrection, but the form is changed when of mortal it becomes immortal, so that this means that He gained a glorious countenance, not that He lost the substance of His countenance. But He was seen of two; because faith in the resurrection is to be preached and shewn to two people, that is, the Gentiles and the Jews. There follows, *And they went and told it unto the residue, neither believed they them.* How are we to understand the words of Mark compared with the account of Luke, that they then said, *The Lord hath risen indeed, and hath appeared unto Simon*, if we do not suppose that there were some there who would not believe? Theophyl. For he does not say this of the eleven, but of some others, whom He calls the residue. Pseudo-Jerome; But in a mystic sense we may understand that faith here labours, leading the active life, but there it reigns secure in the contemplative vision. Here we see His face through a glass, there we shall see the truth face to face, wherefore He was shewn to them as they were walking, that is, labouring, in another form. And when it was told, the disciples did not believe, because they saw, like Moses, that which was not enough for them, for he said, *Shew me thyself;* forgetting his flesh, he prays in this life for that which we hope for in the life to come.

Aug. ubi sup.

Chryso-logus ubi sup.

Luke 24, 34.

Exod. 33, 18. Sept.

14. Afterward he appeared unto the eleven as they

sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15. And he said unto them, Go ye into all the world, and preach the Gospel to every creature.

16. He that believeth and is baptized shall be saved; but he that believed not shall be damned.

17. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Gloss. Mark, when about to finish his Gospel, relates the last appearance of our Lord to His disciples after His resurrection, saying,[1] *For the last time he appeared unto the eleven as they sat at meat.* Greg. We should observe that Luke says in the Acts, *As he*[2] *was eating with them he commanded that they should not depart from Jerusalem*, and shortly afterwards, *while they beheld he was taken up.* For He ate, and then ascended, that by the act of eating, the truth of the flesh might be declared; wherefore it is also here said, that *he appeared to them for the last time as they sat at meat.* Pseudo-Jerome; But He appeared when all the eleven were together, that all might be witnesses, and relate to all men what they had seen and heard in common. It goes on: *And upbraided them with their unbelief and hardness of heart, because they believed not them who had seen him after his resurrection.* Aug. But how was this done *the last time?* The last occasion on which the Apostles saw the Lord upon earth happened forty days after the resurrection; but would He then have upbraided them for not believing those who had seen Him risen, when they themselves had so often seen Him after His resurrection? It remains therefore that we should understand that Mark wished to say it in few words, and said *for the last time*, because it was the last time that He shewed Himself that day, as night was coming on, when the

Gloss. non occ.
[1] novissime Vulg.
Greg. ubi sup.
Acts 1, 4, 9.
[2] convescens Vulg.
Aug. ubi sup.

disciples returned from the country into Jerusalem, and found, as Luke says, the eleven and those who were with them, speaking together concerning the resurrection of our Lord. But there were some there who did not believe; when these then were sitting at meat, (as Mark says,) and were still speaking, (as Luke relates,) *The Lord stood in the midst of them, and saith unto them, Peace be unto you;* as Luke and John say. The rebuke therefore which Mark here mentions, must have been amongst those words, which Luke and John say, that the Lord at that time spoke to the disciples. But another question is raised, how Mark says that He appeared when the eleven sat at meat, if the time was the first part of the night on the Lord's day, when John plainly says that Thomas was not with them, who, we believe, had gone out, before the Lord came in to them, after those two had returned from the village, and spoken with the eleven, as we find in Luke's Gospel. But Luke in his relation leaves room for supposing that Thomas went out first, while they spoke these things, and that the Lord entered afterwards; Mark however from his saying, *for the last time he appeared to the eleven as they sat at meat*, forces us to believe that he was there, unless indeed, though one of them was absent, he chose to call them the eleven, because the company of the Apostles was then called by this number, before Matthias was chosen into the place of Judas. Or if this be a harsh way of understanding it, let us understand that it means that after many appearances, He shewed Himself for the last time, that is, on the fortieth day, to the Apostles, as they sat at meat, and that since He was about to ascend from them, He rather wished on that day to reprove them for not having believed those who had seen Him risen before seeing Him themselves, because after His ascension even the Gentiles on their preaching were to believe a Gospel, which they had not seen. And so the same Mark immediately after that rebuke says, *And he said unto them, Go ye into all the world, and preach the Gospel to every creature.* And lower down, *He that believeth not shall be condemned.* Since then they were to preach this, were not they themselves to be first rebuked, because before they saw the Lord they had not believed those to whom He had first appeared?

Luke 24, 33.

Luke 24, 36.

John 20, 19.

GREG. Another reason also why our Lord rebuked His disciples, when He left them as to His bodily presence, was, that the words which He spoke on leaving them might remain more deeply impressed upon the hearts of His hearers. PSEUDO-JEROME; But He rebukes their want of faith, that faith might take its place; He rebukes the hardness of their stony heart, that the fleshy heart, full of love, might take its place. GREG. After rebuking the hardness of their hearts, let us hear the words of advice which He speaks. For it goes on: *Go ye into all the world, and preach the Gospel to every creature.* Every man must be understood by *every creature;* for man partakes something of every creature; he has existence as have stones, life as trees, feeling as animals, understanding as have Angels. For the Gospel is preached to every creature, because he is taught by it, for whose sake all are created, whom all things are in some way like, and from whom therefore they are not alien. By the name of every creature also every nation of the Gentiles may be meant. For it had been said before, *Go not into the way of the Gentiles.* But now it is said, *Preach the Gospel to every creature,* so that the preaching of the Apostles which was thrust aside by Judæa, might be an assistance to us, since Judæa had haughtily rejected it, thus witnessing to her own damnation. THEOPHYL. Or else; to every creature, that is, whether believing or unbelieving. It goes on: *He that believeth and is baptized shall be saved.* For it is not enough to believe, for he who believeth and is not baptized, but is a catechumen, has not yet attained to perfect salvation. GREG. But perhaps some one may say in himself, I have already believed, I shall be saved. He says what is true, if he keeps his faith by works; for that is a true faith, which does not contradict by its deeds what it says in words. There follows: *But he that believeth not shall be damned.* BEDE; What shall we say here about infants, who by reason of their age cannot yet believe; for as to older persons there is no question. In the Church then of our Saviour children believe by others, as also they drew from others the sins which are remitted to them in baptism. It goes on: *And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;*

Greg. ubi sup.

Greg. ubi sup.

Matt. 10, 5.

Greg. ubi sup.

Bede ubi sup.

they shall take up serpents. THEOPHYL. That is, they shall scatter before them serpents, whether intellectual or sensible, as it is said, Ye shall tread upon serpents and scorpions, which is understood spiritually. But it may also mean sensible serpents, as when Paul received no hurt from the viper. There follows: *And if they drink any deadly thing, it shall not hurt them.* We read of many such cases in history, for many persons have drank poison unhurt, by guarding themselves with the sign of Christ. It goes on: *They shall lay hands on the sick, and they shall recover.* GREG. Are we then without faith because we cannot do these signs? Nay, but these things were necessary in the beginning of the Church, for the faith of believers was to be nourished by miracles, that it might increase. Thus we also, when we plant groves, pour water upon them, until we see that they have grown strong in the earth; but when once they have firmly fixed their roots, we leave off irrigating them. These signs and miracles have other things which we ought to consider more minutely. For Holy Church does every day in spirit what then the Apostles did in body; for when her Priests by the grace of exorcism lay their hands on believers, and forbid the evil spirits to dwell in their minds, what do they, but cast out devils? And the faithful who have left earthly words, and whose tongues sound forth the Holy Mysteries, speak a new language; they who by their good warnings take away evil from the hearts of others, take up serpents; and when they are hearing words of pestilent persuasion, without being at all drawn aside to evil doing, they drink a deadly thing, but it will never hurt them; whenever they see their neighbours growing weak in good works, and by their good example strengthen their life, they lay their hands on the sick, that they may recover. And all these miracles are greater in proportion as they are spiritual, and by them souls and not bodies are raised.

Luke 10, 19.

Greg. ubi sup.

19. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20. And they went forth, and preached every where,

the Lord working with them, and confirming the word with signs following. Amen.

PSEUDO-JEROME; The Lord Jesus, who had descended from heaven to give liberty to our weak nature, Himself also ascended above the heavens; wherefore it is said, *So then after the Lord had spoken unto them, he was received up into heaven.* AUG. By which words He seems to shew clearly enough that the foregoing discourse was the last that He spake to them upon earth, though it does not appear to bind us down altogether to this opinion. For He does not say, After He had thus spoken unto them, wherefore it admits of being understood not as if that was the last discourse, but that the words which are here used, *After the Lord had spoken unto them, he was received into heaven*, might belong to all His other discourses. But since the arguments which we have used above make us rather suppose that this was the last time, therefore we ought to believe that after these words, together with those which are recorded in the Acts of the Apostles, our Lord ascended into heaven. GREG. We have seen in the Old Testament that Elias was taken up into heaven. But the ethereal heaven is one thing, the aerial is another. The aerial heaven is nearer the earth, Elias then was raised into the aerial heaven, that he might be carried off suddenly into some secret region of the earth, there to live in great calmness of body and spirit, until he return at the end of the world, and pay the debt of death. We may also observe that Elias mounted up in a chariot, that by this they might understand that a mere man requires help from without. But our Redeemer, as we read, was not carried up by a chariot, not by angels, because He who had made all things was borne over all by His own power. We must also consider what Mark subjoins, *And sat at the right hand of God*, since Stephen says, *I see the heavens opened, and the Son of Man standing at the right hand of God.* Now sitting is the attitude of a judge, standing of one fighting or helping. Therefore Stephen, when toiling in the contest, saw Him standing, whom he had for his helper; but Mark describes

Aug. ubi sup.

Greg. ubi sup.

Him as sitting after His assumption into heaven, because after the glory of His assumption, He will in the end be seen as a judge. Aug. Let us not therefore understand this sitting as though He were placed there in human limbs, as if the Father sat on the left, the Son on the right, but by the right hand itself we understand the power which He as man received from God, that He should come to judge, who first had come to be judged. For by sitting we express habitation, as we say of a person, he sat himself down in that country for many years; in this way then believe that Christ dwells at the right hand of God the Father. For He is blessed and dwells in blessedness, which is called the right hand of the Father; for all is right hand there, since there is no misery. It goes on: *And they went forth and preached every where, the Lord working with them, and confirming the word with signs and wonders.* Bede; Observe that in proportion as Mark began his history later, so he makes it reach in writing to more distant times, for he began from the commencement of the preaching of the Gospel by John, and he reaches in his narrative those times in which the Apostles sowed the same word of the Gospel throughout the world. Greg. But what should we consider in these words, if it be not that obedience follows the precept and signs follow the obedience? For the Lord had commanded them, *Go into all the world preaching the Gospel*, and, Ye shall be witnesses even unto the ends of the earth. Aug. But how was this preaching fulfilled by the Apostles, since there are many nations in which it has just begun, and others in which it has not yet begun to be fulfilled? Truly then this precept was not so laid upon the Apostles by our Lord, as though they alone to whom He then spoke were to fulfil so great a charge; in the same way as He says, *Behold, I am with you always, even unto the end of the world*, apparently to them alone; but who does not understand that the promise is made to the Catholic Church, which though some are dying, others are born, shall be here unto the end of the world? Theophyl. But we must also know from this that words are confirmed by deeds as then in the Apostles works confirmed their words, for signs followed. Grant then, O

Aug. de Symbolo, 7.

Bede ubi sup.

Greg. ubi sup.

Aug. Epist. cxcix. 12.

Acts 1, 8.

Christ, that the good words which we speak may be confirmed by works and deeds, so that at the last, Thou working with us in word and in deed, we may be perfect, for Thine as is fitting is the glory both of word and deed. Amen.

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